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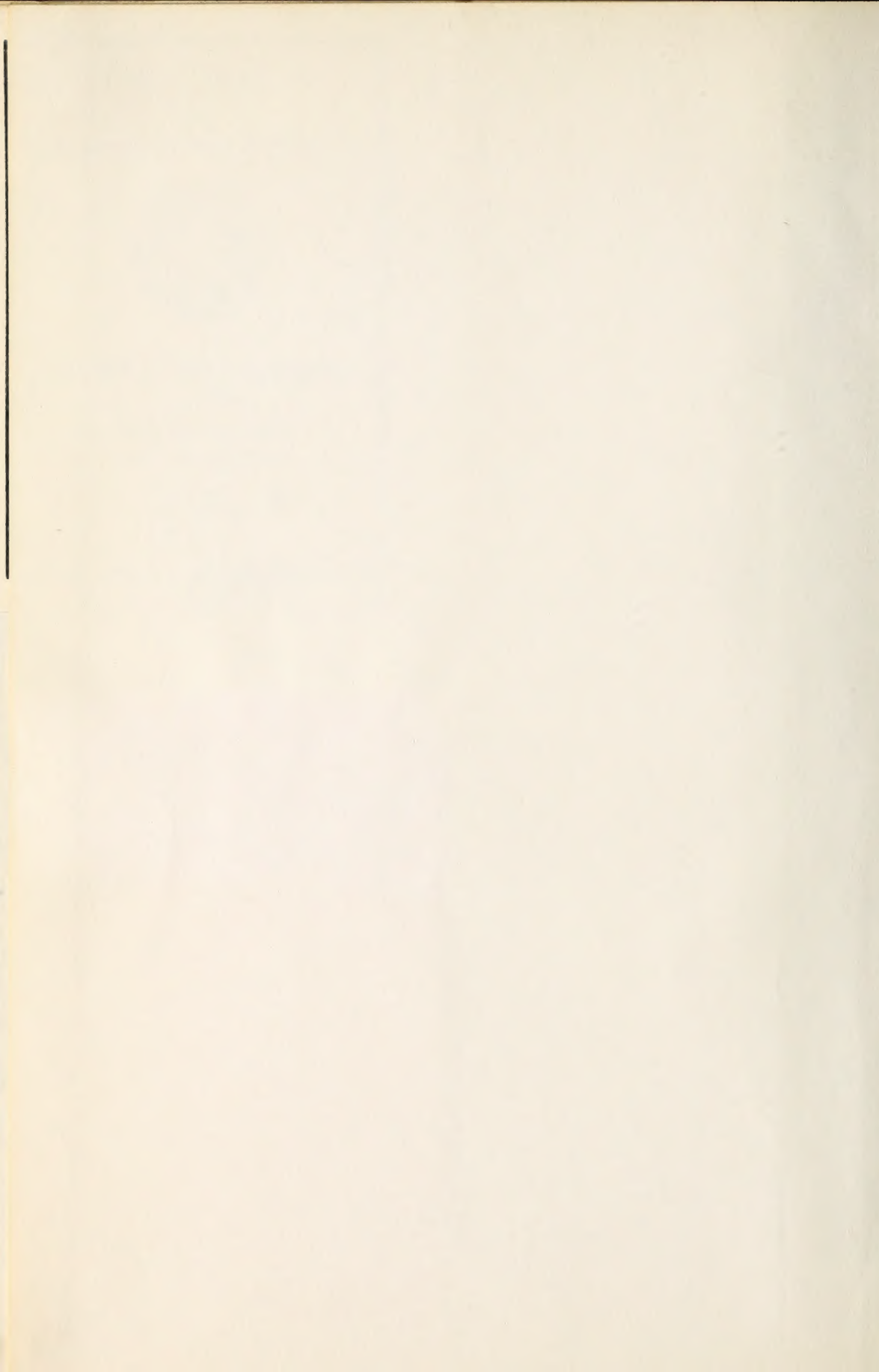
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Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

NOVEMBER 15, 1950

NO. 1

PSALMS 89:1-18

I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

For I have said, Mercy shall be built up for ever: thy faithfulness shall thou establish in the very heavens.

I have made a covenant with my chosen, I have sworn unto David my servant.

Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

And the heavens shall praise thy wonders, O LORD; thy faithfulness also in the congregation of the saints.

For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

O LORD God of hosts, Who is a strong LORD like unto thee? or to thy faithfulness round about thee?

Thou rulest the raging of the sea: when the waves thereof arose, thou stillest them.

Thou hast broken Rahab in pieces, as one that is slain: thou hast scattered thine enemies with thy strong arm.

The heavens are thine, the earth is thine; as for the world, and the fulness thereof, thou hast founded them.

The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face

Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

For thou art the glory of their strength; and in thy favour our horn shall be exalted.

For the LORD is our defence; and the Holy One of Israel is our King.

ELDER O. J. DENNY, Editor Winston-Salem, N. C.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THOUGHTS ON THE SCRIPTURE

Dear Seymour and Sister Minnie;

It is just pouring rain here; and it seems that it is in perfect accord with the gloominess that has prevailed over my mind since I have returned from the meeting at Pleasantville. I enjoyed speaking for a few minutes up there today, which was somewhat a pleasure for me. As I do not enjoy any great liberty there, for some cause best known unto the Lord. Since darkness has fell upon the face of the earth I have become very restless, and many thought have been passing through my mind, that I would love to speak of if I could. But it appears that I have been placed at a far distance from my Lord and Savior. Yet I hope I feel these seasons of darkness and destituteness are necessary, and are all for my good. I am now thinking of a line of poetry, that you people in that country often sing. Dark and Thorny is the Desert, through which Pilgrims make their way. When I am blessed with a backward look, over the road that I have traveled, I am often caused to stand in mystified amazement, and solemnly consider the great and unbounded Love the God of Heaven and earth, has, I hope bestowed upon me. I often think I am committing a great transgression, to even mention anything, concerning the Love of God toward me. For I feel so unwor-

thy, to be considered among that graciously Blessed number. Therefore, I travel most of my time through a desert land, feeling as the Apostle wrote, "An alien from Grace and a stranger to the Commonwealth of Israel". I believe it was old Jacob that said He found me "In a waste howling wilderness, an a desert land". Sometimes it appears that I am surrounded by all the hosts of Satan, and though I can hear the howling I cannot see or behold them. Then I am carried in to a desert land, where there is neither food nor drink to satisfy my hunger nor quench my thirst. But sometimes I feel that I have been brought to that fountain that never runs dry, from which the poor and needy have never been turned away. But are granted Grace to drink of its healing waters, and my poor Soul though parched with thirst is assauged, and I am blessed once again to behold the Star of Hope the Shepherds saw when they were watching the flocks by night. It's always in the darkest hours of night, when hope seems to be gone, strength has disappeared, when this Star, The Lord of Glory, appears to poor dying sinners, and manifests to them, that he is yet alive, an ever present help, in every hour of need. So we travel as Pilgrims, in a strange land; yet as the poet said; We are not far from home. I believe that this poet was referring to

that Heavenly Home whose maker and builder is God. I think now of the few sweet meetings I have enjoyed with the People of God in many sections of the country, and especially among you people in the Little River Association. Somehow as I write these lines, I do not find it in my heart to hold aught against anyone. But there has rolled up within me, an unspeakable love that surpasses explanation. I believe you will understand what I am speaking of. That Unbounded Love of The Most High that transcends all bounds, and unites all His children in one common bundle of love, Enabling them by His Grace in Christ, to speak the self-same things with hearts of one accord. O that I were given language, to tell God's people everywhere of this wonderful love and mercy that He has bestowed upon sinners. In the wonderful and glorious work of His blessed Spirit, that has enabled them to look onward and upward to a better land, that by the reason of that hope that has been implanted in their hearts, they hope some sweet day to inhabit. And in that hope they realize that, there, in that sweet home trouble and sorrow will never come. There will be no more desert lands to travel, no more gloom and no more darkness, for God Himself shall be the Light of that City. And the Redeemed of the Lord shall be enabled to sing a Song in Zion that Saints and Angels Sing.

May the God of all Grace according to His will and Purpose enable us to live together in Peace one with other which we remain on the earth; and O God grant us Grace to

look over one another for good and not for evil, ever esteeming our Brother better than ourselves. And until we meet again, may God's sweet reigning Grace ever be with you both, to shield you through all dangers both seen and unseen, I beg in the precious name of Jesus. In Hope of a Home beyond the Grave.

Sam and Blanche.

REVELATIONS TO THE READERS OF ZION LANDMARK

The subject that I have chosen has been agitating my mind most of the week. It is a great mystery, and the interpretation of it is somewhat different from what I have always thought of the Roman Catholics, as I did not think they would ever get back in power again.

The subject I have chosen is the 17th chapter of Revelations, 3rd verse. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns". This woman, to my mind, is the Roman Catholic Church and is going to make an alliance with the beast, which is what we call the "Reds" (The scarlet colored beast and the antichrist) for the purpose of persecuting the church and all others who will not join in her nefarious work of destruction, vengeance and death to the saints. The 4th, 5th, and 6th verses go more fully into the description of the woman and the work that she will do when she makes the alliance with the beast. As you know, fornication and adultery is the unlawful cohabitation of opposite in-

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dividuals, just so, this woman who claims to be the only one who has the right, the robe of Christ, is willing and does join herself to the antichrist in unlawful cohabitation for the purpose of destroying the true saints of the Most High God. John wondered with great admiration at the destruction wrought by the woman and of her power and glory which she was manifesting, and so the angel told him the mystery of the woman and the beast that carried her which is the same beast described in the 13th chapter of Rev. having seven heads and ten horns; the first one has already gone down and is about to be resurrected again. The angel described the woman as sitting upon seven mountains, which are the seven hills on which Rome sits. The seven kings were and are the seven rulers of the first beast, five are fallen, one is, and the other is not yet come and must continue a short space (of time). I don't seem to get just what is meant by the eighth king. The ten horns are the ten kings spoken of in the 19th verse of the 16th chapter of Revelation as the kings of the east whose way is now being prepared. These shall give their power and strength to the beast and shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings.

The waters which John saw are the people, tongues, and nations over which the whore sitteth and ruleth are the Catholics, and these afore mentioned ten kings shall hate the whore and shall make her desolate and shall burn her with fire. This is the destruction of great Ba-

bylon that great city that tried to build their way to heaven by their "good works" to the great joy of the saints. I have so often wondered just what this "great city" was but the scriptures say, "Seek and ye shall find, knock, and it shall be opened unto you".

J. Ira Hawkins

Route 1

Northside, North Carolina

MY EXPERIENCE

Dear Brethren, Sisters, & Christian Friends:

I hope the things which I now desire to write are the dealings of the Lord with me. At the age of seventeen in the spring of that year I was sick. During the time I was in this condition I became very sick. I could not eat, drink, or speak for a number of days. During the time I was in this condition I became very thirsty for water. I could tell that my family around my bedside did not feel that I would live. I prayed in my heart (for I could not speak aloud) to the Lord that I might just get able to drink water. I was so thirsty; this was the first time in my life I had even been brought to feel the real need of the Lord's help. After this prayer came over and over in my mind, in just a very short time I was able to drink water. I feel that the Lord gave this prayer and also answered it. I gradually began to improve and was soon well again.

In the fall of this same year in October I was married to Carson Clifton. I did not think so much about my prayer after I got well, but I did not forget it. After we had been married a little over four

years, one night I dreamed a man and a woman, clothed alike in white, were standing at my bedside and told me my time had come to die. I awoke and this scripture came to me, "The time has come and now is when the dead shall hear the Son of God." I did not understand what all of this meant. When I awoke I felt that it meant my natural life, but as I thought more and more about this dream, I believed that the man was the Lord, and the woman was His bride, the Church. I knew the words that came to me were scripture, but I had never read the Bible much and could not find them. My father came to see me in a few days after I dreamed this and I told him what I had dreamed and asked him to find this scripture for me so I could read it.

In the summer I decided that I would visit my relatives in Wake County. We were at this time living in Benson. While on this visit, I was taken sick so I returned home. I felt like I was not going to live. My husband called the doctor, but I felt like it would not do any good. A few days after the doctor came, I was lying on my bed meditating over the things I felt the Lord had impressed on me, and I wanted to talk these things over with Elder Tom Coats. I asked my husband to go for Elder Coats to come to our home, so he decided to ask one of the members of the church at Benson to go and invite him to come; so he came. I talked with him and at my house the next day he knelt at my bedside and prayed for me again.

At this time I did not have any

impression to join the church. My doctor advised me to go to Fuquay Springs for a rest and thought the spring water would do me good, so I decided to go. After staying several days it seemed that it did me no good.

I was still so much concerned over these impressions that I felt the Lord had made upon me that I must talk with Elder Tom Coats again, and when I did see him again and talked with him, he suggested that I come down to Benson to their next meeting and let him baptise me. I told him I would if it were right for me to, but at the same time I did not think I would go for I did not feel impressed to be baptised. I decided to leave Fuquay Springs and go by my father's and spend a few days and then return to my home in Benson.

The Association was to be held with the church at Bethel. My parents, Kirk and Susannah Pleasant, were members of this church. On Thursday afternoon of that week mama was showing her new dresses she had fixed to wear to the Association. While she was showing them to me something came over me that I was unable to explain, but seems to me it was a higher power. It seemed to say to me Sunday was the time Elder Coats told me to go and be baptised. Mama said she noticed I looked sad and she asked me what was the matter. I told her how I felt, and it seemed to me I must get my clothes ready to be baptised. It was such a duty on me that I felt that my natural life would not be spared until another meeting if I did not attend this one.

I had an impression to go to the

waterside to offer to the church. I was so much impressed this way that I felt someone would join at Benson Saturday and I must get my clothes ready to offer at the waterside Sunday. My husband came to my father's the next day, and I told him if anyone joined the church at Benson Saturday morning to let me know, and he asked my father to take me to church Saturday morning if I felt that I wanted to go. I did not have any mind to go Saturday to the church building and did not go because my impression was so strong to offer at the waterside. I just felt like someone would join the church on Saturday and I would join at the waterside on Sunday. My mind Saturday was to get the clothes I was to be baptised in ready and lay them out ready to put on Sunday morning and put the ones in my suitcase to put on after I was baptised.

On Sunday morning before I was baptised when I arose off my bed I put on my hose in which I had planned to be baptised. At this time I did not know whether anyone joined the church on Saturday or not. I thought, "Isn't it a sight for me to be fixing to go to the water and do not know whether anyone joined yesterday or not, but it seems I must get ready."

When I went out on the back porch that led to the kitchen there stood a man at the door I did not know. He handed me a letter and said, "Here is a letter your husband told me to bring to you." I opened the letter. It read like this, "You wanted me to let you know if anyone joined the Primitive Baptist

Church here Saturday. Something impressed me all at once to let you know that two joined. I gave this man twenty-five cents to carry this letter to you." After reading this letter, I continued to finish dressing in the clothing in which I had planned to be baptised.

The baptising was at Stuart's Pond near Benson. It was a rainy morning. My father took me, making the trip by horse and buggy. It was a little over ten miles from my father's home. On the way he said he was afraid we would be late, but it seemed to me that we would be in plenty of time. I cannot express just how I did feel but it was some kind of a good feeling and I was going; so we continued our trip on to the waterside. Elder Tom Coats came and spoke to us and he said, "Oh, what faith!"

Church service was opened. During this service while they were singing this song, "Lord, In Humble Sweet Submission," I feel that I offered at the Lord's appointed time. As I walked into the water with Elder Coats and the two others who joined on Saturday, the water seemed so light to me that I felt that I just parted it as I walked, and it seemed to me if I had looked back that the water I parted as I walked had run back together, but was a beautiful path that I made as I walked.

This has been a great comfort to me when I look back over the things I feel were the power and presence of the Lord with me. May He keep me in that beautiful path that leads to life everlasting.

Your sister in hope,
Mrs. Ila C. Brannan

REV. 1-10 TO END

Dear Brethren: I will not attempt to quote the above, from the above First chapter, as I know all interested brethren have there Bibles, and can read for them-selves. I will sketch portions as I go along, and I ask of you all to look over my imperfections for I know, that in me dwelleth no good things, to will is present but how to perform that which is good I find not, so I thank God; that with my mind I serve the law of God, but with the flesh the law of Sin. First: we do not consider this book, as being the Revelation of St. John the divine. But the REVELATION OF JESUS CHRIST, to His servant John. And I believe it with all my heart, as do I the rest of the Bible, many things I do not understand, and only as he reveals these mysteries to us can we know any thing about them. "I was in the Spirit". What a blessed place to be, and the only place we ever hear, John was in the Spirit when the great voice spoke to him, it came unexpected not in front of him, the way we are always looking, but behind him, it was a great voice, like a trumpet, and when he was turned, the sights that he saw were so wonderful, that he fell at his feet as dead, I now think of Saul, when suddenly there shined about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Acts 9-3-4. Also suddenly there came a sound from heaven, as the day of Pentecost. Acts 2-2. Now I have given you three witnesses to the truth of the scriptures, how God, works and none can hinder, and hinders no man can work. John saw as he

was turned, seven golden candlesticks, and in the midst of the seven candlesticks, one like the Son of man, in the midst, among the candlesticks forming a background in the picture was Jesus. He was clothed clear to the foot, with a garment, and girt about with a golden girdle. His head and his hairs were white like wool as white as snow; and his eyes as a flame of fire; HIS EYES; the very eyes that looked upon Peter, and he remembered what he had done. Luke 22,61. All things are naked and open to the eyes of Him, Heb 14-13. The eye of the Lord is upon them that fear him, upon them that hope in his mercy. Psalm, 33-18. Daniel saw the vision, 10-6, his eyes like lamps of fire. "For the eyes of the Lord are over the righteous, 1st Peter 1-12. You my brethren have seen him, His eyes seem to burn our very soul, and ever keep in mind, that He is an omnipresent God that sees all your actions. Here in the midst of the Seven churches, not way off some where, but in her midst, holding the Seven Stars in his right hand, complete control over the angels of the Churches, out of whose mouth goeth a sharp two edge sword: I am reminded of the flaming sword, that protected the tree of life in the beginning, that turned every way to keep the way of the tree of life. Gen. 13-24. This sword spoken of in John, having two edges, cuts both ways, second to the word of God, which is sharper than any two-edged sword, for it piercing even to dividing asunder of Soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the

heart. Heb. 4-12. And his countenance was as the sun shining in his strength. Is it any wonder that John when he saw this, fell at his feet as dead, and he laid his right hand upon me, saying unto me, fear not; I am the first and the last; I am he that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell and death. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars thou sawest, are the seven Churches. Now we have a picture of the church, in its present state, the first and the last the almighty God, the everlasting Father, and the prince of peace, is at the helm, and he that holds the angels in his own right hand, complete control, over his church, that he hath redeemed by his blood, As we read the history of the seven churches, all but Philadelphia, had something against them, when the devil gets among them, and they are drawn away by their own lusts, and enticed, when they begin to bite and devour each other, then he will remove the candlestick from them, now remember the candlestick is not the light, but that which holds the light, so it is evident as we see churches dividing, bearing false witness against each other calling hard names, men of your own selves rising up, to draw away disciples after them, then we see the candlestick removed, we see a rising up here, and a going down there.

Remember this that Gideons army was too big, and was cut to a three hundred men, we see men

or brethren all around us falling in Grace, but as long as he holds the Angels of the complete church in his right hand there is no fear of falling from grace, for it is the gift of God, and His love to you my brother, is an everlasting love. And because of it, you are held safe, and when you transgress his laws, he will visit your iniquity with stripes, and their transgressions with a rod. Nevertheless my loving kindness I will not utterly take away from you, nor suffer my faithfulness to fail, the number of Gods chosen people is the same today as it ever was, and will remain the same forever. For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should shew forth the praises of him, who hath called you out of darkness into his marvelous light. Read and reflect, and consider, in hope.

George L. Weaver

EXPERIENCES

Dear Readers of Zion's Landmark:

I will try now with the help of God to write of some of the dealings of the Lord with me, as I traveled through the valley of the shadow of death.

When I was a very small child, I liked to see the Primitive Baptist come to my father's home. I would hide behind the door and listen at them talk about the glorious things of Christ. I can still remember some of the things they would say, and how glad I would be when I could go to preaching and hear them sing. When I was a small child, at night before I would go to bed, I would always ask my mother to sing,

"When I can read my Title Clear", and "Oh, Land of Rest", it was sweet to me. I would fall asleep while she sang, and at this time I was very happy and tried not to do or say anything to hurt anyone. I did not want to do anything I thought my father or mother would not approve of. I thought surely if I was good, Christ would love me and after death I would have a home in Heaven. This went on for sometime. Then I started worrying about myself and began looking for evidence that I was a child of God. What I would read in the Bible would point out Christ's elect people, saved by grace. Then I could see that I was entirely left out, without God's eternal love, a lost and condemned sinner without God and without hope. I could see myself without a friend in the world.

At this time we were living where there were no Primitive Baptists near. I thought they were the best people on earth, but I knew they could never love me. I thought, "Oh, if I could only see them and talk with them, how happy I would be".

I had great confidence in my sister, Annie Smith, who lived in High Point. I thought, "Oh, how good she is, if I could be half as good as she, surely Christ would love me", but I knew He could not love such as I saw myself to be. I had such a desire to talk with my sister; I was worried to the point I could not sleep or rest. I thought if I talked to her, I could get a little comfort and maybe she could tell me some of the things I so desired to know and what to do. So I got someone to keep my four small

children and went to see her. When she told me that she had been all along there, it was some comfort to me for a while, but I still had that heavy burden. Oh, what a sinner I saw myself to be! Here I started to beg God for mercy but knew I had not done anything to deserve the mercy of God. Oh, how miserable I was!

Then I thought if we could move back to Durham or some place where I would see the Primitive Baptists and talk with them; they would speak a few kind words to me. I tried to pray and ask God for something to happen so we could move where I could see and talk with them. We soon moved back to Durham, and oh, what a happy day for me! I now thought, I would hear preaching, singing, and hear them talk, then my troubles will pass away because I knew I loved them. But alas, I soon realized that they could see what a sinner I was, and it seemed my burden was ten times worse. I tried to ask God for mercy. One night I thought I was surely dying; I lost my breathe and could not move or speak. When I came to myself, I was standing in the back door; it was very dark, but there shone a beautiful light down from Heaven, brighter than the sun at noon. It reflected as a mirror in the sunshine. In that reflection was my mother, my sister, Annie Smith, my brother, Cyrus Adams, and myself. I asked them what this meant, and they said, "The end of time", but don't you be afraid, we have eternal life".

Then one night I dreamed my niece and I were going to Church

in a big stone building in Angier, and there were all denominations in this building. They were divided by stone walls, and as we were going down the hall, I could see over the wall. My niece was going and she said "Come on". I looked over this wall, and a voice I knew said, "Come over here this is where you belong. There I looked, and kneeling down was a small group of Primitive Baptist; I knew what was the right church, but knew they did not want me, and that they wanted people whom Christ died for and who were saved by grace. I knew Christ could not love me; there was nothing but tears and sorrow for me.

Sometime later, my brother, Cyrus, came by on Sunday morning and asked me to go with him to Angier. He said we would go by after my two sisters, Annie and Nora; and we would go to Church in Angier. It brought tears to my eyes. I said, "No, I haven't dressed, and it will cause you to be late, and I don't want to do that". He said, "Get ready", so I did. When we got to Angier, they were at the pond having a baptising, so we went down, and as I saw the people, I felt I knew Christ loved; I knew I could not stand in the midst of the Lord's people because they could see that I was nothing but a lost sinner. So I went down the bank and tried to hide behind everyone as Elder Hall opened the song book and started singing, "Come, We That Love the Lord". A voice said to me, "if you love me, you love my people". I looked and saw a countenance on Elder Hall's face, which I knew came from Christ. I knew I loved those people.

I was baptised along with Sister Penny Jane Rambout and Brother Herbert Partin. I thought it was the most beautiful day I had ever seen, and now my troubles were over, but not so. Next day they started anew and seemed ten times worse than ever before I had asked for a home with the Lord's people, and I felt they would know I was trying to deceive them. Oh, how miserable I was and would think the next meeting I would ask them to take my name off the Church, for I knew I had deceived them. But I would think, **If they take my name off, there will be no peace for me**". Then I would beg God to show them if I had deceived them, and I thought, "How thankful I will be if they let me stay with them and say a few comforting words to me". I tried to do everything I could that would be pleasing in God's sight but was such a miserable failure.

I walked the floor day and night, and then I had a dream that I was in the Church and Elder C. F. Denny was singing, "There is a fountain filled with blood". I could see the Church open up in the middle in a fountain of Christ's blood. It seemed my burden grew worse; also seemed I had the blood of Christ on my hands as much as those who crucified him. My sorrow and suffering went on after I had joined the Church for three years. One Friday afternoon I hope and prayed that the children would go away to play and leave me to myself to die. It seemed I could not stand it any longer; I went into my bed room willing for God to take me and use me any way He saw fit. I locked my door and prayed to

the Almightty God to show me if I had done wrong by asking for a home with the Lord's people, even if it were more than I could bear, or any thing else He saw fit to put on me, I was willing to endure. I went to bed to die and as I was lying there in the dark, I saw Sister Lou Belton standing by my bed holding my cross and crown; it was solid gold and a solid gold star in the middle of it. It was the most beautiful thing I ever saw. She said, "This is yours Eunice", and all the others said that it was mine. But I still wanted more evidence. I fell asleep and dreamed I had been born again. I awoke singing, "When I survey the wonderous cross" and praising God. I wanted everyone to know what I hoped the Lord had done for me and wanted everybody to help me praise God.

I feel to know I can witness with Ruth through her trials and sorrows and can feel to say I have gleaned in the same field and begged for little sprigs of love and mercy. I feel that the Lord has handed out handfuls of love and mercy to me, and I have to give Him all the glory. I can see now I was nothing but a thief and robber; and that all my sufferings were just and nothing to compare with the sufferings that Christ did for poor unworthy sinners as I feel myself to be.

Dear Readers, if Christ will permit one to be one of the least of those torn sheep or bleeding lambs, I feel it is more than I deserve, but ah, what a comfort I get hearing the name of our God proclaimed to the people of God. Then I can say, "Your God is my God", for He says, "I will be to you a God, and ye shall

be to me a people".

I could write on and on about the glorious things that I hope Christ has showed me. I can't in words, begin to express what I feel and hope the Lord has done for me. I pray that He will keep me submissive to His will, and that I will never do nor say anything that will injure His cause.

If there should be anyone that has traveled through this dark and thorny desert and can get a little comfort out of this, I hope they will excuse the weak way in which I have tried to express my feelings.

May God bless you all.

Mrs. Eunice Jacobs
Richmond, Virginia
1509 Casey Street

JOHN, THE BAPTIST

John the Baptist came preaching in the wilderness, and saying repent ye, for the kingdom of heaven is at hand, John had his raiment of camel's hair, and a leathern girdle about his loins and his meat was locusts and wild honey. The apparel of John is significant of the work of God's hand, it being a leathern girdle, his food also is product of God, I might add that John was clothed and fed of God, while preaching in the wilderness, no man ever preached the gospel who was not clothed and fed of God, the gospel is just not preached when the man has to furnish his apparel, and his food, John preached the presence of the kingdom of heaven, that is, it was at hand, things at hand are at fingers touch, therefore John preached an active kingdom, and a passive subject, though every subject touched by the king-

dom is effected and activated, that is the reason why the Church means so much to us, it activates us to higher and nobler things, we never feel fit to be activated, and lifted to supreme heights by such supreme power as is felt by the touch of the kingdom, John preached repentance, the touch of the kingdom always demands and commands repentance, fortunate is the person who has felt the touch of the great kingdom of heaven, (the Church) a rich sense of the Church keeps peace among us, not the kind of peace the world giveth, but the kind that Jesus giveth, it is a bad situation when a person gets to the point that he feels the Church can't get along without his touch, and connection and affiliation.

There must be though, a conviction before a repentance, as the saying goes there is always a catching before a hanging, it is evident. I am sure with all live sinners that when they were caught of God, they are given a fair trial, under a righteous law, Paul approved the law, (I am refering now to the law of Moses) in a very commendable way, by saying the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Gal. 3rd., 24th., but without faith it is impossible to please God, that is the trouble when caught of God, we are caught every time without faith, thus it is, we know our acts and ways in every way displease God, therefore we have no heart to go to God, for those who go to God must go alone by faith, in otherwords the

faith must be sufficient to move the subject into action, if and when he walks in the promises of God, faith being the gift of God, evidently God must know, he to whom he has given this faith to, give this faith to him by giving him a hearing ear, as faith comes by hearing, it was a sad day when I heard from a reliable source that I was a sinner, I had been told that many times before, but I did not have confidence in the report, for the fact he who brought the report was not in a position to know, for the reporter was of the earthy, like myself, but when humbly I trust, I received the report from a divine origin, it was altogether a different story, so I was found of God, a vile corrupt sinner, tried and convicted, and sentenced of God, if I am not mistaken about it all, (and much of the time I feel I am). There appeared as I humbly trust, a feeling, a great desire within my heart to turn away from all ungodliness, I attribute that to the touch of the kingdom, there arose in me a great desire to get closer and closer to the kingdom at every little touch of the kingdom, I yet have that desire, I can't be classed as a christian. I was asked once if I was a christain, I told the gentleman if he would tell me what a christain was I would tell him at once whether I was one or not, he did not tell me. I do not relate this boastful. I regret much of the time that I am not able to say I am a christain, I am not in position to say I am a saint, but I do feel to know for my self at least, that I would be a traitor to my God, and very unfair to my convictions, did

I not say here and now, that I am a penitent sinner, first I am a sinner by nature, I am also a practitioner of sin, I am however very ethical, in my practice of sin, I do not advertise for business, would that I could retire from the practice of sin, but I have been in the business so long I doubt seriously that I could live without sinning. Oh wretched man that I am.

So being a penitent sinner I live exclusively from the little touches I experience from the kingdom of heaven, The kingdom of God is not in meat and drink, but righteousness and peace, and joy in the Holy Ghost, for he that in these things serveth Christ is acceptable to God, and approved of men, Rom. 1,17,18. I have thought and I also preach that the kingdom of heaven is the Church, I believe that, that is the spiritual organization of God, I have thought and I also preach that the kingdom of God is in our hearts, if the above which I believe and preach is true, which to me it is, (woe unto me if I preach not the gospel). There is a tie, and a relationship that existed between the kingdom of heaven and the kingdom of God, that no man can sever for we are labourers together with God, ye are Gods husbandry ye are God's building, 1st Cor. 3rd. 9th being God's husbandry, it behooves each of us to serve with all dilligence, and serve one another, in love, in sweet fellowship, in long suffering and forbearance.

Elder F. A. Collins
Hartsford, Ala.

THANKFUL TO THE LORD

Dear Kindred.

For the past few days I have been burdened with writing my experience to be published in the Landmark. It has been quite a while since I have written any for publication. Sure hope this will relieve my mind and be a comfort to someone.

I have been in this hospital a lot of my time for the past few years. I surely hope that I will soon be home again and can stay this time; I wanted to go to Black Creek to Church when I was at home, but for various reasons I didn't get to go. I hope I can get to go to the Association this year. I am improving very fast now and hope I am thankful for it too. I would be very glad if I could get to go to the yearly meetings and Unions too. When I go home, I want to subscribe for the Landmark. Someone was asking me about writing for it while back; last night after I went to bed, I could not rest too well because of the burden to write. Hence I promised myself not to go to bed again until I did write, I have been up a good while already and the nurse wants me to help sweep the hall. So I will go now and finish my letter later. I have been helping sweep and decided to finish my letter now. It is cloudy here today; last night the moon shined real pretty. Maybe it will rain today; guess it would help everything a lot.

I am sending a special request to all the members to remember me when they pray and hope that it will not be long before I can be present myself. I am tired writing now

and will close; maybe I can write more next time. I also send a special request to all that have a mind to write to me and remember me in prayers also.

Love,
Annie D. Hooks

WANTS THE LANDMARK

Enclosed you will find money order (\$2) which will pay for my Landmark for the year of 1951. I want the Landmark as long as I live. I have been in bed nearly six years, and our Lord has been so good to me.

May the Lord's will be done in all things.

Sincerely,
Mrs. S. L. Nelson
505 N. Third Avenue
Maywood, Illinois

RESOLUTION OF RESPECT OF BROTHER ADRAIN A. GARNER

He was born November 2, 1869 and died on July 2, 1950, making his stay on earth 80 years, 8 months. On July 1, 1891 he and Miss Lula Garner of Newport, N. C. were married, and on December 1, 1896, he was received into the fellowship of the Primitive Baptist Church of Newport and was baptised by Elder W. W. Brinson. On July, 1941 Brother and Sister Garner celebrated their golden wedding. There were about 125 guests who helped them celebrate, including thir children and their families, but this union was broken on October 19, 1945, when Sister Garner departed this life. Brother and Sister Garner left 8 children, 4 girls and 4 boys to mourn their lost. Their names are as follows: Mrs. Florence Gould, Mrs. Nannie B. Saunders, Mr. Sammie Garner of Newport, Mr. Woodard Garner, Miss Laura Garner, Mrs. Keturah Simmons of New Ben, Mrs. Vira Lockety of Morehead City, and Freddie Garner of Georgia; also a host of grand-children and great-grandchildren.

On Sunday morning, October 20, 1935 he was ordained to the deaconship of the Church of which he filled until death. He was not active for about 1 year of his last days. December 15, 1945 he was given liberty to exercise his gift any-

where his mind should lead him if he was invited. We miss Brother Graner, but we weep not as those without hope. We believe our loss is his eternal gain, and that the Good Lord does all things well in Heaven and earth. Praise His Holy name for His wonderful blessings to the children of men.

Brother Garner suffered very much in his death and sickness, but he tried to bear it with much patience. Brother Garner tried to live so as to let his light so shine before men that they might see his good works and glorify our Father, which is in Heaven. We hope to thank the Good Lord for his life with us those many years.

So be it resolved: First, that we bow in humble submission to our Lord and Saviour, Jesus Christ, who does all things well; Second, that a copy of these resolutions be sent to Zion's Landmark, a copy to the Old Faith Contender for publication, and a copy recorded in our Church book, and a copy sent to the family. Done by order of the Church in conference Saturday before the third Sunday in September, 1950.

Elder R. W. Gurganus, Moderator
Walter R. Mann, Church Clerk

ELDER D. L. PAULK

Elder Dozur L. Paulk, Moderator of the Claybank Association and pastor of Bethel Church, Oppala, the largest Primitive Baptist Church of the predestinarian faith in Alabama, died after a lingering illness November 19, 1950. Elder Paulk was pastor of several other churches at the time of his death and had served numerous churches in Alabama and Florida; although the time of his active ministry was short, he was loved dearly as a friend, minister and pastor.

When Elder J. W. Thomas was called to his eternal home, the mantle as Moderator of the Claybank Association fell upon Elder PAulk, and this position he filled ably and well ever seeking peace and order among the Baptists.

He was a member of Bethel Church and had lived near Oppala for many years being survived by Sister Paulk and several children. The remains were taken to his beloved Bethel Church for interment November 20th and there in the presenc of many Primitiv Baptists Elders, relatives, and friends, several most appropriate hymns from Lloyd's Book were sung by a picked choir in a most feeling and touching manner, and Elder Johnnie Aplin opened services, Elder E. R. Sorrells conducted prayer and spoke in Elder Paulk's memory, and by special request of the deceased, Elder J. J. Collins came using as a text, "For we know that if

this earthly house this tabernacle of ours were dissolved we have a building of God, an house, not made with hands eternal in the Heavens. For in this we groan earnestly deserving to be clothed upon with our house which is from Heaven" and also using, "We know that we have passed from death unto life because we love the brethren". An immense throng attended the funeral. Truly a great man in Israel has been called to rest, but we remember that "Blessed and holy is he that hath part in the first resurrection for on such the second death has no power". Elder Paulk will truly be remembered as a firm believer in the fundamental principles of the resurrection.

J. J. Collins
Geneva, Alabama

OUR BELOVED BROTHER WILLIAM MURPHY LEGGETT

Having been requested by the church at Briery Swamp to write the obituary of our dear beloved Brother William Murphy Leggett, who departed his life August 30th, 1950.

He was born April 7th 1897, making his stay on earth 53 years four months and twenty-three days.

Funeral services were conducted in the Briery Swamp Primitive Baptist church, Friday September 1st, at 3 P. M. by his pastor Elder A. B. Ayers of Bear Grass, interment was in the Leggett family cemetery.

He was born, reared and spent most of his life in Pitt County. He had been in ill health for about two years.

He was married in 1914 to Miss Roxie Howell who survives with five sons and four daughters Marvin of Greenville, Clifton, Thomas, Robert, and Lindsay of the home, Mrs. Fred Rogerson, Mrs. W. D. Martin of Newport News, Va. Mrs. Tom Bland of Williamston, and Miss Anne of the home, two brothers W. G. Leggett of Greenville and A. U. Leggett of Stokes, N. C., two sisters Mrs. Frank Warren of Robersonville, N. C., two sisters Mrs. Frank Warren of Robersonville and Mrs. C. A. Carndall of Stokes, and also two half sisters, Mrs. Maggie Dail of Greenville, N. C. and Mrs. J. H. Bullock of Greenville, N. C.

His body was laid to rest under a beautiful mound of flowers, there to await the resurrection morn and to hear that welcome voice come in yea blessed of my Father inherit the Kingdom prepared for you from the foundation of the world.

Written by his sisters
Mrs. Frank Warren
Mrs. C. A. Crandall

RESOLUTIONS OF RESPECT FOR SISTER LAURA STEWART ENNIS

It has pleased our Heavenly Father to remove from our midst our sister, Laura Stewart Ennis, who was born November 13th, 1876 and departed this life August 30th, 1950 at the age of seventy three, following an illness of nearly three months. She united with the church at Angier on Saturday before the first Sunday in September 1942 and remained a faithful member until death, always filling her seat unless providentially hindered.

Therefore be it resolved: First, that we bow in humble submission to the will of Him who doeth all things well, realizing that the church has lost an humble and faithful member but feel our loss is her eternal gain.

Second: That we extend our sympathy to the bereaved family.

Third: That a copy of these resolutions be sent to the family a copy to Zion's Landmark for publication and a copy be recorded on our church minutes.

Done by order of the church in conference Saturday before the first Sunday in October 1950.

Elder T. F. Adams, Moderator
W. F. Young, Church Clerk
C. D. Turner,
Brookie Stewart, Committee

RESOLUTION OF RESPECT FOR BROTHER WILLIAM ALLEN JOHNSON

We, the Church at Hickory Grove bow in humble submission to the will of our Heavenly Father, who called from our midst Brother William Allen Johnson, age 82, on August, 8, 1950. He united with Hickory Grove Church at his home on Saturday night July 2, 1948 in the presence of a few members of Hickory Grove Church and his pastor, Elder L. A. Johnson, assisted by Elder Lester Lee. Brother Johnson was blessed to live with his devoted companion 56 years. To this union were born 7 children, who so faithfully stood by his bed side for most two years. Brother Johnson will not only be missed by his Church but by his many good neighbors and kind friends.

Resolved that a copy of this resolution be placed on our Church records and a copy sent to Zion's Landmark and a copy to the family.

Elder L. A. Johnson, Moderator
A. H. Morgan
Eldridge McLamb Committee

RESOLUTIONS OF RESPECT

Brother R. H. Styron was born July 25, 1887 and died November 12, 1950. He was a great sufferer from cancer but seemed to bear his suffering with great patience.

His funeral was conducted by his pastor, Elder S. Gray, and he was laid to rest amidst a throng of sorrowing relatives and friends to await the resurrection morn.

We, the Hunting Quarter Church at Atlantic, N. C., have lost one whom we dearly loved, but we feel our loss is his eternal gain. Therefore be it resolved that we be enabled to be reconciled to His Holy will; that we extend our heart-felt sympathies to his bereaved family.

That a copy of these resolutions be spread on our Church book; one sent to Old Faith Contender; one to Zion's Landmark; and one to the family.

Done by order of conference assembled this Saturday before the third Sunday in November, 1950.

Elder S. Gray, Moderator
J. D. Smith, Church Clerk

CHARTER MEMBERS OF CHURCH

This being the third Saturday and Sunday in July in the year of our Lord of 1950 and the 61st anniversary of Little Creek Primitive Baptist Church.

We wish to announce the names of Elders that formed a Presbytery and the names of the charter members who was organized into this church body by this Presbytery.

The following are the names of the charter members who took letters from sister churches of the same faith and order and met at Little Creek Primitive Baptist Church House on the third Saturday, July 20, 1889 and was organized into a church body by a Presbytery composed of Elders I. J. Taylor, J. R. Roberts, L. P. Adams and J. T. Coats.

The names of the charter members were Brethren Eli Batten, John Holt, and H. L. Dodd, Sisters M. E. Dodd, Cinthia Batten, Sally A. Casey, Elizabeth C. Boykin, and Martha Price.

After which Brother Eli Batten was chosen Deacon and Brother John Holt Church Clerk.

Elder I. J. Taylor — Moderator
Elder J. R. Roberts — Reading Clerk
Elder L. P. Adams — Recording Clerk

ACT OF CONFERENCE

In compliance to an act of October 1950 conference of Mount Zion Primitive Baptist Church Benson, North Carolina, a Presbytery which was composed of the following Elders, W. C. King, T. F. Adams and L. W. Turner

met in conference Sunday morning November 12, 1950 for the purpose of ordaining Brother Z. R. Langdon deacon of Mount Zion Church.

The services were introduced by singing hymn 563 of Lloyds Selection and Prayer by Elder T. F. Adams after which Elder L. W. Turner was chosen moderator and Elder T. F. Adams was chosen clerk, whereupon Elder W. C. King read a portion of the sixth chapter of the Book of Acts and the third chapter of First Timothy, which point out in part the office of a deacon and his qualifications.

Following this Deacons J. C. Langdon and G. C. Langdon presented Brother Z. R. Langdon to the Presbytery and after verifying the qualifications of our Brother Z. R. Langdon the charge was delivered by Elder L. W. Turner after which the ordination prayer was conducted by Elder W. C. King then each member of the Presbytery took an active part in the ordination by the laying on of hands, a few words were spoken in supplication to our Heavenly Father by each of the ministers in behalf of our dear Brother Z. R. Langdon, and the church as a token of their love and fellowship and bidding him God speed in the duties of the Deaconship of the church.

The Elders and Deacons present extended to him the right hand of fellowship, after which Deacons J. C. Langdon and G. C. Langdon presented Deacon Z. R. Langdon to the church.

Benediction by Elder L. W. Turner.
Elder L. W. Turner, Moderator
Elder T. F. Adams, Clerk

SKWARKY UNION MEETING

The Skewarky Union meets with the Briry Swank Church, Pitt County, North Carolina the fifth Sunday in December, 1950 beginning Friday, D. V. Elder E. C. Stevenson was chosen to preach the introductory sermon and Elder A. B. Ayers alternate.

A cordial invitation to all.

E. C. Harrison, Union Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at White Oak, Wilson county the fifth Sunday and Saturday before in Dec. 1950. Eld. W. E. Turner is appointed to preach the Introductory Sermon, and Eld. W. G. Pate his alternator.

The church is located in Saratoga. All lovers of truth are cordially invited to attend and a special invitation is extended to our Ministering Brethren.

J. T. Boyette
Union Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--:-- AT --:--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

DECEMBER 1, 1950

No. 2

PSALMS 89:19-36

Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

I have founded David my servant; with my holy oil have I anointed him:

With whom my hand shall be established; mine arm also shall strengthen him.

The enemy shall not exact upon him; nor the son of wickedness afflict him.

And I will beat down his foes before his face, and plague them that hate him.

But my faithfulness and my mercy shall be with him; and in my name shalt his horn be exalted.

I will set his hand also in the sea, and his right hand in the rivers.

He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

Also I will make him my firstborn, higher then the kings of the earth.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

His seed also will I make to endure for ever, and his throne as the days of heaven.

If his children forsake my law, and walk not in my judgments;

If they break my statutes, and keep not my commandments;

Then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fall.

My covenant will I not break, nor alter the thing that is gone out of my lips.

One have I sworn by my holiness, that I will not lie unto David.

His seed shall endure for ever, and his throne as the sun before me.

ELDER O. J. DENNY, Editor Winston-Salem, N. C.

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TO ELDERS \$1.00 PER YEAR**

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

DELAWARE MEETING

Dear Readers of Zion's Landmark:

I have just returned from the Delaware Association held with the Rock Springs Church in Pennsylvania yesterday, and today. We had a lovely meeting. Elder J. P. Helms opened the meeting with the song, "Ye humble souls approach your God," and then prayer.

Elder David Spangler preached the introductory sermon from 1 Cor. 13:12,13, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity". I wish I could write all of the beautiful things he said, but my memory is poor, little by little these things will come, and to comfort. He said in part, "Faith and hope will end with us, charity will live on". By the world, giving to the poor is called charity, but Paul didn't call that charity. He said in 13th chapter of 1 Cor., verse three, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing". And he said not to look at ourselves; we all know we are unworthy, but look to Jesus.

Elder Bennett preached in the afternoon, and he read the 6th and 7th chapters of Acts, and never

found just what he wanted to talk about. It seemed the subject of Stephen was on his mind. This morning, Sunday, Elder Helms preached so ably, unquestionably with power from on high from Romans 8:28-30, "And we know all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified". Here he is talking about people, but Elder Helms didn't fail to proclaim the power of God in all things and also His purpose. Elder Wood spoke this afternoon from Hebrews 8:11, 12, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest". "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. These two days were feast days to me. "Behold how good and how pleasant it is for brethren to dwell together in unity."

There is nothing on this earth that can compare with this unity, love flowing from breast to breast

and not a discordant note.

The Signs and the Landmark have been exceptionally good lately. Our dear Elder Adams has been blessed to write to our comfort and edification, "Contrast between flesh and spirit", "Sufferings of Joseph", "Ye must be born again", and the 40th Psalm were especially good. Indeed all of his writings are good; he manifested unmistakably the love of God shed abroad in his heart. Another thing Elder Spangler said has come to mind, namely, if we have never seen the face of Jesus in our brethren, we will never see it in eternity. Our young members seem to be beaming with this love that cannot be hid. Dear Sister Christine Linthicum is a shining light, and the Linn's from West Virginia. It was my privilege to hear Elder Linn, who was ordained in April, preach at Black Rock the second Sunday in July. He is gifted in teaching the scripture for one so young. I understand he has baptised ten; how encouraging God will not leave himself without a witness. He is the same today, yesterday, and forever. Our finite minds cannot conceive of such a Being, having all power, without beginning of days, or end of years, eternal, immortal, all wise, and to love poor worms of the dust. John says, "Behold what manner of love He has bestowed on us that we should be called the sons of God". These words have been on my mind much of the time for a couple of weeks and the words, "What manner of love", seem to make me wonder what the "manner" means. "And now He says in John 15:12, "This is my commandment, that ye love one

another, as I have loved you". Verse 14, "Ye are my friends, if ye do whatsoever I command you".

May God bless us to bear each other burdens, esteem others better than ourselves, indeed like the poet.

"When I turn my eyes within all is dark and wild,

Can I deem myself a child."

Mamie W. Rowe

704 Deepdene Rd.

Baltimore 10, Md.

EXPERIENCE

Dear Brother, if I am permitted to use the word, Brother:

Through the mercies of God I am spared to my family and for what purpose the Lord only knows. I have often attempted to write out my experience and send it to you, and if you see fit, publish it in your paper, the dear old Landmark, and if not, cast it aside and pray for me. Whenever I would attempt it, I would feel my weakness; therefore I would say to myself, "Oh, it will not interest anyone as great as it is to me; yet something tells me I ought to do it. Of late it is more and more impressed upon my mind that it may be of use to others who may be in the same condition that I was in; therefore, I will give a short account of it in my weak manner. Tongue cannot tell the joy and peace of a soul when it is first changed from nature to grace.

When I was a young girl, I LONGED TO BE A Christian, and when I would go to Church and see all the Christians meet to partake of the Lord's supper, I desired to be good

and be with them, but my young acquaintance would laugh at me. I was married young and circumstances would not admit of my going to Church often. When I was about thirty-three years of age, I went to hear a Methodist minister preach, whose name was Benjamin Gibbans, and under the sound of his voice, I was made to feel as I had never felt before. Still I did not believe in their doctrine. I came home wretched and miserable; I could not see any peace day or night. I could neither eat or sleep; I felt that I should die, and if I did, I should surely go to torment. I would sometimes imagine that the world would come to an end. Everything was wrapped up in darkness. Oh, what a helpless condition I was in! Often I would steal away from everybody and try to pray, and I knew not how to pray.

I would fall upon my knees and say, "Lord, have mercy on me, a poor miserable and wretched sinner", and my prayers would not seem to go even as high as my head. While I would be on my knees, I would imagine that the whole world was looking at me. Oh, how Satan will tempt one. In the midst of all this darkness, the Methodist held a camp meeting near us, and I had fully made up my mind not to go. My husband went on Saturday, and a good number came home with him on Sunday. Our company and my husband would have me to go and still my husband was inclined to dislike the Methodist. I went and when service commenced I took my seat well away from the stand; I felt afraid and ashamed for any one to know what a condition I was

in. I can not know why it was I who was made to acknowledge the power of God before so many. After listening to the preaching for a while, I was taken with a great shaking as though I would shake to death, and the people saw me and thought I was frightened, but not so. I felt that I must leave that place. I went in a friend's tent. While in that tent, I began to grow worse and worse until I became as helpless as an infant and gave up to die. I knew if I died in that condition, hell was my portion. My friends without any consent called in several ministers and I do not remember how many prayed for me, but I did not heed them nor what they said.

All at once the darkness passed away, and the heavy load of sin was removed from me. I therefore felt as happy as an angel; everything appeared new to me, and everything seemed to be praising God. I felt that I never should know sorrow or feel angry again with any human being again. On the wings of His love I was carried above all sin, and temptations, and pain. I could believe that I ever should grieve and that I ever should suffer again. I came home feeling, oh, so happy my greatest desire was to join what is called the Old Baptist Church. I would go to hear them preach whenever it was in my power, and the preacher would always take his text for me. Everything they said it seemed it was for me. I delayed uniting with the Church until I began to grow careless. All at once I raised up from my cold state. I was made to feel and know that I was living out of

my duty, and I could not rest until I went and joined the Primitive Baptist Church of Blounts Creek. After that I was better satisfied than ever had been before.

I loved the church and also the brethen. I am over fifty years old, and when it pleases God to call me home, I shall be ready to go to that rest that remains for the people of God.

Caroline Cratch

REVELATIONS OF GOD

Dear Elder Adams:

Your note seemed to give me that go ahead feeling, and to lift me from that state of gloom and despondency that I feel so keenly, very often. I would like to offer a few thoughts on the last Chapter in the Bible. Which is the Revelations of God as shown. John saw and heard so many things, such mysterious things, I can but hope to give hints. At this time John was shown a river of life, a pure river, such things are not seen literally, for there is no pure literal rivers, but all literal rivers are impure, so much so in almost all cases their waters are unfit for drinking purposes, not so with this river that John saw, not only was it pure but it was life itself, and it was moving, that is it was proceeding out, all literal rivers proceed in, and in its proceeding out it was proceeding from the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life. Now in this river proceeding out, I am taught that the fountain head of this river is in the throne of God, and as it proceeds out, it

waters the whole plantation of God, in every nook and crevice. This river is Jesus Christ our righteousness, a beautiful thought that our righteousness flows from heaven, fills up all our unrighteousness and washes it away, with its own purity, how helpless we become at such beautiful thoughts, and yet how glad, and we trust thankful.

In the midst of the street of it, that is in the passage way of this river which is Christ, and on either side of this river which is Christ. On the one side we have from the blood of righteous Abel up to the time and including the time that Jesus was upon earth, even up to his crucifixion burial and resurrection and ascension, and on the one side we have from the glad birth of Jesus all the way through time yet remaining pervious to his second coming to earth, after his jewels. This tree of life, is so different to that tree of life that is pointed out so often, this tree is life itself, whereas the other tree of life is dependent upon the part of the second part to come to it for life, so we gather the life with this latter tree is dependent for its distribution, if there is no comers, then there is no life dispensed, a failure on the part of the creature to come to this tree of life results in the loss of a soul, Jesus appreciated the soul very much, he teaches a man is not profited anything if he gain the whole world and loose his own soul, then to a man can exchange nothing for his soul, very precious is it not?

The life of Jesus is the life of his people, the great tree that he is, clarified beautifully in the parable

of the mustard seed, this seed when sown is small, yet it grew into a great tree, the fowls of the air lodge in the branches of this tree, but get this, the fowls of the air is no part of the tree at all, I am the true vine my Father is the husbandman and ye are the branches. It was Jesus, this stalwart tree of life that chose the 12 apostles, and these 12 bare fruit each differing in manner, yet a unit in principal, the yield of this tree is periodically, and the manner regular and orderly, the leaves of this tree is for the healing of the nations, in every nation, among every creed these leaves furnish the healing power, that is the glowing beauty of Jesus is the balm for all our ills in Zion, no man or delegation of men is able to keep Zion in a healthy state. Be not alarmed when I tell you that Zion does become infirmed, but be glad when I tell you that one touch or little leaf of Jesus heals quickly, God grant that we do not become practitioners with our quackery, there are those that will go unlimited miles to adminster to Zion when she is sick, but when she is well and healthy they have too much to do to go among them even though it be but a short distance, there is nothing more distasteful to a Zion subject than the medicine administered by a would be disciplinarian quack, than there are those that would make Zion sick in order to try out their remedies, of all such please beware, and know that one touch of the small leaf of this tree, which is Jesus, is sufficient to heal the most ill malady, use it and be not deceived.

This is a hint of the things Jesus

has sent his angel to testify in the churches. Angels are ministering Spirits, and not men, angels are sent to minister, and not parley with the flesh, "they that are in the flesh cannot please God," you are not in the flesh if so be that the Spirit of God dwell in you, the Spirit and the bride says, come. An expression of loneliness and also of welcome from the church prompted by the Spirit of Jesus Christ, however it is held by some that this is a plea from the Spirit of the Church to the dead sinner, but I do not so understand. Peradventure the Christ who is the head and husband of the bride hears which he always does when his bride speaks, he also chimes in unity to her to come, so we have a blending of forceful effect in love manifest between Christ and his bride.

"And let him that is athirst come", did Christ never thirst for the presence of his bride, I doubt that the richness of his presence would ever be felt, but we must remember that what ever it is that Christ means to the church in affection, the church also means the same to Christ in affection, therefore it behooves the constituent of the Church to be honest, to be truthful to be worthy, to be loving and devoted, other, these are divine traits and characteristics and have no tinge at all of earthly elements and belong exclusively to the house of God. And they are not principals to be activated, but are principals that activate, "Holy men of God spake as they were moved by the Holy Ghost," and not moved upon.

"And whosoever will, let him

take the water of life freely," it is my understanding that God does his will in the army of heaven and among the inhabitants of the earth, if this be so, which to me it is, and there being a God, a supreme being, who works and none can hinder, hinders and none can work, when he God wills, let him take the water of life, take this affectionate husband and use him freely, for the cleansing of this bride, his wife, and for the purpose of keeping her spotless, no, no, I do not think that this text means to call the dead sinner, nor the live either as for that matter, but is exclusively and wholly applicable to the Church and the God Head in its entirety, the constituents of the Church being the beneficiaries of this heavenly conversation in its mandatory form, all by reason of the fact they are heirs of God and joint heirs with Jesus Christ.

Jesus being the root and off spring of David, puts him in direct lineage necessary to a direct line of ancestors, that so befit him as the promised child, the Holy Child, the anointed one, the bright and morning star, I so understand at the approach of the morning star it is evident that day is near, and that the night is far spent, ere long the sun will be up with her rays of light and heat, so it is encouraging to an old sinner like me to have some little evidence that the morning star in its brightness has risen in my heart, causing my soul to leap forward forward with great joy in anticipation of a rising sun, a blessed thought indeed.

A trembling sinner,
Elder F. A. Collins.

WONDERFUL LOVE

Beloved Brethren and Sisters:

I have been so low in my feelings, cast down, and weak lately. "I am weak, but Thou art strong". I have been sick too; the doctor advised me not to go to the Association. But it seemed it was the height of my ambition to go, and that God would grant me with a hearing ear and a understanding heart, and too, if I know my heart, although I feel unworthy, I love to mingle with God's humble poor. This is still that wonderful love, and by it His saints are made to sit together in heavenly places.

It is this love that leads them up in His Holy mount, His banqueting house, the banner over them is love. This love cuts you loose from the world, and gives you a new mind and new heart of understanding. This wonderful love reaches, into the heart of every little child of grace that the world knows nothing of, it is foolishness to them.

I am often made to meditate on this wonderful love that passeth all understanding. Am I a recipient of this wonderful love; has it ever been manifested to me; or given by His Holy Spirit; or am I mistaken and fall short? I realize we have the bitter along as well as the sweet. Yes, I realize we, the camels have to be hewn down considerably to fit the needle eye to show us how little and depraved we are and also striped of our self-righteousness and made to know that God has all power, and we are nothing and less than nothing. We are also made to know without Him we can do nothing, for He has all power in Heaven and earth. He will do His

will and not mine. If it is left to my will, where would such a poor sinner as I go? It would be as a ship turned loose to drift up on a storm-tossed sea; we would have no assurance of anything good, but uncertainty, peril, and awful destruction. Sometimes I feel like that little spark of grace has about gone out, if indeed I have ever had any, but when I can hear the words of God so beautifully expounded as I did at the Association, it revives and builds me up again. "Except ye be converted and become as little children, ye shall in no wise enter the kingdom." I dreamed of seeing myself in a little box, not a span long, and the scripture came to me my reply was in Ruth, "Intreat me not to leave thee or to return from following after thee: for whither thou goest I will go and where thou lodgest I will lodge, thy God, my God. I want to be kept by His power; I am often made to wonder if such a character as I could be included in that choice. Somestimes I read my Bible to see if I can get relief. Sometimes I can, and other times it gets so dark and gloomy. I can not read with understanding; I just close the book.

Humbly submitted
Mrs. Henry Fox
Rt. 3
Roxboro, N. C.

MY EXPERIENCE

I am impressed in my feeble way to write my experience of grace if indeed I have one, not feeling it will mean anything to God's humble poor, but a relief to this troubled mind.

The day I joined the church I was

not able to tell of the wonderful things I hoped the Lord had done for me.

I can look back now and see that while I was very young that the Lord was my guide and kept me from doing things that otherwise I would have done. I would have dreams of being so light that I could rise and fly through the air. It would seem so real that I would try the following day to see if I could really fly.

When I was the age of eleven years, I had a dear afflicted brother to die. I loved him very much. He was much older than I, but he took up much time with me and took me with him places he went. I feel sure that Jesus called this brother to rest, for I was grieved over him very much. One night he came back to me, and we had a long conversation. When he was ready to go, I asked if I could go back with him. He said, "No honey you can't go this time, but you will come". Then he flew into the heavens, the most beautiful angel I ever saw. This dream has meant a lot, but it seemed that even this was not enough for this stubborn mind of mine.

In about a year he showed to me his power in a hard way. I was in the seventh grade at school and as usual we all went on a sight-seeing tour to our capital. They always went to see a movie, so we went to the eleven o'clock because it was cheaper at this hour. We had not been seated but a few minutes when a low sweet voice spoke to me and said, "Your home will be burned when you return". I feel sure that the only ones that know how con-

demned I felt the rest of our tour are the ones who have heard this same sweet voice. We returned home and when the bus we were riding came in sight, I looked to see if this voice was real, and there I saw the home burned into ashes and no one to meet my younger sister and I. Soon some of our neighbors came for us. I learned that the home was burned at the same time of day the voice spoke to me. I was never able to tell my dear old father and mother of this before their deaths. It seems that surely my whole family had to suffer for my many sins.

I went on several years, and then I began going to Sunday School except for the Sunday I went with my mother and daddy to their preaching. They would not say anything to us about going to Sunday School if we would respect them and go with them. I enjoyed being with the young girls and boys. The leaders of the church talked to me and tried to get me to go up and be saved; surely if it had not been for the grace of God I would have been over persuaded.

I married in 1933, and for several years I had several minor operations, and I always felt the presence of the Lord for I was made not to dread them.

My mother came to my home to take a two weeks' rest for her nerves, as I did not have any children at that time to make noise. We did everything that lay in our power to bring her back to her health, but this was all a failure; she was laid to rest after three months of suffering. What I am trying to get to is after she realized

she could not get well, and I was always working. At that time I thought everything had to stay just right. It seemed that I could not even take time to read the word of God. One day she looked at me and quoted these words, "Be still and know I'm God". It seemed that I was still too stubborn to be still until one day Elder F. W. Rhodes was at Angier Church, and it seemed he made this so pretty to me that I could not help rejoicing. I could not stay and speak to anyone, for I was ashamed, I didn't want anyone to see my crying. After we left church, church I tried to tell my dear companion what a wonderful sermon that was to me.

After this I became burdened over the church, but I knew that such a worm as I was not fit to be with these good people. I tried to ask the Lord to show me if I had enough evidence or should I ask for more. One night in a dream I visited Brother Floyd Adams' home, and I was sitting in their living room, and I burdened to death. Brother Floyd came in, and he didn't even speak. It seemed that a voice spoke and said, "she has enough evidence". Then came Sister Pauline, and she did not speak, but this same voice spoke these same words to me again. After this my burdens grew so heavy upon me that I couldn't rest. I wanted to talk it over with my dear companion, but I could not. I finally wrote a letter to my Aunt Elgia Collier telling her of my troubles and asked her to pray for me that my heart might be unveiled to this wonderful truth and that I might ask for a home at dear old Angier Church.

I went to church the 1st Saturday in June, 1949, and I felt a death sentence over me. I was sure if I left there without asking for a home I would surely die. Words cannot explain what I went through during that service. When the doors of the church was opened, I had to go. They received me into the wonderful fellowship of their love, and I was baptised the following morning by our pastor, Elder Floyd Adams.

I have attended church most every Saturday and Sunday since this time and have enjoyed meeting together in these heavenly places more than I know how to express.

A sister in hope of eternal glory,
Mrs. Annie Belle Jones
Route 1
Coats, North Carolina

"AND HE SOUGHT TO SEE JESUS" (Luke 19:3)

In our reference Zacchaeus is the seeker. It may have been that Zacchaeus was seeking through a motive of curiosity, for we read "And he sought to see Jesus, who he was." Probably Zacchaeus had heard of this man and of many of the wondrous things that He had done, and he had the desire to see who the man was, what he looked like, and if there was anything noticeably different about Him to enable Him to do such great things. Regardless of what the motive was, Zacchaeus, we are told, sought to see Jesus. He was given this desire, and it was an earnest desire for **hesought to see Him; he met** with difficulties in his endeavor, but he didn't give up, but went to great

lengths in his seeking. Also, regardless of what his motive might have been, the Lord and Savior greatly rewarded his seeking, giving him a hundred fold more than he even sought for.

Zacchaeus was a Jew, and a brother to all the race that were the seed of Abraham. He was an Israelite, it had been his forefathers who were led out of Egypt and brought into this promised land west of the river Jordan, even unto Jerusalem. Zacchaeus was not only of the natural seed of Abraham, but also of the spiritual seed.

Zacchaeus lived in Jerico. Now Jerico is a village east of Jerusalem. It is located in the valley, while Jerusalem is located on the mountain. It is located on the River Jordan, in the very easternmost part of the promised land. It would seem that Jerusalem represents the spiritual, while Jerico represents the natural or worldly. Also the "east" is the land of the rising sun, the beginning, the first or the old man. The rich fields of the valley are the places where the seekers of the riches of the earth would settle. When Abram and Lot went out, Lot chose the city of Sodom and the rich lands of the valley, while Abram dwelt in the mountains and among the rocks and cliffs. Lot built up his treasures in the rich things of the land. While the spiritual city of Jerusalem is set upon a hill in the west country, the city of Jerico is found in the valley in the low city of Jerico.

Zacchaeus was a publican. He was the chief among the publicans, and he was rich. The word "publican" comes from "in publicum"

which means "treasury". The publicans then, were a group of people who were employed as collectors of revenue for the Romans. At this time the Romans had rule over the Israelites and they were compelled to pay taxes or revenues to the Roman Empire. The publicans were those people who accessed and collected these taxes. The collecting of these taxes became a very unfair and arbitrary practice. There were vicious and fraudulent practices and overcharges which the collectors used to make themselves rich. The publicans were of the Israelites, brothers to those whom they oppressed. Thus they were looked upon as traitors to their own people; they were ill favored, excommunicated and despised by all of their brethren. They followed the basest of all the means of livelihood, and the richer they became, the more they were despised as traitors and apostates. When the Pharisees referred to Jesus as "eating with publicans" it was to insinuate that Jesus too, was evil. Now, Zacchaeus "was the chief among the publicans, and he was a rich man. That is to say that he was a publican over the publicans, and that he had made himself rich with the ill gotten taxes taken from his own brethren. Thus we see Zacchaeus, the base, vicious, traitorous, atrocious, abhorred, rich and excommunicated publican, living in Jerico.

But Zacchaeus "sought to see Jesus". He was a Jew, and a seed of Abraham, and he sought to see Jesus. This desire to see the Lord had taken hold of him, the Lord then laid His Hand upon Zacchaeus

as "a brand plucked out of the fire" (Zech 3:2). First we see Zacchaeus spending all of his effort to see Jesus. He ran with the crowd, he pressed into the crowd, but being low of stature, he could not see over the shoulders and heads of the others about him. Also being little of stature, he had not the strength to push through the crowd and to get to the center where Jesus could be seen. In himself, he failed to see Jesus, and failed in his searching. This failure was "in the street of Jerico" that is in the pursuits of the natural or worldly.

But something of power had taken hold of Zacchaeus, and he could not give up. So he "ran before" and beyond the press; he ran out on the road toward Jerusalem, and ahead of the crowd, and there climbed a sycamore tree. In this Zacchaeus had gone further and beyond and above the crowd. Every child of grace is called upon to go beyond and further than the crowd of men. The Sycamore tree is a type of fig-mulberry tree and is valued along with the olive trees; it is a fruit bearing tree. Its leaves are large and heart-shaped and soft and downy underneath. Zacchaeus, in this tree considered himself in a shaded and obscured place. In this fruit-bearing Sycamore tree, Zacchaeus was first, "in the way", and second, he "waited and looked", and third, he thought himself concealed. Before any blessing can be received, we must be led to the right place and be in the way that Jesus is to come. The servant of Abraham was "In the way" when he came to the well seeking a wife for his masters son, Isaac. Zacchaeus

had now ceased his own efforts and **waited and watched for the appearance** of Jesus. Jesus did come, and then, Zacchaeus learned that rather than being concealed, he was known by name of the Lord, and stood openly before Him in all matters.

Zacchaeus saw Jesus; he realized there all that he had sought for. Not only did he see Jesus, but he saw Jesus looking at him! For Jesus "looked up and saw him, Even more than that, Jesus spoke to him, and still more Jesus told him what to do, and that "this day in salvation come to this house" Usually we read of the sinner looking up to Jesus his Savior, but here we read the reverse. Here Jesus portrays Himself as a servant, yes a servant even to the sinner which He came to save, for He says "I came to save that which was lost".

"Zacchaeus, make haste and come down". In the first place let us notice that Jesus spoke to him, calling him "by his name". This call was a very personal call to one person alone, to Zacchaeus. The sinner who thought himself his and out of sight, was in truth before the very eyes of his Lord and Master; and he was known as well as if he had been in the very mind of his Maker from eternity, for indeed he had been. Every child of grace must be called in this same way; personally and by his own name. Zacchaeus was also told what to do, and even in what manner to do it. "Make haste" has a meaning in the Scriptures of surity, certainty, and with fervency. David said "Make haste for my help". Zacchaeus was told to "come down", for he had

taken a high seat, and now he must be brought low and humbled, for every knee shall bend and every head shall bow before the Lord. Make haste and come down and he was given the reason why these things must be done. The Lord explained to him the meaning of these commands, as He tells him: "for today I must abide at thy house".

Now Zacchaeus had left his house; he had pressed the crowd; he had ran before; he had climbed the Sycomore tree; and he had waited. When Jesus came that way, Zacchaeus was told to make haste: to come down: and to return to his house. What, my dear brother, had the efforts of Zacchaeus amounted to? Did he not have to undo everything that he had done? When the disciple cut off the ear of the soldier who took Jesus, did not Jesus have to stop and replace the ear, and rebuke the disciple?

"And he made haste and came down and received him joyfully". He made haste, he came down, he ran behind the crowd, he returned to his own house and he received Jesus joyfully. Salvation came to him **in his house; it came to him in his body and his tabernacle of clay, and his house of Jerico; for his house was in Jerico, and Jesus said "for today I must abide at thy house".** So with every child of grace Jesus comes to the sinner; He humbles him and brings him to His Feet, and He abides with him. To abide at a place means to remain there for a time rather than to merely visit or to go to once or twice. Jesus abide in his house!

"And when they saw it, they all murmured, saying that he was a

gone to be guest with a man that is a sinner". O the Pharisees must have felt disgusted at it all. Here they were following Jesus and walking uprightly, and now He had turned away from them, caused them to stop on their journey to Jerusalem and to wait until He would return; and worse than anything else, He had turned back to go with this hated and traitorous publican, Zacchaeus. Consider the words of the elder son, when the prodigal returned: "Lo these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid;" Indeed the Pharisees always murmur, but Jesus says I came to save that which was lost; the well needeth not the physician. Rage and envy and jealousy dwelt in the hearts of all those that were Pharisees.

"And Zacchaeus stood" before the Lord in his house; he stood waiting the judgments of the Lord; he stood waiting to know whether he would be condemned as he deserved, or whether he would be set free. He stood and declared salvation is of the Lord as he said "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything I restore him fourfold". Zacchaeus calls upon the Lord to witness his statement and to see this thing done. Zacchaeus was a rich man, but now he called upon his Lord and Master to behold, witness and make sure that half his riches be given to the poor and that every thing his brothers and neighbors, be restored four fold. Now he was a publican and had gained these riches by assessing and collecting from his

brothers, and there were probably thousands of false accusations in his ill-gotten riches. When these false accusations had been repaid four-fold, Zacchaeus was and would ever remain hopelessly in debt for the rest of his days. For where is the man that can pay his own obligations?

The covetous extortioner, Zacchaeus, had now manifested the fruits of the spirit, "And Jesus said unto him, This day is salvation come to this house—" This day is salvation come to the house of Zacchaeus, his tabernacle of clay, his house in Jerico! And there is a reason given, "he is a son of Abraham". Not only a son of the natural Abraham, but also of the Spiritual house of Abraham. And there is another reason given: "For the Son of Man is come to seek and to save that which was lost". Most assuredly Zacchaeus was a lost sinner as he followed the vicious and fraudulent and traitorous exactions against his own brethren, to serve their conquerers and enemies and to fill his own heart with riches from their labors.

The name "Zacchaeus" means pure and innocent. We have here a very evil man, with a very good name. In the pursuits of his evil gains, he was arrested and brought down, and made poor and humble. He was called by his name and made to live according to his name and that call by name. Zacchaeus, the publican, in the New Testament Scriptures may be compared with Rahab, the harlot, who saved the spies of the Israelites, knowing them to be of God, as mentioned and described in the Old Testament Scrip-

tures. The Lord is no respecter of persons, but used men of all walks of life according to His Purposes and as do show forth His power and honor and glory forever. He hath chosen the weak and the foolish things to confound the wise; that all the glory may be of God, and that His power may be more perfectly manifested before all men. May all the honor and glory and praise be His forever.

A. D. Alston

BELIEF

Belief is based upon testimony; hence for one to believe in Christ he must have the testimony in his heart. "For with the heart man believeth unto righteousness". Rom. 10:10. The witness is within you. 1 John 5 . . . Again, "it is the spirit that beareth witness, because the spirit is truth". 1 John 5:6. Then the one who believes in Jesus Christ has the spirit of God in their hearts as a witness to them. What spirit itself beareth witness with our spirit, that we are the children of God". Rom. 8:16.

When the spirit thus testifies, faith springs up, and we rejoice in Christ as our Savior. Faith did not make Him our Saviour but told us that He was our Saviour. But what about baptism if faith recognized Him as our Saviour? Then baptism which is a subsequent act of the creature in obedience could not be a condition in making Him our Saviour. 1 Pet. 3:21, "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God".

"By him all that believe are just-

ified from all things, from which ye could not be justified by the law of Moses". Acts 13:39. If one believes before baptism, and a believer is justified from all things. Will some skillful campbellite tell us what is left to be done in baptism? Their proposition says that alien sinners believe they are justified from all things; therefore, if each be true, alien sinners are justified from all things.

This is a ridiculous landing, but it is where the current of logic lands them. Their doctrine does not only and ridiculously admit that alien sinners are justified from all things, but that they are justified before and without baptism.

We now build in keeping with our foundation and see how consistent the conclusion.

Alien sinners are not justified from all things; therefore alien sinners do not believe. I challenge any of their lights to find a defect in it, so I saddle the conclusion upon him whether he likes it or not.

I wish now to show you a contradiction by two of their leading lights on this subject of belief. Does the alien sinner believe without the spirit? Bently says yes. Coleman says no. Can they both be right? Who then is right? They contradict each other; yet they both represent the same campbellism in all its deformities.

The issue between us is who is the believer. What is his condition? Is it a cause or an effect of regeneration? I contend that it is an effect, and our friends say it is a condition to be complied with by alien sinners in order to regeneration. Our proof. Believers are born of

God; 1: John 5:1. Alien sinners are not born of God; therefore alien sinners do not believe. Believers are not condemned. John 3:18. Alien sinners are condemned. John 3:18. **Therefore alien sinners do not believe.** Believers are passed from death unto life. John 5:24. **Alien sinners have not passed from death unto life; therefore alien sinners do not believe.** We claim the above to be true, both in major and minor premise; but we will now use the Bible as the major and campbellism as the minor premise. That, our readers, may be refreshed with amusement at the ridiculous conclusions. Believers are born of God 1 John 5:1 Campbellism is the belief of alien sinners; therefore, they believe alien sinners are born of God by voluntary acceptance of Him. Friendly reader, look at that. Look at the conclusion; do you believe it? Is it not a legitimate deduction from the fountain used. Where is the defect? Is it in the first premise? It certainly can not be, for that is God's word. Let God be true and every man a liar. Where O Where is the trouble? Right where you always find it. In campbellism, look to the second premise, and you will find the hidden wedge. It is marked campbellism. It makes the conclusion contradict the first premise which is the plain word of God. That is what religious dogma will do for you, friendly reader. It will divert your mind from the simple word of God and swallow you up in conclusion opposed to the word of revelation if heeded. The new birth which precedes all is absolutely essential to the sinner for glory, and as this is

done by the spirit of God without a preacher, it follows that sinners are born again where there are no preachers. The system that says the spirit cannot save without the preacher makes the preacher the saviour, and the spirit the means. The Holy Spirit is making poor progress or use of the means, inasmuch as a large majority of the Adam family have never heard the gospel. I will now prove that the salvation which is by the faith of the creature is not regeneration. We refer you first to Rom. 1:16. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth". This shows that the gospel is the power of God in the salvation of a believer. Who then is a believer? As we have before proven, they are born of God, justified, and not condemned. Then the gospel saves those who are born of God. It does not born them nor put them in a position where baptism borns them. The question is often asked if they are already born how and in what way does the gospel save them? Answer. There is a practical or gospel faith or salvation that no one can have without the gospel. Rom. 10:10. "How can they believe on Him of whom they have not heard, and how can they hear without a preacher"? This is the message that Cornelius needed after that God had cleansed and justified him. It was by Peter's mouth that the Gentiles were to hear the gospel and believe. Acts 15:7. It was not the message of Peter's mouth that the Gentiles were to be cleansed or justified, but to believe.

Men believe only as they have been given the ability. God gives the ability in regeneration or the new birth, to believe the gospel. This is proven in 1 Cor. 3:5. "Who then is Paul and who is Apollas, but ministers by whom ye believed even as the Lord gave to every man".

This shows that God gives the ability before the gospel makes a believer. This is proven in the case of Cornelius. Acts 10. By reading we find that Cornelius was visited by the God of Heaven in the form of an angel, that he was a devout man, that he feared God, that he was a praying man, that God had heard his prayer, was a just man and worketh righteousness. All this was true of Cornelius before the preacher ever reached his house. It is plainly taught in the chapter. Then Peter did not go that this might be justified. See verse 22. That he that doeth righteousness is born of God. 1 John 2:29. It is therefore plainly proven that Cornelius was a child of God before Peter reached him; yet it is stated that Peter was to tell him words whereby he and his house should be saved. Acts 11:14. Saved how, in the sense of being born again, justified, or cleansed? No, a thousand times no, he was to hear, believe, and obey the gospel and be saved from idolatry and every false way from cunning craftiness of men whereby they lie in wait to deceive. So you can plainly see what kind of characters believe with the heart unto righteousness or that are commanded to believe on the Lord Jesus Christ and be saved. So it is with every Bible subject

you find one that believes, and I will show you a just man; hence a proper subject for baptism, and I like Peter would say, "Who can forbid water". The purpose and grace was in Christ. The sinner being saved by grace is enabled to then believe in Christ and rejoice in his salvation so graciously bestowed on him. Precious theme. We next take up repentance.

B. B. Walston

EASTERN UNION MEETING

Dear Mr. Gold:

The next session of the Eastern Union is appointed to be held, if it is the Lord's will, with the Church at Bethlehem in Tyrell County, N. C. on Saturday and fifth Sunday in December, 1950.

All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held at the church at Hancocks Pitt County, N. C. the fifth Saturday and Sunday in December, 1950. The Church is situated 3 miles east of Ayden, 1 mile north of highway leading to Vanceboro.

J. E. Mewborn

Union Clerk

LOWER COUNTY LINE UNION MEETING

The next session of the Lower County Line Union is appointed to be held with Wheelers Church beginning Saturday before the fifth Sunday in December, 1950.

Elder F. W. Rhodes is to preach the introductory sermon. Elder N. D. Teasley, alternate.

Clyde Satterfield, Union Clerk
Timberlake, N. C.

BLACK RIVER UNION

Dear Mr. Gold,

Please publish in the Landmark that the next session of the Black River Union will be held the Lord willing with the Church at Cornith the 5th Sunday and Saturday before in December, 1950. The Church is located about two miles east off 701 Highway at Strubland Crossroads.

Elder L. A. Johnson (Moderator)
Brother U. V. Blackmon
(Honorary Clerk)
Alonza Barefoot (Clerk)

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

DECEMBER 15, 1950

NO. 3

PSALM 89: 37-52

It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

But thou hast cast off and abhorred thou hast been wroth with thine anointed.

Thou hast made void the covenant of thy servant; thou hast profaned his crown, by casting it to the ground.

Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

All that pass by the way spoil him; he is a reproach to his neighbours.

Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

Thou hast made his glory to cease, and cast his throne down to the ground.

The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

Remember how short my time is: wherefore hast thou made all men in vain?

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

Blessed be the LORD for evermore. Amen, and Amen.

ELDER O. J. DENNY, Editor. Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT Dade City, Fla.

ELDER T. F. ADAMS Willow Springs, N. C

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"A PRAYER"

Am I thankful to the God,
Oh, I pray and hope to be,
For the love of truth and word,
And for the light, that I might see.

As of the word in the beginning,
So as thy word there will be the
ending,
For as t'is written of the Saint,
Without you Lord, I'd surely faint.

Whoever I am, I'm not my own,
To sin, to pray, or even roam.
For in this worm I know as me,
Without thee Lord, I cannot see.

When I have felt thy presence near
Through my helplessness and fear.
I've tried to pray or make a vow
Without thee, Lord, I know not how.

For so long I've searched for thee,
Tried to pray and tried to see,
And those prayers that I did pray
Would not been good for me today.

I thank thee Lord, who made my
way,
Who art my comfort and my stay,
And by thy mercy and thy grace,
I hope I'm of the chosen race.

And for the way I could not see
The sinful deeds I've often done.
I pray forgive this woeful me,
And lead me to that peaceful home.

Mrs. Marion H. Mulholland
Route 1, Lambertville, N. J.

"LIVING BY GRACE"

In the days long, long ago,
Before the Saviour came you know
T'was there the prophets felt they
had seen
Through the Spirit or by dream.

How when and where our God
Meant for all Saints to trod,
Then they waited on the Lord
To give by grace the sacred word.

Then by grace He'd give the tongue
Understanding to expound
Those in union with the Lamb
Ears and hearts to understand.

Those in union too did hear
Through a deep and heart-felt pray-
er,
When God did make them hear
By understanding heart and ear.

With trembling soul of inward man
Surrounded by the flesh so damned,
Bowed them down in humble pray-
er
By God's grace we love and care.

How should those Saints of old
Ever know, if never told,
Through the Spirit and by grace
Or met our God face to face.

T'is by God's eternal power
From the first until this hour.
God has given all truth and light
In accord, for God is might.

Purposed where eternity began
All was designed and planned,
Thar, how, when, and where
Each elect would say a prayer.

T'was never through mortal man,
Alone to see or understand.
He cannot pray, or teach, or live,
Only by, what God does give.

So lax thyself and search the word,
Has never this to you occurred,
That in ones self he does not live,
If life to us, God does not give.

Mrs. Marion H. Mulholland
Route 1, Lambertville, N. J.

WHICH IS ME?

Within my earthly temple there's
a crowd;
There's one of us that's humble,
one that is proud;
There's one that's broken-hearted
for his sins.
And one that, unrepentant, sits and
grins.
From much perplexing doubt I
could be free.
If I could once be certain which is
me.

F. A. Collins

WRITES INKHORN

Elder C. H. Byrd,
Panama City, Fla.
P. O. Box 557,
Dear Brother Byrd:

We received your good letter
some days ago and you may be
assured that it was gratifying to us
to learn that you made the trip
from Mineola to Montgomery with-
out any mishap. We have delayed
answering because we knew that
you would be on the move as long
as the meeting lasted.

to find our affairs which we had
committed to God's keeping in our
absence, in as good shape as when
we left. Our little one whom we
left to stay in school had not missed
us too much.

You must permit us to share the
memories of our time together. The
pleasure was not yours alone. It
is not given to us to express our
joys but we do hope that our de-
meanor to some extent revealed
our pleasure in having the pri-
vilege of extending our hospitality
to you and to others as far as pos-
sible under the circumstances.

You will recall that on our way
to services on Sunday morning you
asked me what I believed to be
represented by the "Writer's Ink-
horn" seen by the Prophet Ezekiel
as related in Ezekiel 9:2 and I told
you I did not at that time have any
answer or thought on the matter.
Since returning home I have read
and re-read the chapters in the
book of Ezekiel preceding the ninth
chapter and several succeeding
chapters in order to reach an an-
swer to your question. Even now I
probably should give you the same
answer. However, I do seem to get
a glimpse of some things not here-
tofore impressed on my mind by
reading of these scriptures. I do not
attach very much significance to
the words, "writer's inkhorn."
Rather I believe the significant
thing is that which was contained in
the inkhorn and which is seen and
understood only as it is brought to
light or is revealed. In this scripture
as in most all references to Jeru-
salem, the church is typified. In
his vision the Prophet beheld the
Church on earth into which corrup-

to learn that the disorder prevailing in varying degrees in our churches today is not a recent innovation or something of which we never knew before. In Paul's day and time the churches were continually torn with strife and dissension by men who were prompted by their carnality to proclaim a new and better doctrine more easily understood by the carnal mind than was the doctrine preached by Paul. From time to time ever since the day of Pentecost it has been necessary for God to purge the church of its carnality and I have no reason to believe that the same will be true until the end of time except that centuries of time have not caused one particle of difference in human nature and so long as the church on earth is composed of mortal beings the condition seen by the Prophet Ezekiel will rise from time to time and only the power of Almighty God can correct that condition. So, in the scripture under consideration, Ezekiel beheld God purging His Church. In order that the Elect or the wheat might not be swept out with the chaff by those five men chosen as instruments to do His bidding, it was necessary that His children bear a mark or characteristic that would distinguish them from the non-elect. Of the six men whom Ezekiel saw come in response to his summons, only one qualified to affix the mark upon the foreheads of those who mourned because of the abominations existing in Jerusalem. This man was clothed in linen garment.

We left Mineola Monday morning after you left Sunday night. We arrived in El Paso Tuesday noon

Wherever we find "linen clothing" mentioned in the scripture we find it meaning sacred garments, therefore, this man stood in a different or closer relation to God than did the other five. I do not try to say upon the foreheads of those who mourned because of the abominations or whom this man symbolizes or closer relation to God than did or represents. But he was chosen and qualified of God, fitted out in sacred garments to set a mark upon the foreheads of God's elect. Certainly, this man did not make the mark with the writer's inkhorn. But he did make the mark with **that which was contained in the inkhorn** which he wore at his side. I realize at this point Brother Byrd that I am getting into deep water which is certainly no place for me, especially when I remember that I am addressing one whom I believe to have been blessed with an insight into these things which it may never be mine to enjoy. So, I will conclude by saying that I seem to see the man clothed in linen as typifying the Holy Spirit which moved upon the Elect in Jerusalem and by the **power** of the Holy Spirit, typified by that which was contained in the inkhorn, so wrought upon the hearts and countenances of the Elect that even the world would be quick to recognize something different about them and would shun them, respect them or scorn them, depending upon the promptings of the flesh at the particular time, and included and embraced in Ezekiel's vision is every **t**ion and iniquity had come through the activities of carnal man. We have only to read Paul's writings

purge of the church from the day of its institution on earth until the end of time, and though the darkest pages of history record religion as the basis for revolutions, insurrections and cold blooded massacres, in all ages and even unto this day God has had a people upon whose foreheads the mark of the Holy Spirit identifies them and sets them off from the world and this will be until the end of time. But if the writer's inkhorn typifies anything I do not know what it is.

Your Little Brother In Hope,
Hubert T. Faulk
El Paso, Texas

SIGNS OF THE TIMES (Published in March 1950)

June 15, 1949

Mis: Beulah Mewborn,
Route 3, Snow Hill, N. C.

My dear Young Sister in Christ:

First, allow me to say that I was very sorry you were delayed in reaching the meeting two weeks ago to - night at Elder R. B. Denson's, and I am also sorry that we did not have more time to talk over the points referred to by you in the 25th Psalm. I keep very busy, as a rule, and hence have not felt to write to you before this. I hope I may be given something that will be of interest and comfort to you concerning this Psalm.

Second, let me say to you here as I have said publicly on previous occasions, that the Psalmist David, in my humble opinion, had a wider range of experiences than almost any other of the Old Testament writers. The Lord took him from the sheep cote and exalted him to be the king on the throne of Israel,

and because of this great variety of experiences I feel he can and does visit and comfort the Lord's people in all walks of life. All of his experiences do not necessarily apply to each one alike, but I believe there is food for hungry souls, from the cradle to the grave. The 25th Psalm is thought to have been written by David following a great trial, that of the rebellion of many of his subjects, including his own son, Absalom, as the leader of the crowd. This caused David to verily lift up his soul unto God. Notwithstanding all of his difficulties he reaffirmed his trust in the Lord, and desired that He would not let him be put to shame, and neither that his enemies should be allowed to triumph over him. He earnestly desired that none who waited on the Lord and looked to him for aid should ever be put to shame. He also desired, most earnestly, that the Lord would show him His, (God's) ways, and that he would teach him his paths, and lead him unto an understanding of his truth, for he realized that He was the God of his salvation, and his wish was to wait all the day upon him. I feel there is a great deal in all of this that is of vital interest to you, and I truly hope you may be led by the Spirit to glean much from these fields. This great searching of heart through which the Psalmist was being put to undoubtedly brought to his remembrance his whole life, from his youth to that present time, and in the sixth verse you will observe that he recalled God's tender mercies and his loving kindnesses, which had followed him all the days of his life. Having these

things in mind all the more, perhaps, made him think of his sinful life, from his youth up. There were many sins of his youth were doubtless very minor in comparison to the greater sin after he became King of Israel. This latter sin stood out above all others, for God had searched his heart and made him to know that He was acquainted with all his ways. He himself had been made to know that he could not hide from God. As I said to you in Brother Denson's home, I can but feel that the sins of his youth, his transgressions and his iniquities are all expressive of the same condition, but varying in degree. His transgressions and iniquities were an enlargement upon his sinful condition revealing to him that the heart of man is desperately wicked, and who can know it. It would seem that he began with the sins of his youth and then came on up through his transgressions and finally in the 11th verse he says, "For thy name sake, O Lord, pardon mine iniquity; for it is great." This expression is in the singular and may denote what we may term the worst of all his sins, involving in effect the murder of Bath-sheba's husband, and bringing reproach and everlasting shame upon Israel. This iniquity he himself speaks of as being great. If you will turn to the 51st Psalm you will see his pleadings with the Lord on this account. He says, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justifi-

fied when thou speakest, and be clear when thou judgest." In the 12th verse he asks, What man is he that feareth the Lord? him shall he teach in the way that he shall choose. Then he goes on in the 14th verse to present what to me is a gem of sacred and glorious truth: "The secret of the Lord is with them that fear him; and he will shew them his covenant." I believe you are one who truly fears, or loves the Lord, and that He already has shown you his covenant of everlasting love, wherein you were chosen in his blessed Son, our Lord and Saviour Jesus Christ, even before the foundations of the earth were laid. If so, your eyes shall ever be towards the Lord, and he shall pluck your feet out of the net. God most assuredly does turn unto his people, and have mercy upon them who are a poor and afflicted people. He continued by saying, "The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins." How we do yearn for a complete cleansing from all unrighteousness, and this is to be had only in that fountain which was opened to the Spiritual house of David for sin and uncleanness. When our eyes are opened to the ways of God and his holiness, we are made to mourn and groan beneath our load and burden of sin. What an affliction sin is! Only those who are truly taught of God can have a deep appreciation of its awfulness, and only such characters can truly evaluate the gloriousness of God's salvation. We can sometimes look unto the pit from whence

we were digged and unto the Rock from whence we were hewn, and then we can say the Lord brought me up out of an horrible pit, etc. I hope I have been given something to say that will be comforting and edifying to you.

Yours in a precious hope in Jesus.

(Signed) R. Lester Dodson

41 Addison Avenue

Rutherford, N. J.

A SYNOPSIS

The Western Primitive Baptist Association assembled in her seventy fourth session, October 13th, and continued for three days, with the Church at Wrights Creek, located eight miles South of Slocomb Ala. near the Florida line. The people began gathering early and at once began to sing songs of Zion, using Lloyds collection of Hymns, at eleven o'clock the Moderator took the stand to announce his heart felt thankfulness for the kind providence of the God of Israel for his abounding goodness, in that we have all been kept by the power of God to meet again at this time in our seventy fourth session, continuing the moderator said he was praying that sweet peace, unity, and a demonstration of the Spirit of God would prevail through out the meeting.

The moderator then invited all ministering Bretheren of our Faith and order, that was in order to come into the stand, the committee on preaching had arranged, and authorized the moderator to announce that the Lord willing Elder Charlie Davis of the Mt. Enon Association would preach the introductory ser-

mon, Elder Davis came forward and in a very humble and reserved way proceeded, with song and prayer, and then read a portion of Scripture from St. John 5th chap. and settled upon the 25th verse as his text. It was handled very ably, and much comfort drawn therefore, in fact it was expressed generally a great foundation was laid for a good Association under the unction of the Holy Spirit of God, that so beautifully moved the Elder to speak.

This concluded the morning service, and one hour was observed for lunch, those good people of Wrights Creek Church and vicinity made every one happy with their bountiful spread and rich hospitality, the moderator then called the Association together and then ask Elder J. J. Collins to offer prayer, after which the letters were read from the Churches, each minuting their state, all were in peace and sweet fellowship, for which God be thanked.

The association then went into the election of officers, and Elder F. A. Collins was elected moderator. And Elder J. J. Collins clerk by acclamation.

The association by motion pursued the old order of buisness, the moderator then announced the association organized and ready for business, and renewed the call for correspondence and appointed all committees, that being the old order of business, the association then went into an adjourned session to meet back in the house Saturday P. M. Oct. 14th.

The committee arranged that

during our adjourned session Bro. Ayers of Chipola association preach for us, Bro. Ayers is a fine scholar in Brille, he was born blind, he reads his brille Bible beautifully, his preaching was good and very comforting, after this the meeting adjourned until Saturday Morning at ten o'clock, promptly at ten o'clock, by arrangement of committee the moderator announced the speaker would be Elder J. J. Richards of Connecuh River Association, and he would be followed by Elder Archie Brooks of Chipola Association, each of these Elders spoke very fluently and touchingly relative to salvation by grace exclusively of the acts of the creature, and dwelt securely in the great power of God to the comfort of the hearers, it is now lunch time again Saturday noon, another bountiful spread, and more of that good old southern hospitality.

The adjourned session being over, the delegates assembled in the house to conclude the business of the association, the moderator offered a short Hymn, renewed the call for correspondence, and the clerk called the roll, the committees all reported favorable, and Elder J. J. Collins read the corresponding letter, which was adopted, other minor matters of the association were attended to, in that of appointing district meetings, and resolutions of thanks, ordering the amount of minutes, and so on. Here a motion was made that we adjourn in our usual way, the moderator offered a very touching prayer, thus brought to a close the seventy fourth session of the business part of The Western Primitive Baptist As-

sociation.

The committee had arranged that Elder B. P. Hicks preach for us after the business was over so he did, Elder Hicks dwelt upon the seal of God, together with the great knowledge of God. The services adjourned until Sunday morning at ten o'clock.

The committee had arranged that Elder Charlie Davis, the man who spoke in the Introductory sermon preach again, and that the moderator come and preach in conclusion, Elder Davis preached good using no certain text, merely pleading the general issue of the power of God, and salvation by grace, in conclusion, and in compliance with the committee. The moderator read a portion of Isaiah 58th Chapter and used as his text the eleventh verse. Which reads "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Elder, F. A. Collins Moderator
Elder, J. J. Collins Clerk

WATER OF LIFE

Dear Brethern and Sisters:

My mind has been directed to the 22nd chapter of Revelation, 1st verse, and if it be God's will, I hope to try to express what I have been given to see and feel: "And He shewed me a pure river of water of life, clear as a crystal, proceeding out of the throne of God and of the Lamb".

What could be more clear or crystal like, also flowing, than the Holy Spirit, and when God is made manifest by the Holy Spirit; there

seems no way in man to escape it, for I believe that once one feels the presence of the Lord by the Holy Spirit, He is really never desirous to be without the flowing river.

2nd verse of Revelation: "In the midst of the street of it and on either side of the river was there the tree of life, which bare twelve manners of fruits, and yielded her fruit every month: And the leaves of the tree were for the healing of the nations".

Who other than our Saviour could it be in the midst of the street and on either side of whom is made manifest to us by the flow of the river or Holy Spirit? The twelve manner of fruit have me somewhat confused, but here is a thought; omit it if I am too bold in expressing myself.

But there are twelve tribes of Israel, twelve disciples, twelve months, twelve signs of the Zodiac or twelve houses. There are stars named for each house of the Zodiac and are not the stars, spoken of as angels? Each manner of fruit seems it might be the way and manner God manifests through the Spirit as it seems we have seen but in a manner different than someone else.

Quote 3rd verse: "And there shall be no more curse: but the throne of God and the Lamb shall be in it: and His servants shall serve him".

When feeling God's power through the Holy Spirit, whatever manner of fruit it may bear, knowing and feeling that God is all power and all is for His will and purpose, I feel it is then it gives curse release. As God does not the evil,

but it works to fulfill His will and purpose.

Another manner I feel that when we are given to feel the presence of God through the Holy Spirit that the curse is overcome by the Saviour, Jesus Christ; and those who are baptised by the Holy Spirit shall serve Him.

4th verse: "And they shall see His face: and His name shall be in their foreheads".

I have seen His works and the thought of Him is ever with me answers to my satisfaction.

5th verse: "And there shall be no night there; and they need no candle neither light of Sun: for the Lord God giveth them light: and they shall reign forever and ever".

When one is given spiritually to see God's way to feel and realize His Holy power, the temporal light seems a small necessity, for when we travel along in the thought and the Spirit of God, we are not mindful of the earthly surroundings; therefore, the spiritual light seems sufficient. The darkness (mystery) is cleared away, and we live by the fruit of the tree of life by Christ manifest by or through the Holy Spirit.

I feel sometimes I could write on and on and often feel I could do the same in talking, but my lips are often sealed and my pen has no hand. I am satisfied that it be that way as for these words; I am somewhat fearful as I might say wrong. I trust these few lines were given me and not of myself.

God has been so good to me, and I so often feel I would just like to tell creation what a wonderful God needs not such as I to tell the world.

In His time He shall do His will.
 A sister in hope,
 Mrs. Marion H. Mulholland
 Route 1, Lambertville, N. J.

LETTER FROM SISTER ROWE

Elder T. F. Adams

Dear Brother in Christ,

This letter from Sister Rowe is so precious to me I want to share it with others. The world is in such a turmoil, and we are so often cast down, but thanks be to our God for His love shed abroad in the hearts of His children, which gives us so much comfort, and at times we can feel the blessed assurance; though cast down; yet not destroyed.

May He have mercy on us and continue to bless us in such trying times. Only His love can keep us at the foot of Jesus and all the dear brethren and sisters. Love casteth out fear, and love maketh not ashamed.

I do feel so unworthy of the sweet fellowship of such dear people through Him, who loved us and gave Himself for us. Pray for a very weak sister.

Christine Linthicum

My precious Sister,

So loving, so true, your letter written last Sunday night and crossed mine to you came to me Tuesday morning, and truly I could hardly read it for tears blinding my eyes. Surely God has raised you up to comfort this poor unworthy worm of the dust who it seems has left my first love and have to cry out with David, "Where is the blessedness I knew when first I knew the Lord", and is, "His mercy clean gone forever". Yes, my dear child,

"In the world ye shall have tribulation" and suffer for His dear name sake. How often we feel to be different and one alone. He trod the wine press alone of the people there were none to help. You have a gift—there are diversities of gifts. I am glad and thank God for your gifted pen, and may you grow in grace and knowledge of the truth as it is in Christ Jesus, our Lord, and live long on the earth to comfort the little ones of the household of faith. I know what you are trying to say and understand fully. You are afraid of yourself, but Christ has promised as thy day thy strength shall be, and when Paul asked that the thorn from his flesh be removed, his petition was not granted. What did Christ say? "My grace is sufficient for thee".

These two letters belong to the Lord's little ones. I hope to get them off to Elder Adams real soon. I mean the one to Sister Topping and me and the one I am writing about now. Your love is so precious. May it ever abound not to me only, but to one and all who are born from above and walk not after the flesh but after the spirit. Pray for me and come when you can; I love you dearly.

In hope,
 M. W. Rowe

LOVES THE LANDMARK

Dear Brother Jarrell:

(If one as unworthy as I feel to be can call God's dear children brethren and sisters) It was a pleasure to me to receive a letter from you asking me to get subscriptions for Zion's Landmark.

I am sending you \$1 at present to

help on the paper and wish I could send more. My husband has been under the doctor's care all summer and doesn't seem to get much better. We don't have much of this world's goods, but I thank God for what we have. He has given me a good husband and a happy home. I feel our precious Jesus has led and guided me all of my life. I have never had the desire for the worldly pleasures that some seem to have had. All my husband and I care for now is going to meetings and being with God's children whether we are one or not, I don't know. The Bible says, "We know we have passed from death unto life because we love the brethren". I do feel I love them all.

I received Zion's Landmark yesterday, and it was a feast to me to read it. I enjoyed your writings so much. The brethren and sisters can write my feelings better than I can tell them. I fell so cast down most of the time. I don't feel worthy to be with God's children. If only I can stay at the saints' feet, I will be satisfied, and if I can't stay there, I have no where else to go.

Brother Jarrell, send me a hymn book for my mother. I'll send you the money when you let me know what the price is. I hope you and Sister Jarrell are well, and if it is God's will, come to see us. We would enjoy so much meeting you and Sister Jarrell again.

A little sister I hope,
Mrs. George Guilliams
Route 2, Callaway, Va.

ENJOYS THE LANDMARK

Mr. Gold
Dear Sir:

Enclose please find \$2 for the renewal of the Landmark for another year for me, for I don't want to miss a single copy, when I get so lonely it is company to get the old ones and read them over. I enjoyed the Association so much.

I enjoyed all of the three days and the Union Meetings also, as the Lord blessed me to get there, though I felt too unworthy to be with those good people. May I keep able to get to Church and more so to wait on myself while I stay on this earth, as I am living alone.

Remember me in your prayers I beg for Christ's sake. Amen.

Mrs. Lewis Sasser
Route 3
Fremont, N. C.

LOVES THE LANDMARK

P. D. Gold Publishing Company
Wilson, N. C.

Dear Sir:

Enclosed you will find check for \$2 to renew Zion's Landmark another year for Mrs. Sallie F. Pleasant. She is 87 years old and still enjoys reading her Landmark.

I hope she will be blessed to read it much more. Her dear companion died 19 years ago, and she has made her home with us since that time.

Yours Truly,
Mrs. M. B. Pleasant
Route 1
Angier, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Date City, Fla.

Eld. T. F. Adams, Willow Springs,
N. C.

VOL. LXXXIV

NO. 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

DEC. 15, 1950

MOSES WROTE OF ME, SAID JESUS.

(Luke 5:46)

THE JEWS, did persecute Jesus, and sought the more to kill him when he healed the imponent man at the pool called Bethesda, in Jerusalem, because it was on the Sabbath day.

Jesus said unto them, how can ye believe, which received honour of one another, and seek not the honour that cometh from God only?

Do not think that I will accuse you to the Father, there is one that accuseth you even MOSES in whom ye trust, for had ye believed MOSES ye would have believed me, For MOSES wrote of me. If ye believe not his writings, how can ye believe my words. John 5, 44-47.

Moses the lawgiver and Jesus who fulfilled the law, and became the sin bearer for all the ransomed people of God, were the two greatest beings the world has ever known While MOSES led the children of Israel from their bondage in Egypt

unto the promise land until the time of his death; It was JESUS who ransomed them all from the bondage of sin into, a state of justification before God, and will not end his leadership until all the ransomed Church of God is housed in that haven of eternal rest, where God and his Christ shall welcome them to the land of the unclosed day.

Paul said WHEREFORE HOLY BRETHREN, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, CHRIST JESUS, who was faithful to him that appointed him, as also MOSES was faithful in all his house. "This man (JESUS) was accounted worthy of more glory than MOSES, inasmuch as HE WHO HATH BUILDED THE HOUSE, hath more honour than the house, for every house is builded by some man, but He that builded all things is God."

Every house is builded by some man, Ye are Gods husbandry, Ye are Gods Building. Ist. Cor. And MOSES verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, hold fast the confidence and rejoicing of the hope firm unto the end.

Paul said unto the Corinthian brethren. "Know ye not that your body is the temple of the Holy Ghost which is in you, WHICH YE HAVE OF GOD, and ye are not your own, for ye are bought with a price, (THE BLOOD AND RIGHTEOUSNESS OF JESUS THE CHRIST) Therefore glorify God in your body and in your spirit, which

are Gods. (1st. Corl, 6, 19; 20)

"And there arose not a Prophet since in ISRAEL, like unto MOSES whom the Lord knew face to face". In all the signs and the wonders which the lord sent him to do in the land of Egypt to Pharoah and to ail his servants, and to all his land." (DEUT. 34; verses 10-11)

MOSES WAS 120 years old when he died. His eye was not dim, nor his natural force abated. God will not leave himself without a witness. And Joshua, the son of Nun, was full of the spirit of wisdom, for MOSES had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded MOSES. (Deu 34 verses 7-9)

If MOSES stood between the Lords people, delivered them from Pharoah, wrought miricles, subdued kingdoms, appointed statutes, established ordinances, gave a law to Israel, and taught precepts to Jacob, what were all these, and many more; but as many representations of JESUS CHRIST?

Did not Jesus, act as a messenger of Jehovah when He came to our spiritual Egypt, to deliver His people from their captivity? In all thy ministry of righteousness and SALVATION, AND WAS THOU NOT THE GREAT PROPHET, PRIEST AND KING, OF ALL THE REDEEMED.

MOSES LED THE CHILDREN OF ISRAEL, WITH DIVINE HELP OF AN ETERNAL GOD. He gave the cloud to guide them by day, the pillar of fire to guide them by night, caused the water of the Red Sea to stand as walls, thus enabling the children of Israel to pass

through the Sea on dry shod, caused the waters to drown all the Egyptians without a single exception.

GOD NOT ONLY DID LEAD THEM, BUT HE OPENED THE WINDOWS OF HEAVEN and fed them in their pilgrimage. We read "And I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoes is not waxen old upon thy feet, Ye have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that I am THE LORD THY GOD. (Deut. 29 verses 4-6)

What less than a standing miracle was this? That ISRAEL WAS LED, FED, CLOTHED AND strengthened through the Forty years of their pilgrimage. Their garments waxed not old and the very sandals with which they came out of Egypt, did not wear under the walking over the rugged roads in the wilderness state, by which their souls are fed with the bread of life, and the garment of SALVATION BY JESUS CHRIST remains unsullied, of sin and corruption both within and without.

After the death of MOSES, God said unto Joshua. "MOSES MY SERVANT IS DEAD: now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of ISRAEL. (Joshua 1;2) Where MOSES the law giver, ceased to lead, JOSHUA, A type of JESUS CHRIST, became the leader of Gods chosen people. And JESUS who was made under the law, to redeem his people from the law.

"BUT WHEN THE FULNESS OF

THE TIME CAME, GOD SENT FORTH HIS SON, MADE OF A WOMAN made under the law, to redeem them that were under the law, that we might receive the adoption of sons, AND BECAUSE YE ARE SONS, GOD HATH SENT FROM THE SPIRIT into your hearts, CRYING ABBA FATHER." (Gal.4;7).

And the Priests that bare the Ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, UNTIL ALL THE PEOPLE WERE PASSED CLEAR OVER JORDON. (Joshua 4-4-7.)

"As JORDANS sacred stream retired, to make way for the ransomed to pass over, and as the Priests feet stood firm in the waters of the river until all was accomplished, so the COVENANT OF GRACE, IN THE BLOOD AND RIGHTEOUSNESS OF JESUS CHRIST, stands firm in the midst of all the Jordans OF THIS WORLD OF SIN, SORROW AND TRIBULATION. The word of God saith it, and Jesus ever lives to secure it, and we read the Ransomed of the Lord shall return, and come to ZION, WITH SONGS OF EVERLASTING UPON THEIR HEADS; THEY SHALL OBTAIN JOY AND GLADNESS, AND SORROW AND SIGHING SHALL FLEE AWAY. (Isiah, 35:10.)

O. J. DENNY

"ASK AND IT SHALL BE GIVEN YOU"

Mrs. Elizabeth Edwards of South Boylan Avenue in Raleigh asked me to write my views on the following scripture: "Ask, and it shall be given: seek and ye shall find; knock and it shall be open unto you. For

every one that asketh receiveth; and he that seeketh fineth; and to him that knocketh it shall be opened". Matt. 7:7,8.

This scripture is like all other scriptures of which it is said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction which is in righteousness, that the man of God may be perfect furnished completely unto all good works." 2 Timothy 3:16,17. Now inasmuch as the above words were spoken by Him, who "spake as never man spake", it is with a most sacred feeling that we endeavor to search the scriptures for proof that our application of His sacred word does not conflict with any other portion of God's divine testimony.

We can see that the above text does not apply to the unbeliever; because Jesus tells us, "No man can come to me, except the Father which has sent me draw him; and I will raise him up the last day." John 6:44. He further says, "Yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee". Jer. 31:3. When the text was spoken, Jesus was continuing His sermon on the mount with His disciples after He had withdrawn Himself from the multitude. Therefore He said to His disciples, "Ask and it shall be given you". Now the great question that lies before us is this: Who are the ones that this message is directed to? "Ask and it shall be given you". There is only one answer, so far as I am able to understand the Holy Scriptures. They are the ones that possess faith. For the Apostle

Paul, who was inspired to write by divine inspiration said, "But without faith, it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him". Hebrews 11:6. Acts 4:16 says, "Yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

The Apostle further tells us that "For all men have not faith". 2 Thes 3:2. Again we find recorded, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, that heard it". Heb. 4:2. The Apostle tells us what faith is, "Now faith is the substance of things hoped for. the evidence of things not seen". Heb. 11:1.

Is it not evident that the above scriptures are sufficient proof that one must be in possession of faith before they can ask in faith? and that faith is a gift of God? For most assuredly this cannot apply to the natural man, for we are told, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned". 1 Cor. 2:14. And inasmuch as faith is a fruit of the spirit, it can only apply to those who are born of the spirit of God, for Jesus said unto Nicodemus, "Verily, verily, I say unto thee, "Except a man be born again, he cannot see the kingdom of God". Again He said to him, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God". John 3:3,5.

May it be remembered that those

that are born of the spirit of God bear the fruit of the spirit, which Paul said, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law". Gal. 5:22,23. It is evident that those disciples that Jesus was teaching were born of the spirit of God, and He leaves a promise unto them, "Ask and it shall be given you". Ask how? By faith, fully believing that He is able, to supply their need, "According to His riches in glory by Christ Jesus". "Seek, and ye shall find; knock and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened". I insist that all of this seeking, asking, and knocking must be by faith.

We read in Matt. 8:2,3, "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, and Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed". Is it not clear to see that this leper possessed faith, for he said, "Lord, if thou wilt thou canst make me clean". We find recorded in Luke, 8th chapter, beginning with the 43rd verse, "And a woman having an issue of blood twelve years, which had spent all her living on physicians, neither could be healed of any, came behind Him and touched the border of His garment; and immediately her issue of blood stanch'd". Jesus said unto her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace". Again we find

recorded that a woman came to Jesus and said, "Have mercy on me, my daughter is grievously vexed with a devil". Matt. 15:22. "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt, and her daughter was made whole from that very hour". Matt. 15:28.

From the above scriptures, is it not evident that one must be in possession of faith before they can "seek", "ask", and "knock"? For Paul said, "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him". The question may be asked, What is faith? Paul said, "Now faith is the substance of things hoped for, the evidence of things not seen". Heb. 11:1. Now, when a child is born into this natural world, it will cry, hunger, and thirst for the natural things of this life. The same is true when one is born of the spirit of God, they hunger and thirst after righteousness or the things of the spiritual kingdom. then it follows that they are enabled by the spirit of God to approach Him at a throne of grace and ask for help in time of need, and the promise is that He(Jesus) will supply our need according to the riches of His grace in glory by Christ Jesus. Therefore, when He said, "Seek and ye shall find; ask and ye shall receive, knock, and it shall be opened unto you", the message is directed to those that are born of the spirit of God and are given faith to believe that He

will supply them with everything they need.

Humbly submitted,
T. F. Adams

IN MEMORY OF SISTER LEAH LONG BROOKS

Sister Brooks age 89 years died October 10, 1950. She was the wife of Samuel Brooks who died February 28, 1919.

Two children survive, Mr. Jessie Brooks and Mrs. Arch Nelson whom she made her home with for many years. Six children were born to this union, five boys and one girl, twenty - six grandchildren and thirty - six great-grandchildren.

She united with the Church at Wheelers at the July meeting in 1943 on Sunday and was baptised a month later by Elder J. W. Gilliam who was supplying for our pastor, Elder Adams.

Sister Brooks was a faithful member and attended her meetings when she was able.

The Church mourns her departure, and it seems that death has taken many of our members of late.

Sister Brooks had a host of friends, and it was manifested by the beautiful floral offering that was placed on her grave. She was laid to rest in Wheelers Church cemetery.

Her funeral services were conducted by her pastor, Elder T. F. Adams and Elder L. P. Martin.

Resolved first: That the Church bow in submission to God's will, feeling that our loss is her eternal gain.

Resolved second: That the Church extend to the bereaved family their heartfelt sympathy hoping that God will reconcile them to His holy will.

Resolved third: That a copy of this memory be sent to the family; a copy placed on our Church records and a copy sent to Zion's Landmark for publication. Done by order of Church in conference at Our December meeting, 1950.

Committee:

Sister Hassie Long,
Brother W. C. Hawkins,
Brother F. L. Moore.

ANGIER UNION MEETING

The Angier Union will be held with the church at Little Creek the fifth Saturday and Sunday in December.

All lovers of truth are invited to be with us and especially the ministering elders.

W. F. Young, Clerk
Angier, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

JANUARY 1, 1951

NO. 4

PSALM 90

LORD, thou hast been our dwellingplace in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath; we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O LORD, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou has afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the LORD our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

ELDER O. J. DENNY, Editor. Winston-Salem, N. C.

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ELDER T. F. ADAMS Willow Springs, N. C.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

SPIRITUALLY BLESSED

Dear Brother and Sister Lee,

I desire in my feeble way to write and express some of my feelings. When I'm near you, I can't talk; all I want is to look into that good face of yours and hear you. Matt. 5:16. The first time I heard you preach was at Hickory's Grove, I believe it was; I enjoyed the sermon so much and ever since I've had a greater desire to hear you.

When I was a little girl, I would read in the Bible, not being able to understand a lot and try to find some comforting words. Then, I was burdened over my soul and in my childish way, I would get on my knees and pray to God to save my soul before it was too late. Since I was brought up in a Primitive Baptist home, I would go with Mother to church and had a deep respect for it, but as I grew older, I thought that I would like to go to some other church, since these people seemed peculiar and there was not any young people in it. I felt I wanted to go to one that was a little more up to date. But as I see now, God's people are queer people to many, for He deals with them in peculiar ways, which we can't understand.

My love for the Old Baptist started, if I know my heart, four years ago this approaching Easter. Since I was in the sanitorium, all the preaching I got was reading the

Old Faith Contender and Zion's Landmark. I did enjoy them so much. Early one morning as I lay reading them, I felt the Spirit, the Great Comforter, upon me as I lay rejoicing from such a glorious feeling. I trust that it was the Holy spirit what else could it have been to make me feel so good, Brother Lee? One Sunday I heard over the radio the song, "Where we'll never grow old," and that was the most beautiful song I felt like I had ever heard. The song seemed to represent the Primitive Baptist, and when I realized what I was doing I was crying for joy — a blessed assurance that only our Lord and Savior can give us.

Brother Lee, I firmly believe there is an appointed time and way in which God brings His Sheep into the fold. He has so wonderfully blessed me in getting well enough to leave the sanatorium. I wondered so many times why He was so good and gracious to me and still do, for if anyone ever feels as unworthy of His many blessings, it is me. I was blessed to attend the Association at Hickory Grove in September of 1947. I was spiritually blessed those days, for the words that flowed from those preacher's mouths were such good food to my soul! My cup was running over. The Book of books say, "How beautiful are the feet of those who preach the gospel". I'm not sure of the correct words, but

it was an occasion I feel like I'll never forget; although, I only heard those in the morning, for I was supposed to rest in the afternoon.

I enjoyed going to Hickory Grove so much after then, but down in my heart I didn't want anyone to know it. I went as often as I could until my husband and I moved to Richmond. There, I missed going to church and missed so much the Old Baptist preaching. I longed to be with those dear people so much; although, I didn't feel fit to be with them. I had a relapse and had to go back to bed in July, and I could not come home then.

Last December I was awakened again of my sins. I could see them before me and they were many. They stood out like thorns on a bush. I was so condemned over books and magazines I had been reading and other things such as allowing card playing in my home. I've never played but very little nor found interest in it, but I was burdened over it. All I could do was ask the Lord, "Have mercy upon me, a sinner", and in His own time, He did. Then is when I began longing for a home at Hickory Grove. The next week after I was bent low to kneel at Jesus' feet and ask forgiveness of my sins, I began to get worse, my physical condition and what I was going through with; begging for mercy and pardon was wearing on my nervous system. What I wanted more than anything else at that time was a home with those people, God's elect at Hickory Grove. I feel that I was led to that church, for I do love those people. I have a love for all the others, too.

Nothing looked more beautiful to me that night around my bed than the people of the church. They looked so good to me, and I WISH I could express my love for them, but I can't on December 30th they gave me a home with them, but I'm made to feel so much of the time I'm not fit to be with them. I thought I couldn't wait for Brother Johnson to start the service. Never has the Sermon on the Mount sounded any more beautiful. That was his text; the singing was so pretty I found myself asking for a home which they gave me. During the service my burden lifted, and I was made to rejoice. I felt so happy and hated to see the Brethren and Sisters start leaving. The Old Baptists are God's elect, I feel like.

I told my mother that night after all left that I had never felt so relieved and happy in all my life. She said, "Yes, I know, but you won't feel like that all the time." What true words she spoke to me, for I do feel so unworthy and sinful so much of the time. I am made to say so much, Psalms 42, "Why art thou cast down, O my soul? and why art thou disquieted in me?" I moan and groan so much and try to pray, but it seems I can't find the words, only "Lord, be merciful unto me a sinner", but our God is a great God and in His time He blesses us with that blessed assurance and sweet hope. Then is when I am blessed to sing, "All is well with my soul", but those times of heavenly bliss aren't long at a time. Praise Him from whom all blessings flow, for He delivers us in times of trouble. Isaiah 41:9, 10, "Thou art my servant; I have chosen thee, and not

cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness". I find this so comforting when I feel forsaken and in sickness. He tells us, "I will never leave thee, nor forsake thee". Our Saviour tells us, "My grace is sufficient for thee."

Brother Lee, I was impressed to be baptised, and you came last Sunday morning and did it. The occasion was another I won't forget. After I got in the tub, and you began—I don't remember your saying but just a few words. I didn't feel being submerged. When I went down, I must have left the burden in the water, for I was relieved. There are times when we feel we'll burst with praise unto our God, and I felt like that Sunday. Oh! our Saviour's grace is sufficient for us; if it weren't for Him, we could do nothing. We're as helpless as little babes, if it wasn't for the divine power of God. The scripture is so true, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."

Now, as I lie upon this bed in Duke Hospital awaiting a serious operation, I'm not as afraid as I felt I would be. "Thy rod and thy staff, they comfort me." What is on my mind is that if it is God's will to call me, I hope He'll count me worthy enough to take me into His Heavenly Home, which is far better than any earthly home we could ever have. I hope He will say, "Well done thou good and faithful servant". I feel like and have a hope that

Jesus will be with me all thy way, and I will come back to my room doing well. Without Him I can do nothing, and if I have any strength and courage, it's certainly what our Blessed Saviour has given me, for I am so weak in this flesh. I know that "all things work together for good to them that love God, to them who are the called according to His purpose." All this is for a purpose, and it's a good one, but we can't always see it. But I humbly hope in my poor weak way that Christ will count me worthy to suffer for His sake. At times I'm made to rejoice, for I feel like He does. Phil. 1:29. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." I find comfort in St. John 9:3 and Romans 8:18.

This is so long, Brother Lee, cast it away if you get tired reading, for the writing is bad, but I'll close now hoping you'll soon come to see me and also Sister Lee. Again I want to express my love for the Old Baptist doctrine and those elect. May God richly bless you and yours to preach the gospel to these people and those who hunger and thirst for it, as I do so much.

A little sister in hope,
Azelee E. Lee
Durham, N. C.

A DREAM

If you will bear with me for writing of a few things that I saw and felt when I was seventeen years old. Something took place with me. I didn't know what. I could see nothing but death coming in every way. I was calling on the Lord all the time, begging help. I would

have to say "O' Lord, have mercy on me". If I could have just touched someone and made them feel like I did, how glad I would have been for someone to have known the trouble I was in. It seems like the Lord came down on me and gave me His love. He showed me things that I felt like I had been lost and found. He gave me His love, a love I had never had before, showed me things that during all my troubles and trials I had never seen or known before. I believe it was the power of God. I feel like He gave me dreams to show me it was the power of God. show me it was His power. I have had some good dreams. I wanted to be baptised, so I joined the Primitive Baptist Church at Fellowship the first Saturday in December, 1921. I had a dream and something said within me to go with what you know. I had a dream that I was in a building standing at a window when a voice spoke within me and said that I would be saved. I was taken up and carried in at that window and there stood Aunt Liffie and Louie at the right. Sometimes I'm made to feel like I am lost and never to be found, that I am made to feel like I am with my blessed Saviour, and I know that I am with Him. He has showed me so many good dreams, how sweet they are to me to think on. I had two dreams that I saw an open place in the sky of which one of them had chairs sitting around in it. They were all filled with people except one. That one was for me. The other one had two angels sitting in the middle of it, and the moon was at the back of

their heads. How sweet these things are to me to think of if the Lord has shown me these things that some one else knows the same things. What a sweet love He draws His people with. If I should be His to know His love.

About one hour before Aunt Liffie died I felt the presence of the Lord. I believe He was by her bed side. He loved her, but He took her with Him to rest where I have got to go some day. I hope to rest with Him. I hope I have a home with Him when I leave this world. What a great deceiver I feel to be. I am not one to talk on this thing. I am not one for writing about God's work. I am too near nothing to say anything much. I seem to be beneath anyone's notice. The things that I want to tell is that I can't tell. I know there is someone that knows this love. May God be with me and lead me through this world, for I have no other help. It has been several years ago when one day I lay down and fell asleep. I heard a voice say: "What a terrible death that Jesus died", and I believe that everyone of God's children will die the same death that Jesus died, suffer with Him in death. There were three days and nights it looked like Aunt Liffie could not live any longer. What suffering she was doing is untold. If there was anyone she would speak to it was her loving pastor of her church. He would come every day and give a helping hand. We thank Him for His help and also each and everyone that gave a helping hand. I want to say that I can not live a Christian's life here like my aunt lived. I don't have a doubt

of them. I believe they are sleeping in the arms of Jesus. My only hope is in my blessed Saviour, not my will be done, but His in all things.

Saved by grace if saved at all,
Mrs. Bertha Langdon
RFD. Angier, N. C.

A BOUNTIFUL TABLE

Elder T. F. Adams

Dear Brother:

I am enclosing a letter from Maj. A. D. Alston that I enjoyed very much and thinking it would be enjoyed by the readers of Zion's Landmark with your approval. Love and best wishes for you and yours.

J. O. Adams
Covington, Ga.

My dear Cousin Oscar:

I cannot say when I have received a letter that was more appreciated than yours when I think of the kindness and love of your brethen there, I am overcome. To be allowed a place to sit with you is such a privilege, but I have found so much more—I have found open arms and open hearts. Indeed I am made to wonder at the mercies of the Lord toward one such as I. David said, "He prepareth, a table before me in the presence of mine enemies, and that table is bountifully set with Jesus Christ, our Saviour. All that is on that table is set and put there by the Lord. No man sets that table or changes one single part of anything there. This table is set only for those who are hungry and faint—not for the man who has food in his own house. This table is set with sweet promises, and all rejoic-

ings, but also with sorrows and faithful admonitions—even with every food that shall be needed by every one of the little ones. He can make the bitter things sweet to us, and the sweet things bitter. I think of the words of Solomon in Prov. 27:7, "The full soul loatheth a honeycomb; but to the hungry soul every bitter thing is sweet". Just as the table is prepared for those who are hungry by the Lord, so it is the Lord who makes them to hunger and to thirst and every bitter thing is made sweet because it is from His table. Men of the world are not hungry, and they make excuses without number and make light of the food from His table even to loathe the sweetness of the honeycomb. Indeed this food is not for them—they cannot have it. He said so in Luke 14:24, "None of those men which were bidden shall taste of my supper". Jesus is speaking in parable concerning the kingdom of Heaven and likening it to the great wedding supper. A wonderful comparison! Here is the table prepared. Jesus laid aside His glory with the Father, clothed Himself in a cloud of flesh, came into the world, kept the law for those given Him, paid every penalty against them, made the perfect offering, suffered crucifixion of the body, and rose conqueror over death and the grave. He prepared the table. He gave His body, His flesh, and His blood, the efficacy of it, for us to eat from His table. Surely we have tried and cannot eat or live upon our own flesh—it is too weak and sinful and defiled His flesh and blood are pure and holy and omnipotent and all our

strength, all our righteousness, all our salvation, redemption, justification is in Him, in His offering, and in His flesh and blood. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him". John 6:56. Jesus is our life, our offering, the way, the door, our salvation, all and in all. He is the food of that table set before us. This table contains the wedding feast. He is the groom and His little ones are the bride. Who hath He chosen to be the bride? Reading Luke 14:16-24, was it those bidden? Oh no, they were not hungry. They had food of their own. They had plenty and to spare; one had a piece of ground, many possessions in the earth of self. Another had yokes of oxen—property and money to buy and trade with. Still another had married a wife and must follow the joys and pleasures of this life. Indeed he had a wife of his own, why should he seek another marriage?

No, none of these are hungry, not thirsty nor seeking the Lord—they scorn the Word and make light of the matter. Then again, who has He chosen to be the bride? The command was, "Go out into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. Go out into the highways and hedges and compel them to come in"—He did not say go out and knock on doors, and invite them. Those who had doors, had houses and dwelling places and food of their own. They were at home! But how about the ones in the streets and the lanes? They once had a home, but it rotted from under

them—they became wanderers, and pilgrims and strangers. They have no food to eat, no place to rest. They are "poor"; they are without anything whatsoever to sustain them; they are destitute. How about the maimed? They are not whole; they are deformed and are ugly in the eyes of the world and are avoided and shunned. And the halt, who are crippled and cannot walk in their own strength; they fall by the way and have to lean on a staff. Then the blind cannot see or find the way but must depend upon the eyes and leadings of another. Do not these words and descriptions describe the trembling sinner who in much fear, cries to the Lord for mercy?

Then how about those in the highways and hedges? Those who have seen the blackness of their souls and the filth of their garments and have hid themselves for shame; those who have viewed the glorious splendor of the king's palace and the king's table from afar and have drawn back to hide their filth and shame from those glorious bright lights.

The scripture says, "Bring them and compel them to come in". What? If they hunger and thirst, would they not rush to partake of the king's food? How was it with you, dear Brother? Did you feel to rush in? Did you run to partake of the great wedding feast? Or did you as a beggar, hide yourself for shame? Oh yes, you said, I wish I could eat at that great feast; I wish and I long to be clean and fit to be seen there, but I know the filth of my garments cannot go in or abide there. I could not be al-

lowed with those glorious people and keep company with those dear saints!

Go out and bring them in. I know where they are; they are not hid from me. It was I who showed them their filth and blackness; it was I who enabled them to see from far the glorious table of the wedding feast. Go out and compel them and bring them!

Oh how fearful; how the little one trembles and quakes and fears to feel the Hand of the Spirit of God take hold of him and bring him forth! Words cannot describe his fears and his joys, his hope, and his doubts. Then here is a sweet message: The servant tells him that he will be clothed in clean, sparkling garments from his Saviour when he comes to sit at the King's table—gloriously glad for the wedding feast! What a glorious supper!

There is so much more, but I must stop. May we be enabled or should I say "brought" to that table and be fed by the King's food. He knows the food we need to keep our souls alive, and He supplies that very food. It may be joys and sweet promises of peace and love; again it may be sorrows, tears, afflictions in body—yet it is all for our understanding and wisdom and growth in grace.

May the Lord keep us all in the palm of His Hand and feed us from His table that food which seemeth good in His sight for our souls.

It has been a privilege and a pleasure to have been with the dear brethren in Georgia, and I hope I have a thankful heart to our Lord and Saviour for the love

you people have shown me.

Yours in an humble hope of
His love and care,

A. D. Alston

THE TWENTY-FIFTH PSALM

Dear Elder Pate,

I have wanted to share with you Elder R. Lester Dodson's letter on the Twenty-fifth Psalm (recently published in the March, 1950 issue of *The Signs of the Times*). I had planned to carry it with me when I went to talk to you about sins, transgressions, and iniquities—and don't forget fervent charity (I Peter 4:8) — but it just hasn't worked out for me to go. However, I am looking forward to going.

After I was made to believe that I had been included as the least stone in that building of God's where Jesus is the chief corner stone (Ephesians 2:19-22; I Peter 2:1-10); part of the Twenty - fifth Psalm became a prayer for me. I hoped that all my sins, transgressions, and iniquities had been forgiven but I wanted a definition of each one. There was such a short time that I could talk to my uncle, Elder J. E. Mewborn, and so many things I wanted to ask about. I spoke of the Twenty - fifth Psalm when I was received into the Church and after Church I felt that he and Elder W. B. Kearney both gave me credit for having more understanding of the Psalm than I really had.

That night my uncle spoke to the singing group from Psalm 25:7 using Psalm 51:5 to definitely bring out our inborn sins, but I was not present. It is just very briefly that he has talked to me about this

Psalm. I do not mean this with any criticism. During the past fifteen months he has talked to me while he was suffering intense pain and when I knew he was too weak, naturally speaking, to carry on a discussion. Last summer after his operation, I wrote Elder Lefferts how much stronger he talked when he spoke of spiritual things — so much so that I would almost forget that he was sick. Elder Kearsey has also been sick.

I wrote Elder T. F. Adams for his thoughts on the Twenty - fifth Psalm. He answered that he would keep it before him and asked me to write him of my experience. I was delayed in writing and felt that he also would be delayed. While I asked him and later Elder R. Lester Dodson about the 25th Psalm; it was you, yourself, who selected it — if you will recall.

At the Union At Red Banks in May, 1949 when I asked you the meaning of sins, transgressions, an iniquities; you said there was no difference. I said that there must have been to the writers and translators of the Bible as they used two of the words in the same sentence. You said, "Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me for thy goodness sake, O Lord." (Psalm 25:7) This was a verse I tried to quote to the Church and I felt that God gave you your answer. You told me that you would try to write me about what we had been discussing.

I realized that the Fifty - first Psalm was somewhat like the Twenty-fifth and Elder R. B. Denson spoke from the 51st at Autrey's

Creek the next Sunday after the Union. It was a week later that I saw Elder Dodson. Did you notice his reference to the 51st Psalm in his letter to me?

In Elder Denson's home Elder Dodson and I had been talking of the Father, the Son, and the Holy Spirit. I told him of my interest in the 25th Psalm and asked him about sins, transgressions, and iniquities. His answer was so much like your own. At first he said there was no real difference and it was only when I insisted that there must be that he said that they were expressive of the same condition and varied only in degree. He said that these things that we were discussing were "deep subjects." about two weeks later he wrote me the letter I mentioned at the beginning of this letter.

Elder Dodson's conversation with me at Elder Denson's home and his letter to me left me feeling that sins, transgressions, and iniquities were alike in that they all are the disobedience of God's Law and that if we shall keep the whole law, and yet offend in one point we are guilty of all (James 2:10); but that Jesus had the Power to forgive all the sins of all the ones the Father gave to him and no one can pluck them out of His Hand or out of the Father's Hand. (John 10:27-30) Like my uncle, while talking to me about the Father, the Son, and the Holy Spirit; he referred to, "He that believeth on the Son of God hath the witness in himself." (I John 5:10).

In the meantime I received a letter from Elder H. H. Lefferts on I John 5:7-8 and it was later publish-

ed in the December 15, 1949 issue of the Landmark. I consider both of these letters as a part of my experience.

I must believe that the Lord gives me the understanding of the Truth as I need it. In the fall you told me that you preferred to talk to me about the 25th Psalm; and in December, Elder Adams told me that he had not had enough thoughts on this Psalm to write on it. I have felt that God knew that Elder Dodson wrote me what I needed to know about it at that time — and that was the reason you and Elder Adams were not led to write me as your views respectively. I hope that you both will write about it in the future. I believe there is more in it for me. In a recent sermon, of which I was permitted to hear only a small part, my uncle read: "What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will show them his covenant." (Psalm 25:12-14) "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." (Malachi 4:2)

I have also been thinking of, "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." (Psalm 25:10) "Out of the depths have I cried unto thee, O Lord. — If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the

Lord, my soul doth wait, and in His Word do I hope. — Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption." (Psalm 130:1, 3, 4, 5, 7) At Autrey's Creek in March Uncle Joshua was blessed in speaking of the New Covenant. "This is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:10-12 — Jeremiah 31:31-34) Under the New Covenant we are to present our bodies a living sacrifice (Rom. 12:1), and we are to offer up spiritual sacrifices acceptable to God by Jesus Christ. (I Peter 2:5) "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his Name." (Hebrews 13:15)

Yours in Faith, Hope
And Charity,
Miss Beulah Mewborn
Snow Hill, North Carolina.

THE SPIRIT GIFT LIFE

Once more in the fear of our God and for the love of His truths and His saints on earth, I shall try to offer some thoughts for the readers of the Landmark if the editors think it proper to print it.

It seems that my mind lately has

been centered on the subject contained in IICor. 3:6, which reads as follows: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Paul here as I understand points two ways that the minister may teach the new testaments. One is by the letter. Paul does not claim any ability to teach in the letter, but his able ministry is of the spirit. This doctrine as I understand was very plainly set forth by Jesus Christ to Nicodemus when He said, "Except a man be born again, he can not see the kingdom of God;" though he was a high ranking officer, a ruler of the Jews, he could not understand how this could be. His question was that how can a man enter into his mother's womb and be born the second time. Again Jesus said, "Verily, verily, I say unto thee, Except a man be-born of water and of the Spirit, he cannot enter into the kingdom of God." Now let us comment a little on what Jesus has said, and here it will be noticed that it is one thing to be able to see the kingdom of God and another thing to be brought into it.

When a man is born again and born of the spirit, he is then given spiritual life and can see God's spiritual kingdom. "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." John 4:24. To be born of God's spirit is to be born in love, for God and His spiritual kingdom; it is then the poor sinner prays to God for mercy that He may be given grace to see and feel himself to be one of them, and when this grace

is given, he is made to praise God in that spiritual life, which is given to His saints here on earth. He does not praise God for that sinful life given through our first father, Adam; when Paul was given spiritual life, he earnestly prayed to God a number of times to take this sinful life out of his flesh, but God's answer was, "My grace is sufficient for thee." So it was Paul, who, although his ministry was constantly teaching his brethren to be faithful to their calling" study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" being able to instruct those unto thyself, and unto the doctrine; who oppose themselves. "Take heed continue in them: for in doing this thou shalt both save thyself, and them that hear thee." I Timothy 4:16. Paul warns constantly against teaching in the letter of the word, for it killeth. Now, we will try to show why it is so needful to teach in the spirit. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." II Timothy 3:16,17. We have shown that no man has any right to claim himself to be a man of God until he is born of the spirit of God. The same divine and inspired truths in which the scriptures is written is also used in writing God's laws in the minds and hearts of His chosen people. This is why we should take heed to the doctrine and to ourselves. If we fail to continue in ourselves, then we have left the doctrine.

I think I have had plenty of experience along that line. Several years ago, we had a serious division in our Church because some of us failed to continue in ourself and the doctrine, but we failed to find any one that would plead guilty. All had stayed with the old doctrine for a while. After this I began to read the "Signs of the Times," one of the oldest Primitive papers in our country for more than fifty years, and we have been a reader of the Primitive papers. This reading has been a great comfort to me; although I see some views set forth that I can't agree with. I have shown what I understand to be the great blessings enjoyed by continuing in the doctrine. Now, if so much depend on this for us to do, we should be careful and study the word of God to know what the doctrine is and then to teach the doctrine not in the letter, for the letter killeth. What does the letter kill? It kills the truths taught in the spirit. I want to make my views plain that you may get them. To teach in the letter, I understand is to teach the Bible like any other natural history, that is to teach its literal meaning and not consider it in a spiritual sense.

It is a very common error that men get into to claim it is always right to teach this way. I remember some time ago one of these teachers got after me; he made light of me and said that he took the Bible for just what it said. Well, I said, "We'll see if you do." I gave the text of John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore

the world knoweth us not, because it knew Him not," Now, I said, "Are you going to tell me that the people did not know Christ." He studied a little and said, "The people knew Him as the Son of Joseph and Mary, but not as Christ." "Yes, I said, but you claim to take the Bible just as it reads, and it says the world did not know Christ." Now as we have spoken of this too, I will tell you how is a good way, as I think to test who it is that writes in the letter or in the spirit. When we write in the letter, we are with those who deny and kill the truth. Paul spoke of these two ways of writing, but he claimed the spiritual way was the only right way. Jesus said, "No man can come to me, except the Father which hath sent me draw him, and I will raise Him up at the last day." Does this indicate in the last that all men are drawn to Christ. Surely not, for we hear Him say again, "All that the Father giveth me shall come to me, and he that come to me, I will in no wise cast out." As the serpent was lifted up by Moses in the wilderness, so must the Son of God be lifted up. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." John 3:16. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Jhn. 3:17. Here we are quoting words of Jesus, and we know He taught in the spirit, not in the letter, for the letter killeth.

What are we to understand that Jesus meant when He said the

world. Yes, the world that He came to save was the common race of fallen sinners who fell in the transgression of our first parents, Adam and Eve. What was spoken of as being the world that Jesus came to save, and He did not come to condemn them, for they were already condemned, for they believed not in Christ and to take this condemnation away from the world, that is to take away the condemnation of sin, by which the world is condemned. Now we are told that Jesus came into the world to put away sin by the sacrifice of Himself. Does that mean that He atoned for all the race of man on earth? No, I think it means that He put away the sin of the world for His own chosen elect people, who were chosen in Him before the world was. We are told by some of our good brethren that since Christ put away sin for the vilest sinner, and the commission was go and preach to all. That makes it consistent to urge the unbeliever to believe and be saved for it is the believer that shall be saved. Well that surely is falling far away from the doctrine that was taught by the Apostles of Christ. Paul said, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I Cor. 1:23,24. You will notice this universal teaching has no use for a calling that does not come from the preacher. This is the doctrine of the world, but it does not sound

right in a Primitive Baptist paper.

Written in love to all who
love the truth saved by
grace,

John Neal

420 South 17th Street
Mt. Vernon, Ill.

IN THE LIGHT OF THY COUNTENANCE

Dear brethren and sisters
in the Lord:

Again feeling to have some impression to write, I will endeavor, the Lord's will to write some of the things on my mind. The scripture on my mind is, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance". Psalms 89:15. There is a people, who are the people of God, by whom they are blessed, favoured, loved with an everlasting love called with an holy calling, saved by the grace of God from eternal woe and misery to which they are justly condemned by the transgression of the law. Adam having transgressed the law, thereby involved not only himself, but all of his posterity, therefore all are "carnal, sold under sin" "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ, (by grace ye are saved)", not by meritorious works of the creature, but by the blessedness of God, our Father, who gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. John 3:16. Who can realize the blessedness of God in such a saviour?, none but those who have tasted the love of

God by experience as revealed by the Spirit.

When thus wrought upon and made a new creature in Christ Jesus, one is given eyes to see, ears to hear, a heart of flesh, feeling and understanding. So then when the trumpet is blown in Zion, the sound is given someone with a hearing ear hears the sound and is blessed to know that surely this is the voice of God, for it is with power beyond that of man.

The different ways in which that sound is spoken and heard or made known, are many; as He spoke to holy men of old and they were moved they prophesied what should come to pass, so it came to pass. As He spoke to the Apostles they heard and received understanding. As He speaks in that small still voice, we hear, and by faith, believe the joyful sound. Oh! what joy to hear, "Thy sins which are many are all forgiven thee; the thief on the cross heard, "Today shalt thou be with me in Paradise". The leper heard Jesus say, "I will, be thou clean". For me to see the star in the west and hear the voice saying, "Thou art my beloved Son, in thee I am well pleased", also, "My heavenly home is bright and fair."

No pain nor death can enter there."

And then as God speaks to His ministers, and they are blessed to give a certain sound in Zion. How blessed are they who are fed and caused to feast upon that heavenly manna all as the joyful sound comes down from Heaven to comfort the souls of men and women. Now, "They shall walk O Lord, in the

light of thy countenance", this chosen generation, royal priesthood, peculiar people, the family of God saved by the Lord, the elect lady, the Bride, the Lamb's wife, inhabitants of Jerusalem, the city of our God, who are born of an incorruptible seed that liveth and abideth forever. How wonderful to have the light of the countenance of the Lord shine forth as a lamp to light the pathway of this blessed people, for without this light we grope in darkness, stumble, and fall.

With the light there is a pressing onward to the mark of the prize which is in Christ Jesus. I feel that this pathway is light by the revealed word of God, sometimes in silent meditations, sometimes in dreams or visions, sometimes as we are given a mind to read the scriptures, and they are opened up to our understanding, also as God through His revealed word opens up to His ministers' food for thought that the hearers may be enlightened and guided in the way of truth.

There is so much to it that I feel like one as dumb as I am, can hardly hint at it. But if there is anything of comfort obtained by any of God's humble poor, it is because of His directing Spirit. So may the God of all grace guide and direct us that we may hear and know the joyful sound and walk in the light of His countenance.

And as Mary chose the good part, to sit at the feet of Jesus and hear His word, may we be blessed to do the same.

L. A. Johnson
Benson, N. C.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

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VOL. LXXXIV

NO. 4

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C.

JAN. 1, 1951

TO SEEK AND TO SAVE

"And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss". Luke 23:41.

The above words were spoken by one of the malefactors who was crucified with Jesus. It is recorded in the above chapter that there were two "malefactors led with Him to be put to death", and according to the scriptures there is no evidence to show that either of them knew Jesus Christ, as being the Son of God, who possessed all power in Heaven and earth, for we find recorded in Matt. 27, beginning with the 39th verse, "And they that passed by reviled him wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the son of God come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; himself he cannot save". "The thieves also, which were cru-

cified with him, cast the same in his teeth".

Occasionally, I am asked, "Do you believe in death bed repentance"? by which I understand them to mean that if a person lives here all of his natural life and never repented of his sins, is there any hope for him if he calls upon God to remember him in his dying hour. In reply I have referred them to one of the thieves on the cross. As there is no evidence that either of the thieves knew him at the time they were hanged on the cross, or (it is said), "One on the right hand and the other on the left." For it is recorded the thieves also, which were crucified with Him, cast the same in His teeth." Matt. 27:44. Sometime during this crucial hour while they were suffering this death sentence, it is recorded, "And one of the malefactors which were hanged railed on Him, saying, if thou be Christ, save thyself and us. But the other answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss".

By the above expression we see that this thief acknowledged the justice of the Law in condemning him, and remember that this acknowledgement was made while He was hanging on the cross. "And he repentance was granted unto this said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto Him, verily I say unto thee, Today shalt thou be with me in Paradise". Luke 23,42,43. Is it not clear to see that

thief in his dying hour? Evidently, he was a true Israelite; therefore, there is not the slightest possibility of him being left out of the covenant of God, and it was made manifest to him while he was yet living: although, it being the last moments of his earthly existence.

The grand and glorious purpose of Jesus coming into the world was to seek and to save that which was lost "For the Son of man is come to save that which is lost". Matt. 18:11. Now when a sinner comes to the end of his own strength and is given eyes to look within and see that all his righteousnesses is as filthy rags, then he acknowledges the justice of God's law in condemning him for his sins, like the thief who said, "And we indeed justly; for we receive the due reward of our deeds". Then it can be properly said, that such sinners in their feelings are lost, with no power or strength of their own to repent of their sins. Repentance and salvation must and does come alone, through our Lord and Saviour, Jesus Christ. For Peter said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a prince and a Saviour for to give repentance to Israel, and the forgiveness of sins". Acts 5:30,31. What consoling words to a dying thief from the lips of Him, who "spake as never man spake", "Today shalt thou be with me in paradise." Dear readers, have you ever felt to be a thief? Jesus said, "All that ever came before me are thieves and robbers." John 10:8. It is one thing to read it in the scriptures and another to

feel and know it by the revealed word of God. Humbly submitted,
T. F. Adams

IN MEMORY OF J. IRA HAWKINS

Brother Hawkins was the son of Rainey B. and Phoebe Wheelley Hawkins and was born July 26, 1881 and departed this life October 9, 1950 making his stay on earth 69 years 2 months and 17 days. On June 18, 1921 he was united in the Holy bonds of matrimony to Miss Ailey Pearce who now survives him to mourn his loss.

Brother Hawkins received a precious hope in Jesus Christ and made an open profession of his love for the Lord and his people to the Church at Wheelers and was received into the fellowship of the Church and was baptised the 2nd Sunday in October, 1912 where he remained a devoted and faithful member until his departure from this life.

Brother Hawkins was greatly afflicted in his last days. His loving kindness to his wife and her untiring efforts in administering to his necessities were indeed manifestations of a loving and devoted couple. His spirit has returned to God who gave it, and his body was laid in the Church cemetery at Wheelers Church to wait the final resurrection when Jesus shall come the second time and change his vile body and fashion it like unto His glorious body, and then it will be adopted into the heavenly kingdom.

Written by his humble pastor,
T. F. Adams

RESOLUTION OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst by death our beloved Sister M. B. Scoggins on November 23, 1950; Roxboro Primitive Baptist Church has lost one of its kind, humble, faithful, and oldest members. Therefore, be it resolved that first, we wish to extend to her family our heartfelt sympathy in their sad and lonesome hours when they will be thinking about Mother, the dearest friend on earth. May God enable them to be reconciled to His will and to feel that she is now out of her suffering and resting in the Paradise of God's love where there is nothing but peace and joy.

Second, that a copy of these resolutions be recorded on our church record and a copy sent to the family and one to our religious paper to be published.

Done by the order of conference on December 2, 1950.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

JANUARY 15, 1951

NO. 5

PSALM 91

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the LORD, He is my refuge, and my fortress: my God; in him will I trust.

Sure he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.

Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold, and see the reward of the wicked.

Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him.

With long life will I satisfy him, and shew him my salvation.

ELDER O. J. DENNY, Editor Winston-Salem, N. C.

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867

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Devoted to the Cause of Jesus Christ

FAITH

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. 5:1-2.

In the preceeding chapter the apostle sets forth the working of faith both its origin and work. "What shall we say then that Abraham our father as pertaining to the flesh, hath found. For if Abraham were justified by works, he hath whereof to glory; but not before God; For what saith the scripture? Abraham believed God and it was counted unto him for Righteousness. Now to him that worketh is the reward not received of Grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:1-6.

As we meditate upon the state and shapen in of man, we find that in his best estate he is but "vanity." Conceived in sin iniquity and therefore born in sin by reason of Adam's transgression in the garden." Wherefore as by one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned." Rom. 5:12.

Now by reason of Adam's transgression we are by nature inheri-

tors of his sin, and we stand before God without hope in the world. Since all of Adam's race are sinners, both by inheritance and practice, we ask the question, "How do we come in relationship to know him? How do we in truth and spirit say Our father which is in heaven?" Jesus said "Except a man be born again he cannot see the kingdom of God." In this dead state that we are in, in this state of carnality, we cannot say in truth and spirit "Our Father." To do so, we falsify. If we feel that God is our Father by our works of righteousness that we have done, then our feeling is in vain. Then how did the apostle know that we are justified by faith? He was once a Pharisee of the strictest set. In this state he believed in God, and verily thought that he daily served God. He felt to boast in his religion. Many of the people today feel the same way. They feel satisfied with their religious life, they often boast of the souls they are saving and how needful it is to carry the gospel to the unbeliever.

Now the child of God that is born of the Spirit, by faith, believes in Christ and without his spirit realizes that they can do nothing.

Paul relates his change of belief in Acts 26. Paul describes to King Agrippa his past religious belief and his present knowledge. He learned his first religion by be-

ing tutored by one Gamel, he was taught the religion of Jesus Christ at the feet of Jesus, and by faith he believed in God. Now he received it by revelation. Do we not all feel to boast in many ways until we are cut down?

We quoted in the beginning the fall of Adam; he fell in death (not a corporal death), but dead in sin. Adam and Eve were conscious of their transgression in the garden, because they saw their nakedness and began to labor or work, by sewing together fig leaves to hide their nakedness. Gen.3-7 But this labor was in vain. It only showed what all the family of God will do when they see their nakedness. God did not suffer, nor would he accept the works of their hands, for the Lord God came to where they were. They heard his voice and hid, themselves but he called, "Adam, where art thou?". He was not lost from the Lord God, neither could he hide from him. When God called Adam answered and came forth with his self-made garment on, the labors of his own hands which God did not accept, but he clothed them with skins of a beast. I feel that he put on them the garments of faith, hope and charity.

Sinner friend, were you dressed in any apparel that you delighted to meet God in when he called? No, but you had to stand before him in filthy garments; garments of sin. Yes, pleading sinners, pleading for mercy.

God called Abraham to arise and go. He was obedient to the heavenly call because the call was from God. Not in circumsion but in uncircumsion. Then it was not re-

ceived unto him of works but by faith; "For if Abraham were justified by works, he hath whereof to glory but not before God". But he believed God and it was counted unto him for Righteousness because he had faith in God, that he was able to preform the things that he had promised.

Do you feel that God is slack concerning his promises? If so, you lack faith. Do you feel that you can be saved today and lost tomorrow? Then you do not have faith. Do you feel to rejoice in a sweet hope that Jesus has died for your sins, and that he has lifted you up out of the mirey clay and placed your feet upon a rock, and that he has established your goings, that he has put a new song in your mouth? Then you have faith, faith in God that he is able yet to perform miracles. You can rejoice with the woman that said, "If I could but touch the hem of his garment I shall be made whole." Jesus said,

"Thy faith hath made thee whole. This faith is God-given and he gives it unto every one of his Saints. The leper came to Christ in his pollution with a disease that no physician could cure, yet by faith said, "Lord, if thou wilt thou cans't make me clean." Jesus said, "Be thou clean" and he was healed, by faith. The blind man sat beside the road desiring his sight and Jesus restored his sight. Without faith it is impossible to please God."

God promised Abraham a son, yet being old he staggard not at God's promise nor the deadness of Sarah's womb, having faith in God. "By faith Abel offered unto God a more excellent offering than Cain."

By faith Enoch was translated that he shall not see death and was not found because God had translated him, this testimonies, that he pleased God. By faith the harlot Rahab perished not with those that believed not, when she had received the spies with peace. Faith hath subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Many and numerous are the things that faith hath wrought in his people.

By the work of grace in the hearts of his people, and by their belief through faith in God, it has set aside their sorrows, wiped away their tears, given them the spirit of rejoicing because they are justified by faith. They received this justification from God the father of our Lord Jesus Christ. And by this we have peace with God.

Do we or can we feel this at all times? No, a thousand times, no, because so much of our time we feel our vileness and there is no human but us, that knows how prone to sin we are. Many are the times we are like the Psalmist David. We are crying unto God for his mercy again and again. In all of our cries we have faith to believe God is able to lift us up to Mt. Pisgah's top to view again the glory of His countenance as he passes by. Then it is we have access by faith into (not unto) his grace. wherein we stand.

So dear brother, sister, and christian friend, take courage in

the Lord for if you by faith have hope that you have felt that he is gracious you will not fall away. For if God has drawn you by his grace and quickened you by his spirit he will never let you down. You may and will feel to be an outcast in the land of asseria, but he will come again and again and you will be blessed to rejoice that his work is a perfect work. The people of God belong to his son, because they were chosen in him before the foundation of the world. By this choice they were given to him and by his obedience he redeemed them by his blood on calvary's cross, rose from the dead for their justification and now sits by the right hand of his father to make intercession for them to the father. And he sees them in perfection through his son who was obedient unto death even the death on the cross. Not one of them will ever die and go to punishment, because Jesus said all that the father giveth to me shall come unto me and I will in no wise cast them out. The apostle declared that neither life nor death principalities nor powers, things seen and unseen shall be able to separate us from the love of God that is in Christ Jesus our Lord. So, Dear Saints, you who have hope don't lose faith in God. You may feel that your hope is so little you will lay it by but don't be discouraged by satan's presence. He may lead us into death as it may seem to us, but God's love will bring you out.

Now, beloved in the Lord, press onward in faith and by his rich blessings in his dear son, will comfort us in life, be with us in death,

raise our mortal bodies and change them to immortal on the resurrection morn. Then we won't need faith and hope any more, but charity will enable us to sing all-aula unto the father, son and holy ghost in a land that has no end.

Submitted in love to the household of faith.

(Elder) E. C. Jones
Varina, N. C.

LOVES THE OLD BAPTIST

Dear Editor:

My subscription expired the first day of May, 1950, and I am sorry that I didn't send you pay for another year until two months after the date. Please forgive me of this delay and continue to send the Landmark to me, because I love the reading of the Landmark and also love the dear children of God who write through its pages. I personally know a lot of them when I meet them. I love you Old Baptists in Eastern North Carolina, and I also love them all over the world, who stand for the truth, as it is in Christ Jesus, the Lord. I also love to come to the Eastern Churches and hope that it will be the Good and Merciful Lord's will to make a way so that I will have the privilege to visit these churches and homes again sometime. I have been to a lot of churches, years ago, in Eastern North Carolina and have visited a lot of good homes of the dear Brethren, Sisters, and friends. They have always been good to me, much better than I deserve.

My wife and I have traveled in that section of the country extensively, but we have not had the privilege of going that way for the

last few years. We hope to go before too long and often think of you and hope you are enjoying good meetings. We are being wonderfully blessed in this respect here in North Carolina also in the state of Virginia.

Dear children, He has been wonderfully good to us; had He not been so merciful to us all, we would have long since been banished from this old world, but through blessings, He has spared us here for some purpose, best known unto himself. He has had tender mercy on us all.

Dear children, just think! we did not have anything when we were born in this world and will have nothing when we have to die and leave here; for what we have in our savings is not ours at all, because the Lord owns all the gold of Orpah, and the cattle of a thousand hills are His the world and the fullness thereof. He does not need anything that He does not already have, for it is all His. He gives to us such things as we stand in need of. He has promised to supply all of our needs. He did not tell us that He would supply all our wants.

Dear children of God, I believe that we need every pain and ache we have. So many times we feel like Jesus has almost gone away, and we wonder if He will ever return to us again. Sometimes when we are suffering the doctors and nurses do all they can for us, but when the Lord comes to us, He drives the pain out of our bodies and the aches out of our bones and shows us His smiling face by an eye of faith and makes us rejoice

in a sweet hope again. Then we can say with David of old, "He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me". Psalms 23:2,3,4. Again David says, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever". Psalms 23:6.

Your least brother,
W. E. Jarrell
Rt. 2
Lexington, N. C.

WHAT IS MAN, THAT THOU ART MINDFUL OF HIM?

Dear Brethren, Sisters and Friends,

Once again I have a mind to write, but I know unless I am moved by the Spirit and power of God that it will not amount to anything. The scripture on my mind is found in Psalms 8:4, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Let us remember that man was made of the dust and was made subject to vanity, and he was given a help-mate that was a weaker vessel. She was made from a bone taken from the man's side. Eve was very dear to the first man, Adam. God knew all things, and He was mindful that man would go into death for the love he had for this woman and knowing that it was not in man to direct His steps. You see God knew the end from the beginning and in seeing the weakness of man or what his weakness

would be, He made sure as to the destiny of His children and treasured them in Jesus Christ before the world was made and made a covenant with Jesus that He, Jesus, would suffer, bleed, and die to redeem His people. He said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out". John 6:37. So we see God made sure of the election, for He predestinated His children to be conformed to the image of His Son and wrote His children's name in the Lamb's Book of Life. Eph. 1:4, "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love". He also knew that man in the flesh would mind the things of the flesh and that man's righteousness would be as filthy rags. So He made it sure that none could enter into Heaven, but those whom He loved and called. He saw all the wicked acts of men, and He had knowledge of when they would be born, when they would die, and what they would need. He knew His children would need grace to keep them and the spirit to lead them, and He supplies such as His children need. He was mindful of all the inventions and all the discoveries of the things that are in the earth, oil, coal, and the different things. You see man is not as wise as he thinks he is. He is in the hands of a living God, and God can cut him down as one would cut down a tree when it pleases God. As I see the reality of man, he is still dust, when the man, Christ Jesus is born in one, the hope of eternal life is given him.

Then there is the inward man, Christ Jesus, and the fleshly man has to mind the Christ man in the day of God's power.

I hope all of the Landmark readers are feeling well and that God is blessing you all with every needed blessing, and that includes the Landmark staff.

A little brother in Christ,
I hope,
Lester E. Lee

VINE AND THE BRANCHES

Dear Sister Rowe:

A few days ago I wrote you that, the Lord willing, I would soon write you something that was more Spiritual. Of course I am dependent upon the Holy Spirit to guide me in the way of truth, for He is Truth.

Jesus, after speaking to his disciples concerning the parable of the "vine and the branches," told the brethren the following: "As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in my love; even as I have kept My Father's commandments, and abide in His love" (John 15:9-10).

Could there be a greater comforting assurance than that which our Lord gave to his disciples and to us as well, contained in the ninth verse? "As the Father hath loved Me so have I loved you; continue ye in My love". Jesus was the Father's delight and the object of His love. Who can measure the love which the Father has for His Son? And His own are the objects of the love of the Son of God in the same degree as He is beloved by the

Father. The children of God, all those who believe on His Name, is spoken of by the apostle Paul as "beloved of God, called to be saints: (Romans 1:7). What it means to abide in His love is made known in the following verse. "If ye keep My commandments, ye shall abide in My love; even as I have kept my Father's commandments, and abide in His love" (John 15:10). Jesus walked in obedience as Man: His meat and His drink was to do the will of Him that sent Him, thus He abode in His Father's love. This is, and must be the path of His own". It is in practical obedience that we abide in His blessed love; without it there can be "no assurance and enjoyment of His love." "And hereby we do know that we know Him, if we keep His commandments" (1 John 2:3). And if we are children of His fail in this practical obedience, as so often we do, we through the Holy Spirit flee to God, through Jesus Christ, who is our Advocate, with confession and self-judgment and there find His mighty, loving advocacy restores us to fellowship which our disobedience had severed. Here we call attention to the little word "as". It is used by our Lord several times in these chapters. "As" the Father loveth him so He loveth us. "As He kept His Father's commandments so we are to keep his commandments. "As" He is not of the world, even so are we not of the world (John 17:16). "As" the Father sent Him into the world even so has He sent us into the world.

We understand that the "blessed-ing" of these words is that His

joy might remain in us and that joy in us might be full. In chapter fourteen and verse twenty seven Jesus had said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid". And now He speaks of His "joy". His is the greatest joy, the joy of the Redeemer, who has accomplished redemption for all those which the Father had given him in the covenant of grace before the foundation of the world. This was the joy set before Him, for which He endured the cross and despised the shame (Hebrews 12:1-3). His born again children share His joy, as they walk in His blessed steps, following Him as our pattern, abiding in Him and in His love, our joy in Him will be full.

For fear the adversary will attempt to say that we are setting forth the doctrine that the "flesh" can walk in "God's discipline", and keep His precepts, we must tell of whom our strength comes.

The Psalmist said, "I delight to do thy will, O my God; yea, Thy Law is within my heart". Some may speak as if the servant were greater than the master, and the disciple above his Lord; as if the Lord Jesus honored the law, and His people were to set it aside; as if He fulfilled it for us, not that we might not need to fulfill it; I believe the plain truth is, we must either keep it or break it. Which of these should a child of God do? There is no middle ground. Then if it be not a child of God's duty to keep the law, then he may

break it at his pleasure, and go on in his sin because grace abounds. But the Psalmist says, "I delight to do thy will, O my God; yea, Thy Law is within my heart. So it is, "God working in us both to will and to do of His good pleasure". Love is, (that is, God's love which is shed abroad in our heart) not a rule, but a "motive". Love does not tell us what to do; it tells us how to do it. Yes, the love of God constrains us to do the will of the beloved One. Love without law to guide its impulses would be the parent of will-worship and confusion.

Yes, Christ "hath redeemed us from the curse of the law," but certainly not from the law itself; for that would be to redeem us from a divine rule and guide; it would be to redeem us from that which is "holy and just and good". It is through Christ, that we live, move, and have our being. The apostle Paul said, "I can do all things through Christ which strengthens me." So then, the apostle says, "it is not I doeth these things, but Christ which liveth in me."

We read in John 13:34, the following words which Jesus spoke: "A new commandment I give unto you, that ye love one another; "as" I have loved you, that ye also love one another". The Holy Spirit in the Epistle to the Colossian brethren speaks of "true Christian conduct," that is, "Forbearing one another, and forgiving one another" if any man have a quarrel against any: even "as" Christ forgave you, "so also do ye". If these words of our Lord Jesus Christ were practiced and this admonition of the Holy

Spirit of God obeyed, there would not be so much disagreement and unpleasantness among God's born again children. Where there is little love there can be but little grace. With these words the Scripture agree. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you". The choice here means both the "choice of eternal election" to salvation and to the "office of His chosen ones." We certainly did not seek Him, but He sought us when we were dead in trespasses and in sin. O, what a precious assurance it is, when we hear Him say, ye have not chosen Me, but I have chosen you.

Our Lord says, "These things I command you, that ye love one another". When our Lord and Saviour Jesus Christ says "these things I command you," He must have had reference to all these instructions HE HAD GIVEN THEM. Let us know how He identified the child of God with Himself in the following words which he spoke to them, "If the world hate you, ye know that it hated Me before it hated Y o u". Again He says to His own, If ye were of the world, the world would love its own: "But because ye are not of the world," but "I have chosen you out of the world, therefore the world hateth you. Here is the first time Jesus states the great truth that those who believe in Him, those who are the "gift of the Father," whom He hath choses out of the world, are not of the world.

Jesus Christ-was not of the world, and all those who have been born again, now in possession of the "new nature", which is the "nature of Christ," are not of the world, even as He is not of the world. Because He is not of the world, the whole world which lieth in the wicked one hates Him, and therefore the world hates equally all those who belong to Him. Yet! how little of this hatred from the side of the world is known today to true believers on His name. We would ask the question? Has the world changed? Is it no longer an evil world? Is it a different world from what it was when Jesus spoke the words, "If ye were of the world, the world would love its own: but because "ye are not of the world," but I have chosen you "out of the world", therefore the world hateth you, No, for the world does not change for the better in its moral aspect; it is the same evil age it has always been. Satan, that old devil, the arch enemy of our Lord Jesus Christ, is still the prince of this world, and poses as the angel of light, it still hates Christ. The question we would ask ourselves as the children of the living God; do we "live out" our "separation"? Have we forgotten the fact that all true believers on His Name "are dead to the world and the world is dead unto us?" If we live as "separated ones", bearing a "definite witness in our lives" as to our place in Christ, we soon shall find that the words of our Lord are still true. The servant is no greater than His Lord. "They hated Him," and they will hate you; they persecuted Him, and therefore

they will persecute you. "They compassed Me about also with words of hatred: and fought against Me without a cause". And again He sayeth, for My love they are My adversaries".

Another announcement of the soon coming of the "Advocate", the "Holy Spirit, sent by Him from the Father, the Spirit of truth, follows. "When He comes He will testify of Him". Yes, the great work of the Holy Spirit, to bear witness to Christ, the proof of which is set forth in the following words of our Lord "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: And he shall show you things to come. He shall glorify me for he shall receive of mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take Mine, and show it unto you" This promise is repeated by our Lord after His resurrection: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnessed unto Me both in Jerusalem, and in all Judea, and in Samaria, and the uttermost part of the earth". This promise was fully manifested on the day of Pentecost. His going away was expedient for all those who believe on His name. "For if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." His going away meant, of course first of all, His sacrificial death on the cross, to be followed by His burial, His triumphant

resurrection and His glorious ascension, where He took the place on the right hand of God to make intercession for His people. As a result of His blessed work, the "Third person" of "the Trinity" came to earth, to take His place "in and with His own." The presence, that is, the omnipresence of God the Holy Spirit in the "true Church", and "in every individual believe on His Name. In this sense it was better, that is beneficial, for them that He should go away. **There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit**". For what reason is this? "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. The Holy Spirit now hath condemned sin in the flesh. And if Christ be in you, the body is dead because of sin; but "the Spirit is life because of righteousness".

Yours in hope of better understanding of the things which are of God,

Posie W. Ashworth
Danville, Va.

THE THREE CHAMBERS

My dear Sister Mewborn:

In response to your letter of 14 Nov. 1949 in regard to the three chambers, let me say that I feel that the Scriptures are of no one's private interpretation. What they may mean to me at a particular time and place, may not be the same as with another. Each of us must weigh most carefully the things that we read and hear, and

pray to our God for the ability to rightly divide the Word of Truth. I offer my thought for what it may be made worth to you, not as the correct interpretation, but as what the Lord has given me to understand in the Word.

I feel that the Lord leads His little ones individually, and through such experiences and questionings, doubts and fears as He seeth that one child may differ from those of another. He, possessing all wisdom and knowledge, giveth to each as seemeth wise in His sight.

My mind was led on this Scripture and I felt to write a little concerning my thoughts last June. Since that time I have had no further thoughts about it, so all I can do at this time is to clarify, or try to clarify, what I said in the letter. Will try to say a little more in connection with the paragraph concerning this second chamber. God, the Father chose and gave us birth within the first chamber-the legal chamber-five cubits broad.

(2) God, the Son, redeemed and brought us through the winding stairs and delivered us into the second chamber-through the door of the second birth. He says I am the Door! Now the second of the Trinity has dealt with us in love and mercy. Twice we have received the power and the love and the mercy of the Trinity. We have been doubly blessed; received double for all of our sins. We have not only been forgiven our sins and condemnation under the just law; but we also have been given a Mediator who sits on the right hand of the Father ever making interces-

sions for us. All of the power of the Trinity was in God the Father when He chose us. Again all the power of the Trinity was in God the Son when He redeemed us brought us into the gospel dispensation and Gospel chamber. Thus we have now (when in the second chamber, where we now are) twice received the mercy and love and omnipotence of the Triune Jehovah God. Twice we have been blessed with the omnipotence of the Trinity. Thus I felt that this second gospel chamber must be twice the Trinity or twice the three or six cubits broad. Here we have the broadness of two blessings of the sovereign omnipotence of the Trinity, for the Trinity in all of its power and unquestionable will, has brought us two stages and two steps above destruction and damnation. Jesus says I dwell in the Father and the Father in me; he that hath seen me hath seen the Father; Thus they were one in the Father when He chose, and one in the Son when He redeemed.

And (3) God the Holy Spirit, leads us through the winding stairs and experiences-through these forty years in the wilderness-through this betrothal period (Hosea 2:19) unto the promised possession, unto the inheritance of Heaven, the third chamber.

Now all these three chambers are within the Temple which may represent the blessed Trinity, Sovereign individually (the chambers stood individually and independently of each other within the temple) and collectively as One Eternal

God (the chambers were all within and a part of the one temple).

You spoke of an interest in the Trinity, have you noticed how many times the number three appears in the Scriptures? Somehow it appears before me in most everything I read. Just for an example consider the one apostle Peter: In the transfiguration Jesus takes Peter, James and John (3) and there appeared unto them Moses, (law) Elias (Prophecy) and Jesus (Salvation) (3) and while He yet spake a bright cloud overshadowed them and Jesus stood alone, supreme embodying them all. Peter denied Christ three times; It was three times that Christ asked Peter, loveth thou me more than these?; In Acts 10, Cornelius sent three men to Peter; the vessel from heaven was lowered to Peter three times; three times the Lord said to Peter What God hath cleansed, call not thou common. Here were three lessons and yet the same lesson; Peter replied three times, first a denial (no, it is unclean), then a doubt (it must be common), then astonishment (Lord how can it be clean?), Peter was imprisoned within the third innerchamber behind three walls, and the angel of God led him out and through two streets and then he went into another where the church was praying for him; Peter knocked continually on the door—first Rhoda said it is Peter, and they replied “Thou art mad” first it was a denial, then they said “It is his angel,” secondly it was doubt, and finally they opened the door, and thirdly it was astonishment; and on and on we have to notice the

three and the three steps or stages in all things.

Excuse me for adding this last paragraph, it is too brief to express any meaning. It just came to mind and I could not refrain from mentioning it.

If the explanation is any good to you, may the Lord be praised. May he lead us all to search and to find wisdom and knowledge of His Truth may He cause us to hunger and to thirst after His righteousness, and bring us in that way that leadeth to life everlasting.

Yours in Christian love and hope
A. D. Alston
Christianburg, Va.

(In connection with the number three, may I add that in Gethsemane Jesus prayed to the Father three times and returned to His Disciples three times. (Matt. 26:36-44) The third time that He returned to the Disciples after He arose, when Peter answered “Yea, Lord; thou knowest that I love thee”—three times—Jesus said each time respectively, “Feed my lambs. Feed my sheep. Feed my sheep.” (John 21:14-17) Jesus is the law, the Prophecy, and the Gospel.
B. B. Mewborn).

AN INTERESTING LETTER

Dear Brother Adams:

“Zion’s Landmark” arrived today, and I am looking forward to a precious hour or two as soon as I might close in on my daily chores.

More often the chores wait, but it is nice to look forward to an eye of delight.

I have been very mindful of you

since I wrote you last. I realized my letter was very complicated even more than I realized right at the time. I am sure I had complications too. I was so heavy at heart at that time. I had trusted until the last straw, was no more to grasp to, then slumped down in helplessness. It must have been right or it would have been different, besides I guess I was not really fit to venture away from home at that time. I cannot take too much hot weather besides I did not get a chance to come anyway.

Your map I will keep for a guidance as I have not given up hope. I would very much like to drive down anyway instead of train.

We had a terrific wind storm here last Saturday and was made to think of God's wrath and bow down to Him for His mercies.

Never more helpless, never more frightened. Never more prayerful. But blessed beyond expression.

Knowing if it be God's will I would be homeless just less of every thing had it not been for God's mercy.

Sister Letha enjoyed her visit so much at your Association and came back with many jewels and spices for all of us at Hopewell.

It certainly is wonderful to have brethren who look out for the weak of the family when they are sick and confused.

So much mercy has been bestowed upon us from the brethren of the South. It fills our cup to overflowing.

I am hoping someday God will direct me to express without confusion some of the beautiful gifts

I have seen and felt; although dreams seem to be the most outstanding and not just a few. They are given to me, and I feel I am to consider them. When I feel favoured and blessed, I hope it is not self pride, for I realize I have naught to offer nor to take up without God's strength and will.

I am often desirous to tell the world what the Lord has done for me, but I am beginning to realize all the world has eyes but cannot see and ears and cannot hear.

So it is glorious to feel, see, and hear with an open heart spiritually or even so if it only be now and then. I might say a crumb of mercy could be more profitable than to become sluggish from over supply in theirselves.

Forgive my rambling letter and kindly overlook any offense as I enlarged in desire to express myself; I become very trifling.

A sister in humble hope,
Marion H. Mulholland

Here is a thought from a dream which I had between writing you last night and this morning. If it has any worth to you, to me I feel it has.

Kadesh going over and over in my thought while asleep when I awoke I was in mind to search for its meaning. (consecrated) See C-X-X-V-I Gen. Shur-Fort or shield-sojourned in Gerar—district residence.

If I have a mind to consider. The Hopewell Church is standing and protected and sheltered through and by the strength of the (conse-

crated) Southern brethern o r Churches, so I feel that we are looking to the Southern Elders, of whom the Lord will direct to protect and direct us. That sound if we were giving up easy and shifting burdens, but as you understand conditions, we have depended and turned mostly to the South even back to the time when dear Elder Vaughn was brought to us. And in the word Kadesh inspecting credit where credit is due.

Sister M. H. Mulholland
Route 1, Lambertville, N.J.

FAVORS THE PSALMS

Dear Readers:

It has been quite a while since I have written any for publication, but for some reason this has been on my mind a lot lately, so I will have to write something. I have been right sick part of the time that I have been up here, but am lots better now, surely am glad too and real anxious to get home again and go to Church and the Union Meetings Saturday. I surely was sorry I couldn't go to the Association, and I am ready to go to work now. It is nearly time to leave, but I will write more later.

For some reason Psalms has always been my favorite writing in the Bible, and the following three verses make it clear to me why. They will be found in the 109th Psalm and are the eighth, ninth, and tenth verses.

"Let his days be few; and let another take his office." "Let his children be fatherless, and his wife a widow." "Let his children be continually vagabonds, and beg: let

them seek their bread also out of their desolate places."

I am asking all that have a mind to remember me in their prayers. Sure will be glad to go home and see my loved ones and friends there again.

"Sometimes we'll understand." There are so many mysterious things in my life that I am left in utter darkness, but each day they are being unraveled, and I am made to realize more and more where all my blessings come from and given strength to bear my crosses. Excuse all mistakes and remember that I am closing with a prayer in my heart for the welfare of Zion.

With love,
Annie E. Hooks

THE ELEMENTS

If the Lord wills I will try and speak of the elements, Fire, Water Earth, and air: First Fire, which gives to us mortals, light and heat, how necessary for us all in this life we live on earth, and without it no one could subsist, our great God uses fire to represent his power, he gives to his people an understanding of the use of fire, both in there experience, and their daily lives, fire produces heat, and without the heat of the literal sun, this body which we call earth would soon become a frozen mas, where nothing could subsist. Fire, is used to separte the dross from the gold and iron, also fire in our souls, as he baptizes us with the Holy Ghost and with fire. God hath often appeared in fire, as when He appeared in the burning bush, and des-

cended on Mt. Sinai in the midst of flames, thunderings, and lightning, it is also a symbol of the holiness and justice of God. The Lord thy God is a consuming fire. Our Saviour is compared as a refining fire. The Lord led the Israelites in their journey through the wilderness under a pillar of fire, and Cloven tongues of fire was given to the disciples on the pentecostal meeting consumed the sacrifice of Elijah. A wall of fire round about her, the (Church) and her glory in her midst. Burned up the wicked adulterous City of Sodom and Gommerah. Fire that burns in the heart of the earth, throwing out Lava, and the fire that burns in the hearts of His people, as the type in the bush not consuming, but purifying, Just a few showing in the scriptures, of the fire that God created, and has power over, You my Brethren know something of this fire, for it is burning in your hearts, if you have never been burned, you do not know anything about it, but if you have been baptized with the Holy Ghost, and with fire, you know something about the working of God, in you. Wherever there is light there is fire, and it is light that makes manifest. All the fires of man, even though the furnace is heated Seven times hotter than it is want to be heated, did not consume the Three Hebrew children that were cast therein, for the son of Man was with them, sometimes we pass through the fire in our experience, and no matter how hot it is, if Jesus is with us we need not fear. This is getting long, I will leave the other two

elements for another time.

Water: Something which we all know about, all must have to live, animals beasts, birds, and everything that lives here in this world, it is used in type in many ways, in the scriptures. We wish to use it in type more especially as it applies to the Lords Chosen People. Naturally a very destructive element, like a great flood, that the serpent cast out of his mouth, flood of error, contrary to that pure water of life proceeding from the throne of God. I was thirsty, says Jesus, and you give a drink. Hungry and you gave me meat. Some times the water is bitter and we cannot drink, Jesus sweetens it for us. Sometimes the waters are rolling in great waves, and we cry out to Him O! Lord save us, and he speaks, and there is a great calm. We meditate over His word, and we say what manner of man is this even the waves and the sea obey Him. He stills the waters and leads us by it. I will give unto him that is athurst of the fountain of the water of life freely. There is a fountain filled with blood, drawn from Emanuels veins, And sinners plunged beneath that flood, loose all their guilty stains. Some years ago I had an experience in a flood, although it destroyed all my worldly goods, it showed me how helpless I was, but I did realize there was one that had power over the Waters, and another time drifted in with snow for over a week, and in both cases I saw many around me that was not as fortunate as I was, the power of God was shown me again, how that Noah was saved, by

water, and the Adultrous world were drowned. How Jonah was cast in the sea, and was saved by the great Fish..After I had been Baptised by the Holy Ghost and with Fire, I was taken to the icy waters of the creek and immerced, not to putting away of the filth of the Flesh, but the answer of a good Conscience toward God, (I Hope) and made to see the beauty the Spirit, and the water, and the blood, agreeing in one. How the Fire did burn within me, and the water, satisfying and the blood reconciling and the Spirit revealing, What a happy mortal I was, I was soon led of the Spirit into the wilderness to be tempted of the devil, and through Him, ever since, been able to stand, not in my own righteousness, but in the power of God Now I have spoken of the Fire, and the Water, and we turn the page to the next element, Earth, if the Lord wills.

George L. Weaver
2802 Marcum Terrace
Huntington, W. Va.

APPRECIATES THE LANDMARK

Dear Mr. Gold:

Enclosed you will find two dollars to pay for a year's subscription of the Landmark for our friend, Mr. H. G. Pierce, Princeton, N. C., R. F. D. No. 1. He is a new subscriber.

I would be pleased to send in some more for you occasionally; we appreciate your paper and all past favors, and may we beg to remain as ever.

Mr. and Mrs. O. J. Nye
Rocky Mount, N. C.

ENJOYS THE LANDMARK

I am enclosing two dollars to renew my subscription to the Landmark for one more year. I enjoy reading it. I can say with the poet.

Jesus I am weak and sinful,
Ever prone to go astray
Like a wayward child of error,
I so often lose my way.
With thy love O God have mercy,
With thy grace redeemed my soul
Take me back O gentle Savior
Keep me safe within thy fold.

Mrs. H. H. Bowen
Plymouth, N. C.

IN MEMORY OF SISTER MAGGIE L. ROEBUCK

Sister Mararet L. Roebuck, 83, died unexpectedly at her home in Stokes after two years of failing health.

Funeral services were conducted at the home by her pastor, Elder A. B. Ayers; her body was laid to rest beside her husband in the Congleton Cemetery under a mound of beautiful flowers to await the morn of the resurrection when the dead shall rise.

Sister Roebuck was the only daughter of the late Shade and Amanda Fleming Congleton. She was married to Bracey Roebuck; he died in 1933. She leaves five children, two sons, three daughters nine grandchildren, and six great-grand children.

She was Maggie L. Congleton at the time she joined the Primitive Baptist church at Briary Swamp in 1891 and was baptised by Elder John W. Rogerson.

Be it resolved that we bow in humble submission to the Father's will and pray God's blessings on the bereaved family and that we extend to the children our heart-felt sympathy and point them to the lowly Jesus for comfort in their sorrows. To know her was to love her. We feel to know that our dear sister is asleep in Jesus, blessed sleep, from which none ever wake to weep. (1) That a copy be put on our Church book, a copy sent to the family, and a copy to Zion's Landmark for publication.

Done by order of the Church Saturday before the second Sunday in November, 1950.

Elder A. B. Ayers, Moderator
C. L. James, Church Clerk
Alice James & Allie Congleton,
Committee.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

FEBRUARY 1, 1951

NO. 6

PSALM 92

It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High:

To shew forth thy lovingkindness in the morning, and thy faithfulness every night.

Upon an instrument of ten strings, and upon the psaltery; and upon the harp with a solemn sound.

For thou, LORD, hast made me glad through thy work; I will triumph in the works of thy hands.

O LORD, how great are thy works! and thy thoughts are very deep.

A brutish man knoweth not; neither doth a fool understand this.

When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever:

But thou, LORD, are most high for evermore.

For, lo, thine enemies, O LORD, for lo, thine enemies shall perish: all the workers of iniquity shall be scattered:

But my horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil.

Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me.

The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.

Those that he planted in the house of the LORD shall flourish in the courts of our God.

They shall still bring forth fruit in old age; they shall be fat and flourishing;

To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

ELDER O. J. DENNY, Editor Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER T. F. ADAMS Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

THE THINGS THAT MAKE PEACE

To our brethren everywhere who desire to continue to follow in the footsteps of the flock and to feed beside the shepherd's tents (S-S 1-8) and to those who "ask for the old paths and desire to walk therein and who believe and trust in "the wisdom that is from above which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrysy and good fruits, without partiality and where the fruits of righteousness is sown in peace (Jas. 3-17,18, & 19) and to those who labor and suffer reproach because we trust in the living God (I Tim. 4-10) and to those who desire to "reverence and to be in subjection unto the Father of spirits and live." (Heb. 12-9) And to those who desire "to come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem and to the general assembly and church of the first born, and to God the Judge of all, and to the spirits of just men made perfect and to Jesus, the mediator of the new covenant, and to the blood of sprinkling (Heb. 12-9, 22,23,24) and to whom it is said "Thou believest there is one God, Thou doest well" (Jas. 2-9) and to those who follow after the things that make for Peace. (Rom. 14-19)

Knowing the terror of the Lord

(says the apostle Paul we persuade men." (Cor. 5-11) and the following is written in the hope and for the purpose of trying to enable in some instances to better understand the necessity of forgiveness and the forgiving of one another. It is equally important and as necessary (according to the scripture) to forgive as it is to repent. Our Saviour said "If ye forgive not men their trespasses neither will your Father forgive your trespasses." (Math. 6-14) It is also stated except ye repent ye shall all likewise perish. (Luke 13-3,5) Much is said and written as to the necessity of repentance and being born of the spirit but we hear but little as to the necessity of forgiveness. This being true we repeat the words of our Saviour "for if you forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Math. 6-14,15) We fully understand and teach that without God, we can do nothing. (John 15-5) and with him we can do all things. (Phil. 4-13) and with God these things are possible. With God all things are possible. (Luke 1-37, 18, 27 (Math. 19-26 (Mark 9-23, 14-36) "Him (Christ) hath God exalted to be a Prince and a Saviour, for to give repentance to Israel and the forgiveness of sins." (Acts 5-31) The same God and the same spirit that

taught the necessity of repentance and being born of the spirit and of conversion, taught forgiveness and the importance and necessity of it. As is stated in (Math. 6-14, 15). There is only one sin mentioned in all the Bible in which we are taught not to pray for, and that is in a case where the sin is unto death. "There is a sin unto death, I do not say he shall pray for it." If a man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. (I John 5-16, 17) We read Jesus, was exalted a Prince and a Saviour for to give repentance unto Israel and the forgiveness of sins. (Acts 5-31) It is written "Without faith it is impossible to please God." (Heb. 11-6) Without holiness no man can see the Lord, (Heb. 12-14) in every instance these are heavenly gifts, "the gifts and callings of God are without repentance." (Rom. 11-29) "Be it known unto you men and brethren that through this man (Christ Jesus) is preached unto you the forgiveness of sins and by him all that believe are justified from all things from which they could not be justified by the law of Moses. (Acts 13-38,39) "And if God so loved us, We ought also love one another." (I John 4-11) "Be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." (Eph. 4-32) In first Corinthians 14-13, We read that God is not the author of confusion, but of peace as in all of the churches. We are commanded to walk in the light while we have light, lest darkness come upon us. Our blessed Saviour when

on earth spoke of his, as children of light, and the apostles also refer to them as such. (Eph. 5-8, Luke 16-8) Jesus Christ, his son is the true light which lighteth every man that cometh in the world. (John 7-9) The world referred to here is to be taken in a spiritual sense, and has to do with the children of light. The apostle Paul said "we are not of the night, nor of darkness." Therefore let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night, and they that be drunken are drunken in the night, but let us who are of the day be sober. (I Thess. 5-7) He further states that we are not of the night nor of darkness. "In this he has reference to those born of the spirit, and those possessing the spirit. These men of darkness are said to be void of the spirit. He that is void of Wisdom, despiseth his neighbor, but a man of understanding holdeth his peace. (Prov. 11-12) It is written "as many that are led by the spirit of God, they are the sons of God." (Rom. 8-14) Again it is said "if any man have not the spirit of Christ, he is none of his. (Rom. 8-9) The works of the flesh are manifest which are these, hatred, wrath, strife, and such like. (Gal. 5-19,20,21) "The weapons of our warfare (the Christian's warfare) are not carnal, but spiritual and mighty through God." II Corin. 10-4) "The Christian is to put on the breastplate of faith and love, and for a helmet, the hope of salvation. (I Thes. 5-7) "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us that

whether we wake or sleep, we should live together with him, wherefore comfort yourselves together and edify one another, even as also ye do." (I Thes. 5-11) "We beseech you brethren to know them which labor among you and are over you in the Lord, and admonish you and to esteem them very highly in love for their work's sake, and be at peace among yourselves." "Now we exhort you brethren, exhort them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but every follow that which is good, both among yourselves and all men." (Thes. 5-15) the Lord," (Heb.12-14) and as far as it is possible, we are to live peaceably with all men. (Rom. 12-18) Again we are admonished to be kindly affectioned, one to another, with brotherly love; in honor preferring one another. Recompense no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men. (Rom. 12) And above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins. (I Peter 4-8) "Beloved let us love one another for love is of God; and every one that loveth, is born of God is love. Herein is love, not that we love God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. (I John 4)

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. We are

to have fervent charity among ourselves. Charity covereth the multitude of sins, both as we understand in the sight of God and in the sight of men. We are to forgive one another even as God hath for Christ's sake Hath forgiven us. Charity suffereth long and is kind, is not easily puffed up, vaunteth not itself, and thinketh no evil. One of the writers says, "Now abideth faith, hope and charity, but the greatest of these is charity, and without charity I am nothing. And though I speak with the tongue of men and of angels and have not charity, I become as a sounding brass and a tinkling cymbal." (I Cor. 3-1) The Church has no measuring line, only such as is attested by the scriptures and the holy spirit of truth. We read in the word "the spirit searcheth all things, yea the deep things of God." (I Cor. 2-10) And it is said by our Saviour speaking of the spirit, "How be it when he, the spirit of truth, is come, he will guide you into all truth?" He shall glorify me; for he shall receive of mine, and show it unto you. (John 16-13-14) He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (St. John 14-26) We are commanded to love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. (John 15-12, 13, 14) It is written that we should love one another, and by this shall all men know ye are my disciples if you have love one to another. (John 13-35) God is love, and he that dwell-

eth in love, dwelleth in God, and God in him. It is written "if a man say, 'I love God, and hateth his brother, he is a liar;" for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also. (I John 4 - 12) We know that we have passed from death unto life because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive ye the love of God because he laid down his life for us, and we ought to lay down our life for the brethren. (I John 3-16) Again it is written if any man love not the Lord Jesus Christ, let him be Anathema Maranatha. (I Cor. 16-22) (meaning let him be accursed at the coming of the Lord) (2 Cor. 10-4) Men ought not to please themselves, for Christ pleased not himself. (Rom. 15-2) He made himself of no reputation, and took upon him the form of a servant. (Phil. 2-7) He humbled himself and became obedient unto death, even the death of the cross. (Phil. 2-7,8) For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. (I Peter 4-1) "And above all things, have fervent charity among yourselves, for charity shall cover the multitude of sins. Use hospitality one to another, and if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. "For

the time is come that judgment must begin at the house of God; and if it first begins at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear." (I Peter 4-18) "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil or railing for railing, for the eyes of the Lord are over the righteous, and his ears open unto their prayers: but the face of the Lord is against them that do evil, and if ye suffer for righteousness sake, happy are ye. For it is better if the will of God be so, that ye suffer for well-doing than for evil doing. (I Peter 3-17)

A tree is known by its fruit. (Math. 12-32) And our Saviour said, "that every tree which bringeth not forth good fruit is hewn down and cast into the fire." The fruit here mentioned is the fruit of the spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, such there is no law." These things cometh not of a corrupt tree. We are to try the spirits whether they be of God. (John 4-1) "To be carnally minded is death." To be spiritual minded is life and peace. Satan will resort to any and every means to ensnare us, for he is ever in opposition to the spirit's work and will be unto the end of time. We are to be sober, and to be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour. (I Pet. 5-8) We are to mortify the deeds of the body, and not

to live after the flesh. We are to reckon ourselves dead indeed unto sin, but alive unto God as through Jesus Christ, our Lord. (Rom. 6-11) Our fruit is to be unto holiness and we are to walk only as that which becometh holiness. We are to render no man evil for evil.

The apostle Paul in all his letters and epistles leaves no uncertainty as to how and what manner our walk should be. Says he, "this is a faithful saying and these things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3-8) And besides this, says the Apostle Peter, "giving all diligence, add to your faith virtue and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and godliness brotherly kindness, and brotherly kindness charity. For if these things be in you and abound, they shall make you neither barren nor unfruitful. But he that lacketh these things is blind and cannot see afar off. The apostle was very careful not to offend. He was willing to spend and be spent for his brethren; though the more abundantly he loved his brethren, the less he was loved. (II Cor. 12-15) And if meat make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend. (I Cor. 8-13)

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself less thou also be tempted. "Bear ye

one anothers burdens, and thus fulfill the law of Christ. (Gal. 6-1,2) "We are to restore such a one in the spirit of meekness, (Gal. 6-1) considering or knowing that even ourselves are subject to be tempted" except for the goodness of a kind providence even we, taught to let every man prove his own work. (Gal. 6) (To prove our work is to test or prove by the spirit.) "For if any man have not the spirit of Christ, he is none of His. (Rom. 8-9) We are to live peaceable with all men, and we are not to avenge ourselves, (Rom. 12-19) nor to please ourselves. For Christ pleased not himself. (Rom. 15-3) "As we have therefore opportunity, let us do good unto all men, especially to the household of faith." (Gal. 6-10)

We can best serve our Lord by serving his people. (Math. 25-40) Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whosoever shall receive one such little child, in my name, receiveth me. But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea. Take heed that ye despise not one of these little ones. (Math. 18) If the word, spoken by angels, was steadfast, and every transgression and disobedience received a just recompense of reward. How shall we escape if we neglect so great salvation? (Heb 2) Take heed to yourselves. If thy brother trespass against you, rebuke him; and if he repent forgive him. And if he trespass against thee

seven times in a day, and seven times in a day turn again to thee, saying I repent, thou shalt forgive him. (Luke 17-3,4) Then came Peter to him, and said, Lord how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven. (Math. 18-21,22) I have not written because you know not the truth, but because ye know it. (I John 1-21) If we confess our sins, he is faithful, and just to forgive us our sins and to cleanse us from all unrighteousness. (John 1-9) "Let all bitterness, and wrath, and anger, and evil speaking be put away from you with all malice; and be ye kind one to another, forgiving one another even as God for Christ's sake hath forgiven you. (Eph. 4-32) "Let brotherly love continue. (Heb. 13-1,3) "Let the peace of God rule in your hearts. (Col. 3-15) He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the son of God was manifested that he might destroy the works of the devil. In this the children of God are manifest and the children of the devil. Whosoever doeth not righteous is not of God, neither is he who loveth not his brother. For this the message that ye have heard from the beginning that we should love one another. (I John 3-10,11) If ye fulfill the royal law according to the scripture, thou shall love thy neighbor as thyself. Ye do well (Jas. 2-8), but if ye have bitter envyings and strife in your hearts, glory not. For where envying and strife is,

there is confusion and every evil work. Speak not evil one of another. He that speaketh evil of his brother and judgeth his brother speaketh evil of the Law. There is one law giver who is able to save and destroy. (Jas. Chap. 3 & 4) Our preaching and teaching should be according to and based upon the word and testimony of God. For we read "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." (Isa. 18-20) "We are commanded to" meditate upon these things, and to take heed unto ourselves and unto the doctrine, continue in them for, and so doing thou shalt both save thyself and them that hear thee." (I Tim. 4-15, 16)

As the elect or children of God, we are to put on (or to show forth) Mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any have a quarrel against any, even as Christ forgave you so also do ye. (Col. 3-12,13) Above all things put on charity which is the bond of perfectness, let the peace of God rule in your hearts, let the word of Christ dwell in you richly. (Col. 3-15,16) He that despiseth (or hateth) despiseth not man, but God, who hath given unto us his holy spirit. He that hateth his brother, abideth in death or "he in death." Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. (I John 3-14,15) "Take heed that ye despise not one of these little ones." (Math. 18-10) "If ye walk in the light as he is in

the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." (I John 1-7) "Forgive and ye shall be forgiven." (Luke 6-37) We are not to lord it over God's heritage, but we should be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. We are to humble ourselves under the mighty hand of God. (I Peter 5-3,4,5,6)

The Saviour in and under the Gospel says, "A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one to another. (John 12-34,34) "As touching brotherly love, ye need not that I write unto you, for ye yourselves taught of God to love one another." (I Thess. 4-8,9) Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. The commandments of God, are to love one another, and they are briefly comprehended in this saying, namely; thou shalt love thy neighbor as thy self. (Rom. 13-9,10) There is never a spirit of forgiveness in the absence of love. Love will remove hate, and a sufficiency of it will enable one to forgive. In the new commandment, we are to love one another, and to forgive one another even as Christ has forgiven you.

These scriptures speak the sentiments, I am sure of every heaven born soul, and with them such a course has been pursued from the beginning, and will be untill the end when taught and enlightened by the

spirit.

My own errors, faults and failings cause me much grief, and I greatly mourn over them. I often feel in my heart to adopt the language of poor afflicted Job. "I abhorre myself, and repent in dust and ashes. And again I can say with Jacob of old, "few and evil have been all the days of the years of my life." We should not be too exacting upon our poor erring brother," consider thyself less thou also be tempted." We know not what we may have to encounter, nor how much we may yet need the forgiveness and sympathy of others. After all we are but "pilgrims and strangers on the earth." And are accounted as sheep for the slaughter. (Heb. 11-13) (I Pet. 2-11) The spirit of forgiveness for Christ's sake is a lovely spirit, and never has the spirit of forgiveness beamed forth with more effulgent beauty and glory than when, our blessed Saviour Jesus, cried out, "Father forgive them for they know not what they do." (Luke 23-24) "And as many as walk according to this rule, peace be unto them, and mercy and upon the Israel of God. (Gal. 6-16) "God forbid that we should glory save in the cross of our Lord Jesus Christ." The grace of our Lord Jesus Christ be with you in spirit. With the Lord there is mercy and with Him is redemption.

Yours in the hope of his mercy and grace.

J. E. Mewborn
Snow Hill, N. C.

A GOOD MEETING

Dear Elder Fly, Pastor of dear old Tarboro Church:

We were much disappointed and very sorry too that you were sick and couldn't be with us at our last meeting. You will hear no doubt before you get this that we were blessed with a large congregation and a wonderful sermon by Elder Treva-
than.

Oh, I thought how good the Blessed Lord God is to open a way and provide for His humble poor, His love and kindness endure forever. I also thought surely the time for my departure is close at hand, as we know at 78, the evening of time is getting very low. I've seen many changes in Tarboro and in other Churches around through here those 57 years I've been with them.

I truly believe I've prayed earnestly for the revival for the dear old Tarboro Church and I am now seeing my weak petitions fulfilled. I desire to praise His Holy Name and hope it will ever continue for the true gospel and faith to lead them that are in Jesus Christ, our Lord.

I've had an impression for some time to write but knowing so well within me, but whom shall I obey and fear? The God of glory, who made the Heaven and the earth and strength will never fail; or must I fear poor puny man? The man and woman were the last things that were made. How poor and helpless human creatures are! And none of us love persecution.

"In thee, O Lord, do I put my trust. Let me never be ashamed," deliver me in thy righteousness

Psalms 31:1; incline thine ear unto me, and save me. Psalms 71:2.

Oh, I want to trust God whose promises are to the poor. "Blessed are the poor in Spirit, for theirs is the kingdom of Heaven."

Oh, if I could go to the Blessed God and ask Him for His tender mercy. I'm hoping He will ever be with us and receive our never-dying soul in Heaven with Him in glory where there be no sorrow, no tears, but love and happiness will abide forever and ever.

We all truly hope you will soon be better, and all of yours be well. Now, this very imperfect, but submitted in love, I hope.

A weary little weak sister in hope of Heaven,

Lula Hyman
Tarboro, N. C.

LOVE

Dear Brother Floyd:

I have a mind to drop you a few lines to tell you how much we enjoy the Landmark and call your attention to a mistake in my initials. It is C. C. instead of L. C. I thought it might cause me to miss a paper now and then.

We truly hope you and your family are doing fine. My wife's health has gotten bad as well as mine. I wish I was in shape to write a letter of comfort, but it must come from above. I heard Elder Hill preach Sunday, and it was good to the hungry soul. I don't seem to get as hungry as I used to, but can't tell why; can't shed a tear; just seem to be hardhearted. I am in a fix that I am so fearful of. I wish I could feel that warmth of love

as I hope to have felt. I just don't know whether I have a hope or not. I feel to say as one, "O Lord, where art thou or why have thou hid thy face from me?" knowing too that I am not worthy of thy sweet presence. I seem to be in a cold state or longing for the sweet love of the children of God. For I know if we do not have that love for our brethren, we can't love God, so it makes me fearful. I feel that I love them, but not as I wish to, and yet if we as a family of God were to be separated from each other and not be able to see each other, this would be a miserable life. So there is as I see it, a hidden love for each other that the Lord's people have. I have seen the time when I would go forty miles or more to see one Old Baptist. I know there is a difference in natural and spiritual love, for the world loves its own as we love our dear ones of the flesh.

I heard a dear minister say once that he saw no difference in spiritual love and natural. I can't agree with him. I think some times I wish I could cause my children to love our people or love the Lord; yet we can't do that. The scripture says, "And they shall not teach man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8: 11. It's not within the ability of man to teach another who has not been quickened into life these eternal truths. However, we yearn for the future of our loved ones, especially our own children and desire from the very depths of our hearts to see evidence of the love of God wrought

in them. I am reconciled to things as they are at times, then again I am not satisfied.

Now, I must close this letter and hope you may have a mind to visit our Churches and come into my home.

Your brother in hope,
C. C. Shrieve
Rt. 4
Reidsville, N. C.

INSPIRATIONAL READING

Dear Mr. Gold:

I am sorry to have allowed my subscription to the Landmark to become overdue. I am enclosing check for renewal and hope to be more prompt at next expiration date.

I find much inspirational reading in its columns, and the many writers hold fast to the doctrine of salvation by grace. In these days of strife and confusion among nations, threatenings of war and destruction of both man and material things upon the earth, we stand in great need of such things as set forth in the Landmark and other publications of the Primitive Baptist doctrine. It, warring of nations, is revealing to us that we have departed from following God as He commands, and following too much after man and his teachings.

We have the same God today as did the Israelites, and the command that were given them through Moses and Joshua still remain to be obeyed. As the Israelites obeyed and followed not after other gods, but trusted in God alone, they prospered, grew strong and multiplied, conquering every enemy that rose against them. Many times they

were face to face with overwhelming odds against them, but if their hearts were turned unto God, and in Him they trusted in full confidence, they came off victors.

This was fully manifested with Gideon, as he went forth against the host of the Midianites, and the Amalekites. Gideon's host of 32,000 was too many for God to deliver his enemies in his hands. All that had fear to go meet the enemy were told to return to their homes, thus leaving 10,000. This also was too many, lest they should say, my own hands have saved me; they were taken to the waters and only 300 lapped it as a dog lappeth, which were set aside, and the only ones to go with Gideon against the great number of the enemy that lay along in the valley like grasshoppers for multitude. Here we see it was God who instructed Gideon, and Gideon obeying his commands, trusting and believing God with the little band of 300 men, each bearing an empty pitcher with light inside and blowing their trumpets in unison, crying as they broke the pitchers, holding high the light; "The sword of the Lord, and of Gideon." Their enemy frightened fled in confusion and totally destroyed.

As it was with Gideon, David when he went forth to meet the giant, Goliath, the Hebrew children in the fiery furnace, Daniel in the den of Lions, even so today, if we, are unable to trust in God as they trusted, would God deliver us from

every evil foe that dares to raise a hand against us. May we all be enabled to turn to God in humble, fervent prayer. God's word is mightier than any atom bomb and can overcome all the powers of earth if it be His will may God bless us all to survive our present perils is my humble prayer for Christ's sake and in His name.

Most humbly yours,
C. E. Benson
Clarks Summit, Penn.

**SENDING LANDMARK
TO SOMEONE UNABLE TO PAY**
Dear Sir:

Enclosed find check for \$4.00, two of which is to renew my subscription to "Zion's Landmark" for another year, two dollars is to send the paper for one year to someone unable to pay.

I am eighty-five years old and have been in bed over four years, so I cannot go to Church. The Baptist papers mean so much to me, and I can hardly wait for the next copies to come.

Yours sincerely,
(Mrs.) Martha E. Holloway
Newark, Maryland

**CONTRIBUTIONS TO THE
"LANDMARK FUND" FOR
THOSE UNABLE TO PAY**

- \$8.00 — Durwood H. Bradley
Lubbock, Texas
- \$1.00 — Mrs. Carrie S. Hopkins
Kernersville, N. C.
- \$1.00 — Laila Ferguson
Ringgold, Va.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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N. C.

VOL. LXXXIV

NO. 6

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

FEB. 1, 1951

THE WORD OF GOD

"For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah 55:10, 11.

If the Lord is willing, I will offer a few thoughts upon the above scripture, I am also conscious of the fact that unless I am guided by that unerring Spirit, it will be of little or no profit to the household of faith, for we are taught by divine inspiration that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The natural things that are seen

are often set forth as types of Heavenly things. The All Wise God has so arranged in His All Wise purpose to give water and food to sustain the natural man and all living creatures by sending the rain and snow from Heaven. It is recorded in Gen. 2:6, "But there went up a midst from the earth and watered the whole face of the ground. Minerals that are in the earth become soluble when they come in contact with moisture and are taken up through the feed roots of the vegetable kingdom, then in turn, the vegetable kingdom is eaten by the fleshly kingdom. Through this process the lower order of life is moving up into the higher order of life. The Prophet said, "For as the rain cometh down and the snow from Heaven." The object of which is to give seed to the sower and bread to the eater, without which all living creatures would soon perish from the face of the earth. How anxiously do we look for rain when we sow our seed; we are conscious of the fact that unless the God of Heaven sends the rain that our crop will become withered and the harvest will be little or nothing.

I am reminded here of a special favor that the Good Lord bestowed upon an old Elder, who has now passed away. The remarkable incident as he told it to me was about as follows, "The ground was very dry, so much so that my corn did not get out of the twist all night, and the day that I hilled or plowed it out for the last time, there was little or no sign of rain. I felt a desire to pray, so I dropped down between my plow handles and asked God to send a shower of rain up-

on my corn, and when I raised up, immediately the rain began to fall, and there fell a good rain but a person would not have gotten wet ten steps from the border of my field." To some people this would seem like a fiary tale, but I believe what the old Elder said, "In fact it is no more miraculous than what came to pass in Elijah's day, as recorded in 1 Kings 18th chapter, 45th verse.

Inasmuch as the rain is good, the snow is also very profitable; when it falls upon the small grain in the winter, it seeps into the earth and pulverizes the soil, it dissolves the plant food in the soil and is absorbed by the plant, this promotes growth of the plants. When the plant has grown to maturity, there is still a great deal to be done before it is bread to the eater. The stalk is severed from the stuble and then brought through the threshing machine in order to separate the straw and chaff from the grain. It is then winnowed as a further process of cleansing; after which the grain must be brought through the upper and nether mill stone, and another sifting is necessary before the flour is kneaded together. The last and final process is to put it into a hot oven and bake well done, all of which is needful and necessary before it brings "bread to the eater." What a long drawn out process of changes this seed has to undergo from the time of the planting until it comes out a finished product "as bread to the eater."

Speaking of rain it performs two great and important functions, first, it is the medium through which

the living plants, secure food, and second, it aids in decaying and rotting all dead matter, so that it is brought into a solution and taken up through the feed roots to support and promote the growth of the living plants. This process, suggests the following scripture to our minds; "Gather up the fragments that remain, that nothing be lost." Jno. 6:12. When the seed is sown into the earth, the first appearance of life is manifested by the appearing of the blades. As recorded in the 4th ch. Mark and 28, 29 verses, "For the earth bringeth forth fruit of herself: first the blades, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." What a long and stormy life this seed has to pass through. It is exposed to cold wind and storms before it is severed from the stuble. If the seed could speak, no doubt but that it would say "I have passed through a long and stormy voyage," but the worst is yet to come. The seed now must pass on through the thrashing machine to separate the straw and chaff from the grain and as before stated it is now brought through the upper and nether mill stones and ground into fine flour, then exposed to an intense heat before it is palatable or made into "bread to the eater."

Inasmuch as the rain and snow is necessary for the maturing of the natural seed, so it is recorded, "Give ear, O ye Heavens, and I will speak; and hear, O earth, the words of my mouth, my doctrine shall drop as the rain, my speech

shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:1, 2.

"So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Now, let us follow the same line of reasoning in the maturing of the seed that it may bring bread to the eater. We humbly hope that we may be able to present some of the things that are needful and necessary to be done to a poor sinner in order that his word may be palatable as "bread" for the household of faith.

We are told, "For the word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 3:12. What a wonderful work this "Word" performed in the heart of Peter, the night the Saviour was crucified. Peter said, "Lord, I am ready to go with thee, both into prison and to death," and he said, "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." Luke 22:33, 34. Now inasmuch as it is necessary for the seed to go through the thrashing machine in order to separate the straw and chaff from the grain it was also necessary for Peter to be put into the sieve for the purpose of separating self works, self righteousness, and self confidence from faith, hope, and charity. Through

this process "the precious (or good grains) is taken from the vile." Jesus said to him, "When thou art converted (or convinced) strengthen thy brethren." Is it possible that Peter could have ever fed the sheep and lambs of God's choosing, if he had never been brought through the sieve and had self confidence shaken out of him? Indeed this was a painful operation, but the Lord had said to him that "The cock shall not crow this day before that thou shalt thrice deny that thou knowest me," and as we read the Holy scriptures, we can see the fulfillment of His word the night the Saviour was crucified. "So shall my word be that goeth forth out of my mouth, "It shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto, I send it."

After the crucifixion and resurrection of Jesus Christ, Peter is now prepared through his past experience to preach the doctrine of God, our Saviour, which shall drop as the rain and distill as the dew. For he said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth; whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved". Acts 4:10, 11, 12.

As before stated that the final process of the grain must be brought

through the upper and nether mill stone, and then as a finishing touch it must pass through the fire for the purpose of bringing "bread to the eater." How needful it was for our Lord and Master to come through the fire of (turmoil of affliction) in order to bring seed to the sower and bread to the eater, for He said that my flesh is meat indeed, and my blood is drink indeed, but before we are partakers of His flesh and bread, we too must be crushed between the law and the gospel or crucified with Christ. Paul said, "I am crucified with Christ." What can this mean but being brought through the fire? It seems to be necessary for Jonah to be swallowed by the whale, in order to declare that salvation was of the Lord.

When the children of God have been brought through the furnace of affliction, they are then put upon a solid foundation, which is Christ Jesus, the Lord, and if any person profess to be upon this foundation; the test will be sure to come and be proven, whether their statement is true or false. For the Apostle Paul said, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet

so as by fire." I Cor. 3:11-15.

God is a type of God's word. It is pure, whereas wood, hay, and stubble answers to self righteousness, which will surely be burned when brought through the fire. Job said, "But he knoweth the way that I take: when He hath tried me, I shall come forth as gold." Job. 23:10, which is true with all the redeemed family of God; this work is not tainted with creature's work or self righteousness, but they ascribe greatness unto God, and they will declare that all of their righteousness are as filthy rags, and that the righteousness of God is imputed to the children of God by Jesus Christ as Paul said, "Who of God is made unto us wisdom, righteousness, sanctification, and redemption," not only this, but they will say as Peter said, "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1:5.

In conclusion may I ask is not this the doctrine that drops as the rain and distills as the dew, as it falls upon the tender herbs, which makes them grow up "trees of righteousness which are the plantings of the Lord," and as they take root downward, or as Paul said rooted and grounded in the truth, then it is they bring forth fruit upward to the praise and honor of God.

Humbly submitted, T. F. Adams

ELDER M. L. GILBERT

Elder Mozelle L. Gilbert, who for 34 years was associate editor of Zion's Landmark, died at his home in Pasco county, Florida, at midnight on January 15. Elder Gilbert

was 93 years of age and he was born in Mayfield, Kentucky.

Because of failing health, Elder Gilbert and his wife moved to Florida in 1881, and settled in Hudson, in what is now Pasco county. Here he and his wife planted an orange grove and built a home.

In 1889 Elder Gilbert was ordained a minister of the Primitive Baptist church, near Plant City. Until the past few years he has served four to six churches each month.

Elder Gilbert studied law at Clinton College in Kentucky. He has served as superintendent of public instruction for Pasco county and on county and city school boards in his town.

Surviving are his widow, Mrs. Levia Bennett Gilbert, seven children, Mrs. Carlos C. Hamilton, Lester Gold Gilbert, Mrs. Robert C. Millar, of Jacksonville; Wendell V. and Clifford O. Gilbert, Dade City; Mrs. C. H. Smith, Jr., Orlando, and 19 grandchildren.

Elder Gilbert was a firm believer in the faith as expressed by the Primitive Baptist doctrine. And he lived and practiced what he believed. His interest in Zion's Landmark, as an organ of the Primitive Baptist faith, was shown by his editorials that appeared regularly in the paper as long as he was able to write. He was also editor-in-chief of the Baptist Watchman and associate editor of the Spiritual Land Council and the Primitive Baptist.

Zion's Landmark pauses to pay tribute to a great soul, a man who practiced his religion in his every day life, a man who loved his fellow men and who was loved by them, a man who walked with God.

RESOLUTIONS OF RESPECT

Resolutions of respect go to Sister Mamie Bowden Earp, for whom God called on November 21, 1950.

Sister Earp Suffered severely for several weeks and died in the Edgecombe General Hospital at Tarboro. We feel that her death was a great loss to our Church and to her family. To her we feel it was a great gain. We hope she is now in the Hands of our dear Saviour and is at rest in a world of peace and love where never has no end. Her trials and tribulations here on earth has been finished and we feel that God had made her reconciled to His will.

Sister Earp was a member at Tarboro Primitive Baptist church for the past three years and four months. She came forward and was accepted in full fellowship the first Sunday in July, 1947. She was baptised by Elder Joseph D. Fly first Sunday in August 1947.

She was born in Franklin County near Spring Hope where she made her home until 1946, when she moved to Tarboro, and made her home with her son. She was in normal health until several months before her death.

She is survived by one son, George S. Earp of Tarboro, three brothers, Henry, and L. W. Bowden of Raleigh and Calie Bowden of Spring Hope, one sister, Mrs. Neva Hayes of Spring Hope.

Funeral services were conducted in Duke Memorial Baptist Church near Spring Hope, by her pastor Elder Joseph D. Fly and was assisted by Elder J. B. Murray. She was laid to rest under a mound of flowers in the church cemetery where she awaits for that Glorious Day when God calls his little ones to come inherit the Kingdom prepared before the foundation of the world.

We, the Church at Tarboro resolve:

First: That we and the family can be reconciled to God as we know that His will will be done.

Second: That three copies of this resolution be made; (1) One for the Church record.

(2; One to be sent to Zion's Landmark for publication.

(3) One to be sent to the family.

This done by order of conference, Saturday before the first Sunday in January 1951.

Signed:

Elder Joseph D. Fly (Moderator)
John H Coker (clerk)

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

FEBRUARY 15, 1951

NO. 7

PSALM 94

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

Lift up thyself, thou judge of the earth: render a reward to the proud.
LORD, how long shall the wicked, how long shall the wicked triumph?
How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

They break in pieces thy people, O LORD, and afflict thine heritage.
They slay the widow and the stranger, and murder the fatherless.

Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

Understand, ye brutish among the people; and, ye fools, when will ye be wise?

He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

The LORD knoweth the thoughts of man, that they are vanity.

Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

EDITORS

ELDER O. J. DENNY,

Winston-Salem, N. C.

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, under Act of March, 1867

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

GET OUT AND GET GOING

Gen. 12:1

It is refreshing to find the sure promises of an alwise and eternal God as given to those that he loves. And if one is in love with God, the commandments of God are just as sweet as the promises of him are. So much is being written and preached about a conditional God that sometimes it seems that perchance Israel's God has forgotten to raise up witnesses to His unchangeable love and mercy, but this is not true. True enough it may appear to us that true worshippers are about gone; it may even seem that our own life is being sought, but this is a travel in nature instead of grace. It is an encumbrance to have this old weak perishing body of clay that often doubts and staggers at the promise of God, but it is something that we are all afflicted with and will be until death is swallowed up in victory.

Naturally speaking, home is a good place. The person that has not had to move from 'pillow to post' does not know what it means to be without a place to call his own. The person that has always had a home is more independent and secure in his feeling than the poor tenant that does not have a certain place to dwell. Perhaps my readers can recall instances where people have lost everything of this world's goods and have had to move. To have

lived in a place so long and then be told to 'get out and get going' is one of the saddest things that can happen to a family or individual. I have a feeling of compassion on such characters, for I do believe that I know something about not having a stay place.

The family of God knows something about this moving out. And they are all old occupants of the dwelling that they have lived in. They have owned the place so long that they cannot remember when they first were domiciled in it. Individually, they have been the sole occupant of this dwelling. They have owned (or thought that they owned) the place lock, stock, and barrel. All the goods were their's; the container of it all was their's; the keeping out of all invaders was their task. In fact and in short, they were their own lord and master, ordering their course and that of all they came in contact with. They did not have any idea whatever of moving from this dwelling, or of surrendering any word of authority to another. They were here to stay, and to them, being unsettled and without perfect knowledge of their whereabouts was the height of absurdity.

Being lord and master of all situations, these occupants had wealth and splendor around them. Anything that they lacked, did not cause them any anxiety for they could

get even that when they wanted to do so. They did not have any fear that they were not meant to dwell in this dwelling. They did not have days and nights of hungering for a morsel; they did not grope many long and wearisome miles of journeying without light; they did not have seasons of being assaulted by an ever lurking enemy. No, I tell you these were all in peace and prosperity.

Israel's God has a people among this arrogant, domineering, independent citizenry. Since there is a time for all things, they have enjoyed the time of stability; they have long enjoyed the safety and security that is felt by the sole owner of the dwelling; they have not feared God because they have not known God. Let me say right here that this is the real sitting on the 'stool of do-nothing'. This is the character that does not have to do anything; this is he that will do something to appease the wrath of his god in the future. But the time comes for this building to be razed and the occupant to be driven out. This dwelling that this occupant has been living sumptuously in, is in himself and yet spoken of as the kingdom of this world. When the righteous judge comes to make occupant, there shall not be any mercy shown. It shall be thundered to him that he has not known God; it will be shown to him that he is a trespasser on the premises of He that owns heaven and earth; it shall be told him that that which he thought he was doing was full of putridity (Isa. 1:6).

The first thing that we do in na-

ture when our home is assailed is to fight for our rights. If we have bought and paid for a parcel of land, or if we have been in peaceful possession for any length of time, we put ourselves to the task of repelling the invader. If we are not able to repel him by physical force, then we turn to the legal side of the matter. From a natural standpoint that man is wise that knows something of the legal laws of his state, and from a spiritual standpoint God's children must practice some law. If we are not able to repel the threat to our premises by power of our body, we will resort to law. The law is on our side. It does not deny to anyone the rights and blessings of that law. In this rigid assault on our fortress, we will have it indelibly impressed on us that we have not complied with this law, but we have been independent so long that we intend to keep on being that way. If we have not kept the law, it is not to be construed that we cannot keep it. As we begin to build our case, we will find loopholes in our vineyard fence. But we can put them up. We can put them up and keep them up, and keep on working until we get every broken fence mended, and a strong wall around our citadel that will give us the benefit of this building on and on.

But something begins to dawn on us that we have never known before. This law that we have heard by the hearing of the ear, and that we have now seen by an eye of faith, is not a law that a carnal man can keep. This we did not know before this, for we did not

know that we were carnal. Our independency causes us to strive with our whole being to match this law, but the more effort we put into meeting it, the more we can see that it is holy, just and good, and that we are none of that. The giant is now falling; the independent sovereign now sees for the first time that he cannot stay here any longer; he is shown that he is a trespasser on the rights of the real Sovereign; he is shown that parents will not stay the hand of this mighty Evicter.

As the last feeble resistance is broken; as the last struggles of this once mighty man is extinguished in the throes of death. But as he dies, behold he is alive again in the glorious personage of Him that has evicted him. And he is commanded to 'get up and get out on your way' for you will never see the day that this old tabernacle will do to trust in.

Abram is not given any choice in this getting out. The command of God is, leave everything behind. None of your estate, none of your family, not anything you now possess will give you any advantage. Leave it all. I am, saith God, going to show you a country that will henceforth belong to you and yours. Leave everything, save that that I have commanded, and follow me.

God willing, more later.

Your little brother,
William D. Griffin
Corin, Ala.

EXPERIENCES

Dear Brethren and Sisters:

As I have been asked by a dear

sister to write an article for Zion's Landmark, I will try, not knowing whether I can write anything worthy to be printed. I feel to be so near nothing even less than nothing.

I am an invalid not able to leave my room. It must be the Lord's will for me to be so afflicted. If I had my choice, I would be strong and able to work. The scripture teaches that when we are weak, we are strong. I have thought there must be something strong in me to enable me to continue so I can get up and down. I feel like it is the dear Lord and Saviour who strengthens me.

I had an exciting and trying experience Sunday night, June 25, 1950. A bolt of lightning broke the rafter into in one room of our home and split the ceiling into pieces about two feet long right over top of poor Charlie. I feared he was killed. Everything happened so quickly and the light in my room was not turned on, but it lit bright and turned red, and red hot balls just showered. It seemed to me there might have been a half gallon just rolling on the floor. One fell down the back of my neck and burned me, but it didn't amount to anything. It seemed to me I, the house, and everything would be burned up. I said, "Oh Lord, have mercy". Ruby, my grand-daughter, came to me and put her arms around me and said, "Mammy, God is with us"; she was crying and praying. I crying still, because I didn't know but that poor Charlie was dead. She said that she heard Charlie grunting, and I

then heard him but could only hear a very weak grunt. The room was filled with the strongest smoke. I was stifling to get my breath, but the red balls had disappeared. I raised up; Ruby carried my chair to the door to help me get where I could get my breath. Anna, Maggie, and Dock had gone to a neighbor's house when the bolt of lightning struck the room. Ruby started to go after them, but I told her that I felt like I would die if she left me; so she ran back and put her arms around me again. I told her to go half way to the road and call Mrs. Meta Walston, a neighbor and a very sweet woman. I thought maybe some one would hear her call. They did because Joseph Walston and his wife came running. He went all around the house but didn't see any fire. He ran back home, got his car, and went after my children. Ruby and I were still crying. The experience was so exciting, I cried all night. That was the second time in my life that I loved my neighbors as myself. Brethren, what a pleasant experience to be made to love saints and sinners. I felt like the good Lord showed His great power to destroy, and power to save us and the house. I had a piece of paper in a chair where I laid my soap. One of those balls fell on the paper and caught it on fire. A little smoke was rising before I saw the fire, and I put that out.

I feel unworthy as Brother Paul said that when I would do good, evil is present. I try to pray to God, if it is His Holy and righteous will, to touch the hearts of the ru-

lers of this cruel war in Korea with the finger of His love and say, 'Peace be still'. When He speaks, it is done; commands, and it stands steadfast. There is no power as strong as His. It seems to me they are trying to slaughter our young men just in the prime of life. They do not want to have mercy on these poor soldiers. Oh dear Lord, have mercy on Fathers, Mothers, sisters, brothers, young wives, and sweet-hearts. They may never see each other again. Oh Lord, help them to bear their great burdens.

I wish I could be able to go to Church again and hear good preaching. I have been to Moore's Upper-Town Creek and heard such good preaching. I felt lifted up for a while. My body afflictions and despondent feelings were taken away, and it seemed to me I was looking on high for another word from the gifted preacher.

Of all the things I ever did in my life, the most comforting was joining the Primitive Baptist Church, being baptised and following Him (my Lord and Master) into the liquid grave. That has been more pleasure to me than anyone thing I ever did. I was so weak that I had to be carried in a chair, but when they turned me around to face the crowd, I saw a wonderful sight. I saw the most people I ever saw at one time. They were from the edge of the water to the sky. Uncle J. J. Thorn told me it was the heavenly host I saw. May God bless him, for he is gone and is taking his peaceful sleep to be raised up on the resurrection morn to meet our dear Saviour, be like

Him, and be satisfied.

Sister Ella Webb, you requested that I do this writing. If you ever see it in the Landmark, come to see me or send me a card.

I will be 74 years old on December 9th, and my sight is failing. Give my love to all the brethren and sisters. I hope I am a sister.

In bonds of love,
Mrs. Margaret T. Wiggins
Elm City, N. C.
Route 3, Box 96

ON THE RIGHT ROAD

Dear Brother Adams:

This is to let you know that I received your very nice and comforting letter on July 14th. I was indeed very happy to know that you thought that my sorrows, troubles, doubts, and fears were the right road to eternal life.

I have been through two cancer clinics, also have been in the hospital and have had an operation since I wrote you the letter. Oh how I wish I could tell you the sorrow and joy I've seen since then. I don't know whether I mentioned my dreams in the letter I wrote you or not, but anyway that was the beginning of my fear. That maybe I was Judas, the betrayer of Jesus, for in the dream I saw myself in the branches of a green tree or vine. I thought I was hid there, but when I began to look down, there were open places, I could plainly be seen. So in great fear I came down to the ground, and this troubled me so much I wept bitterly and searched the scriptures for a consolation but found none. I was so afraid that I felt like I couldn't stand it, for

everything wrong that I had ever done was appearing before me. I believed then that I had been forgiven for all my sins, but now they rose as a high mountain before me. After I had read the book you wrote, the book of Ruth, my hope was revived, and I did, I believe, praise God, but still that same fear came back to me soon. I don't know why I wrote you; I had been reading after you for some time in Zion's Landmark but never thought I would ever write to you, for I felt too little and unworthy to write to such a one as you are, but somehow after I had read the book there was given to me a hope that maybe if I would write to you, I might find a little peace and consolation. Some how I wanted to know just what you thought of me. After that I dreamed I was bound down on my back by some teeth of iron in the midst of a wild and troubled sea. I saw no way of escape, for I was alone, while still helpless and bound a beast that I thought was wild came to me, but it wasn't wild. For in love it laid its head upon my breast, and I embraced it with much love. I don't know how, but I was loosen from those iron teeth, I, and the beast were walking on the land together. Now, I believe this dream was made plain to me, even weeks before it happened, for I had told my sisters what I believe would happen to me. The wild and raging sea were the troubles I was in concerning my son, the iron teeth, an operation and perhaps the strong hold of a cancer, and the wild beast, my son.

After I had been examined by sev-

eral doctors, and they told me what must be done, I thought surely I might die. Oh! I didn't want to die in this condition. I cried all the way home and several times something would ask me, "Why do you fear death so much; Jesus died, didn't He," and I would answer back, "Yes, but Jesus knew He was saved. I don't know that I am." As soon as I came in my room, I fell on my knees and begged God with tears pouring from my eyes that if He did know me or ever had any purpose in me to come, or to send the comforter that my fears might be removed, show me that my soul will be, or is saved, then I'll be ready to go, even to death. This was about the hour of 3:00 p. m. I got up off my knees, feeling so weak that I could hardly stand. I picked up my Bible and began to search for comfort and consolation. In times past I had been comforted much from the promises God had promised His people through the old prophets. So I began to read the book of the Prophet, Ezekiel, and when I read the 24th verse of chapter 17, my first dream was made clear to me, then I remembered how Jesus commanded Zechariah to come down out of the tree, for He was to dine at his house.

Brother Adams, I've never been so happy in all my life, every doubt and fear that I had known were gone. I was then prepared for an operation or to hear I had a cancer and would never be cured. I believe I shouted to the trees and to the walls, for once I was lost, but now am found. I couldn't wait hardly to tell someone the great and wonder-

ful news, for by this time my people knew what I had told them was to happened to me, was true. So I went to my sister's home that night and told her to have no fear for me, for if I died, or they found a cancer, it was all right, for I believe Jesus has won the victory and "for me a blood bought free regard." I believe this was the happiest time I've ever known, even though I knew I was to become helpless and strapped down, next come the damp cloth or covering over my eyes that I knew would forever close my eyes unless God took my life in His hands. No, I still wasn't afraid, for in my mind I could see Jesus nailed to the cross and heard these last words. "Father, I commend my spirit in thy hands," and these were the last words I remember saying. I don't know what I said while I was under this power, but a nurse said to me after it was all over. Mrs. Williams, I believe you are a good christian. I told her I didn't know; I wanted to be. I wish I could tell you how the little beast, my son, has suffered during my sickness. While I was in the hospital the first night, my sister, told me how he got up out of bed in the late hours of night in so much trouble. He started alone walking and went to her home, and she said that he was so upset about me that he fell on his knees and cried with a loud voice, but she tried to comfort him, and he finally fell asleep. I thought surely he would be my oldest son, but not so, I hope maybe to see you someday in person, and I want to tell you all about it how God has worked in such a

mysterious way and His wonders to perform. I have seen a great change in him, the beast. Though he is only 12 years old, naturally it makes me sad, for I believe he will have to walk the road of sorrows and afflictions, sometime even now, I believe it's begun.

I also had yet another dream before my great troubles began. I saw what I believe was the throne of God. It was white as snow and overlaid with all manner of precious stones that couldn't be touched, for they were as though they were cemented in. I, with two of my sisters in the flesh and also in Christ, the Church, were surrounding it, and I was singing as loud as I could. "Father, I stretch my hands to thee, no other help I know." I believe this dream has also been shown to me.

Brother Adams, it makes my very soul so happy that I can't hold it to think that one so vile as I is favored with such great love as this. I just have to write you this letter to let you know that all my fears are gone. I feel like I want to shout the good news to all the world. What I have written is the truth, for I fear the wrath of God too much to lie about those things. I have not written the half, but I'm going to try to stop. I was glad you thought my letter was worthy of publication.

May you and all the saints of God be blessed to remember me and mine while at a throne of grace. Though I'm now back home and trying to work, sometimes I wonder if I'll ever be strong again. We don't know if I have cancer or not yet. I wouldn't be surprised, but

if I have, I feel that I'll be reconciled when I have to quit work that puts us in such a spot. My oldest son had to leave me to find work. It seemed like I could never let him go until after I was operated, for I felt sure he would have to come back, but he didn't. I still haven't seen him; it hurts me so much that we have to be separated on account of poverty and hope you will be blessed to pray for him that he will be kept by the guiding hand of Jesus. He is only 16 years old. May God continue to bless you and all the flock.

Submitted in love by your
least sister,
Florence Williams
Alamance, N. C.

A GOOD LETTER

Dear Brother and Sister Adams:

I feel like I want to write you this morning. This will be my first letter written this year, and I am glad it is to you, someone that I feel will understand my talk. So now with the help of God I will begin. I truly hope you had a happy and peaceful holiday; I hope God has been as good to you as He has to me. I went to see my oldest daughter the 26th of December and spent the day with her. She lives here in Spray not so far from me. I told her that day that I had had a wonderful Christmas, but my Christmas wasn't over last night, New Year's day night. God gave me my Christmas in a wonderful vision; I dreamed I saw Jesus coming in the clouds with His angels. All around Him I saw the clouds part, and He came through with the

angels just like I have thought He would come someday. As I looked at Him I could tell He was coming nearer and nearer to the earth. I know I shouted in my sleep. I have wondered if I were to see Him coming if I would be afraid; but I was so glad to see Him I shouted in my sleep and I told my husband about it this morning. He said that if he could see something like that, he would have something to preach and would not mind going. I feel that he could tell it better than I can, but God gave it to me, and He has made me want to tell it to the people of God. I have worried about this awful war that we are fighting. I don't worry about myself or my family; I feel God has promised me He will be with us, but I worry about the other boys and their families, and their heart-broken mothers. I try to pray for them each day, and I pray that God will end this war. I don't trust in man to end it; it will go on until God's time. God has more power than all the atom bombs. I read in the papers where they are going to build air raid shelters. I told my husband that I already had my bomb shelter here at home. I know people will think me crazy, but I don't care; I feel that I am protected here at home, by my Jesus. I told you in another letter that I saw Him with His arms around my humble home here where I am living. Now as long as I live I will never feel as contented and well protected any where else.

Several months ago when I read about the enemy taking our prisoners and killing them in a

massacree, I felt so bad to think those poor boys had to die that way, and then the thought came to me that if God was with them they were in Heaven, for the Hebrew children in the fiery furnace were in Heaven, for Jesus was there with them, and when Stephen was stoned to death, he saw the Heavens open, and he was happy I know, for he knew God was with him. No death is bad if God is with us. All I ask is if my boy has to die like that, is that God be with him. I pray that He will be with all the other boys as well as their mothers and fathers, for where God is there is happiness.

May God bless you always. I must close; I did not mean to write so much, but I will never tell all I want to about the goodness of our God. With the help of God I have started the New Year praising Him; the best way of all to start if it would only last all the year. God's blessings on all of you.

Mrs. E. G. Hall

Spray, N. C.

A GOOD LETTER

My dear Sister Rowe:

It is really bed time, but you are on my mind in such a way that I feel I must write you. How I would like to see you, and if the Lord would open up my heart to talk with you the way I so much want to, I feel like it would do me good. I know I do not deserve any such sweet hours, but I do desire to tell you of my love for you, indeed you do seem like a mother to me. I remember how deeply touched I was when you told me once you felt

like you wanted to mother me. You have been and are oh so dear to me. If only I lived there, so I could be with you, and maybe do some little thing for you. I feel the Lord is truly your refuge and help each day, but I think of you there alone and wish I could be there. May He ever manifest His presence and give you sweet rest in Him, and peace and love and mercy He so freely gives to His little ones.

We had a good meeting here to-day (Salem Church in Philadelphia). Elder Bennett spoke about the stone being rolled away. The Lord has to open up our understanding of the scriptures. How weak and helpless I feel about such things. I beg for understanding at each meeting and every day. He has given me a little bit here and a little bit there, I feel like. How He has taught me I cannot learn anything myself. Truly we are brought as babies into the spiritual birth as in the natural birth. How thankful I feel to be that He makes us willing in the day of His power. Our old nature is so rebellious, the joy we are made to feel to be given a heart of flesh that we may feel each other's sighs and love one another. May He ever give us this love, His love that keeps us at our brethren's feet and at His feet. May we be given the power of this love in the demonstration of it. May He give us grace to stand firm in our belief, in the faith that was delivered to His saints. Oh, the power of darkness we are facing. The devil is said to be in the form

of an angel, and I have felt to be given the truth of it; if it were possible, he would deceive the very elect. But Christ has overcome the sin. Oh, **Sister Rowe, if I could be sure**, I am one of His. After I write letters to His little ones, I feel burdened to write, I hope the Lord is in the matter, and if I ever am made to write one word that is of comfort to His children, He is to have the praise. I am made to doubt if it was just my writing; was I just trying to be smart? I suffer over it.

Is it the evil one, Sister Rowe? In me there is not one good thought only through Christ. I feel so little and unworthy. I've actually tried to get out of writing as I do, but if it is of the Lord, and I hope it is, I am glad He has it so. Do you understand what I'm trying to say? I'm afraid I don't make myself clear. I feel so different from other people. I hope I have been given a home among my people. I have as far as the name goes, but as I am so prone to sin, and do the things I should not do? He said, "Be ye perfect." May He ever reconcile us to His way and give us the prayer, not my will, but Thine be done. Pray for a little helpless sister if she is one at all.

I love you so much,
Sister Christine

AN ACKNOWLEDGEMENT

We acknowledge \$3.00 with thanks from E. R. Watson, Miami, Fla., two dollars for his renewal for the Landmark and \$1 to be credited to the fund to pay for the Landmark for someone unable to pay.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editors

ELDER O. J. DENNY

Winston-Salem, N. C.

Eld. T. F. Adams, Willow Springs,
N. C.

VOL. LXXXIV

NO. 7

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

FEB. 15, 1951

THE RIGHT WAY

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:-12.

This is a proverb written by Solomon, and a proverb is a true saying. It pleased the Lord to give Solomon more wisdom than He did any other man, as it is recorded, "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." I Kings 3:12. The queen of Sheba observed this when she visited his kingdom, "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. How be it I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." I Kings 10:6, 7.

This man, which the queen of Sheba gave such an account of, is

the same man who said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The question may be asked, "What is the way that seemeth right unto man." Answer, it is the way that seemeth right in his own eyes, which is recorded in Judges 17:6, "In those days there was no king in Israel, but every man did that which was right in his own eyes." They took silver and gave it to the founder and made graven images and molten images. They put them into their houses; they called them gods; they worshipped them, all of which was contrary to the word of God in His law that He gave to Moses, and which was read to the children of Israel, saying, I am the Lord thy God "And God spake all these words, which brought thee out of the land of Egypt, out of the house of bondage; Thou shalt have no other gods before me." Exodus 20:1, 2, 3.

Joshua evidently was perplexed with the people serving and worshipping false gods in his day, and many in this day think that he told them to make choice between the false gods and the true and living God, but the scriptural record is this, "And if it seems evil unto you to serve the Lord, chose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:15. Is it not clear that the choice was not to be made between the false gods and the living God? but between the

false gods, which means simply this, if we do not believe in salvation by grace, then it does not matter what order we follow, who sets up a work system by which they think they can obtain eternal life, for all of these ways are false.

Notwithstanding the fact, that the scriptures teach that "By grace ye are saved through faith, and that not of yourselves, it is the gift of God"; the carnal mind can not comprehend this, for we are told, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because I Cor. 2:14. Again the Apostle Paul said, "Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." Rom, 8:7. Paul was well qualified to testify to this "way which seemeth right unto men" because of his own experience and travel in this "Way", he was indeed zealous of the traditions of the fathers. He went unto the high priest and desired letters to Damascus to the synagogues, that if he found any of this way whether they were men or women he might bring them bound into Jerusalem. All of this seemed right to "Saul of Tarsus." He describes himself as being, "Who was before a blasphemer, and a persecutor, and injurious." He held the clothes of those who stoned Stephens and consented to his death, all of which seemed right unto him, but he said, "I obtained mercy because I did it ignorantly in unbelief." I Tim. 1:13.

How true it is today as it has al-

ways been that every man without the leading of the Holy Spirit of God will do that which is right in his own eyes, such as trying to build a tower that will reach Heaven, as we find recorded in Gen. 11:4. When we build upon self works and self-righteousness and feel ourselves to be secure in a nest of carnal security; we only learned by sad experience that the day came, when the storm raged, the floods came, the wind blew; then it is that all of our works crumbled to nothing, and we awake to the fact that all of righteousnesses are as filthy rags. What a pitiful and painful experience to be brought to the knowledge of the fact that all of our righteousness has failed. We are left in a deplorable condition without God and without hope in the world. The teachings which we are taught by the Holy Spirit of God are quite different from that of book learning. In this school of experience we learn obedience by the things we suffer, which is by "terrible things in righteousness." Psalms 65:5. If you have tried out your own strength or the "way which seemeth right unto man," and have then been brought under God's just and Holy law, sin revived, you were arrested, tried, and the sentence of death passed upon you; then most assuredly you will have some knowledge of what the wise man, Solomon, said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Having the knowledge by our own experience of "A way which seemeth right unto a man," it is indeed encouraging and comforting to

read the experience of others and especially those who wrote by divine inspiration as recorded by the Apostle Paul to the Ephesian brethren in which he said, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others." Eph. 2:2, 3. All of the above ways are "The ways of death this we find recorded by the same Apostle, in which he gives further account of his experience, "For I was alive without the Law once: but when the commandment came, sin received and I died and the commandment which was ordained to life I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Rom. 7:9, 10, 11.

Now the anxious enquirer who has passed through this dreadful experience as described by the wise man, Solomon, will most assuredly be interested in the way of life. The Apostle Paul in giving his testimony says, "But now being made free from sin, and become servants to God, ye have your fruits unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord. Rom. 6:22, 23.

Is it not clear to see that the only avenue or way by which a poor

sinner can have life is by this "gift of God? (Jesus) who of God is made unto us wisdom, righteousness, sanctification, and redemption, and made to be sin for us who knew no sin that we might be made the righteousness of God in Him Paul said, 'He was delivered for our offenses and raised for our justification'; He is the mediator between God and man; "Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:12. A mediator is one who goes between and makes reconciliation between the offender and the offended, and this being the condition of every convicted sinner, who transgresses the commandments of God and becomes an offender and stands justly condemned by God's Holy and Righteous Law as expressed by the thief on the cross, who said, "For we indeed justly, for we receive the due reward for our deeds" which is the experience of all who are enabled to see the justice of God's just condemnation against them. Now the only way by which this "Thief" could be justified before God, was by this Mediator (Christ Jesus) who took upon himself a body of flesh, made like unto His brethren that He might be touched by the feelings of our infirmities. He fulfilled the Law to a jot and tittle and bowed in humble submission to the will of God and forever put away sin for the chosen family of God by the sacrifice of Himself. Isaiah said, "All we like sheep have gone astray: we have turned every man his own way: and the Lord hath laid

on Him the iniquity of us all." Isaiah 53:6, and brought in everlasting righteousness and peace, for he said, "My peace I give unto you, my peace I leave with you." By the shedding of His own blood upon the cross of Calvary He made reconciliation between man, who was the offender and God, the offended.

We hear much said among professors about people obeying the Law of God and repenting in order that they might receive forgiveness for their sins. What an effort the condemned sinner has put forth to do this; but all in vain. And when the truth is opened up to his understanding he sees that "repentance" as well as the "forgiveness of sins", must and does come alone through the mercy and grace of our Lord and Saviour (Jesus Christ) which is confirmed by the words of Peter, who said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a prince, and a Saviour, for to give repentance to Israel, and the forgiveness of sins." Acts. 5:30, 31. We have further proof of Peter's testimony as recorded by Paul, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7, and also, we find the same meaning and almost the same words recorded in the Apostle's writings in another epistle, "In whom we have redemption through His blood, even the forgiveness of sins." Col. 1:14.

What a wonderful satisfaction and consolation it is to the soul that is hungry and thirsting after right-

eousness to read the writings of the Apostles and Prophets and have some evidence that your experience is in keeping with the written word as well as the revealed word of God, and to understand that we must first see and acknowledge the justice of God, in condemning us for our sins, by His just and Holy law, before that repentance is granted unto us and the forgiveness of sins.

Humbly submitted

T. F. Adams

RESOLUTIONS OF RESPECTS

We are called upon with sad hearts to record the death of our dear Brother Alpheus Stancil. He was born April 28, 1894 and departed this life August 9, 1950, making his stay on earth 56 years 3 months and 12 days.

He united with the Primitive Baptist church at Creeches July 1, 1950 and was baptized by his pastor, Elder E. C. Jones.

He married Lola Woodard January 9, 1916. To this union three children were born, one boy and two girls. Brother Alpheus was faithful to his family, and his church as long as he lived. He did not live long after he united with the church but we were glad to see him come home to the church before he had to go. We had evidence that he had been carrying a heavy burden for a long time and often heard him tell his wonderful experience. He had the expression that he was glad to be with his brethren. He will be greatly missed by his church, his wife and children, his brothers and friends (of which he had many).

Brother Alpheus was a true believer in salvation by the grace of God. The memory of this dear brother will linger long in the hearts and minds of the members of Creeches Church. We feel that he was rich in faith. Now, in these lonely hours of grief, all we can say or do would be no good to him. He has lived and walked his life to the public. We sorrow, but not as those who have no hope. We believe there is a crown of righteousness laid up for him. There is so much to be thankful for in seeing such beautiful example of christian life.

He had a good wife to look to. Now she is left behind but we trust that the Lord will continue to bless her as He has in the past. Brother Alpheus leaves his wife, children, one brother, Donnie Stancil, two sisters, Fannie Wodard and

Nancy Wodard, his Brethren and a host of friends to mourn his departure. We feel that our loss is his eternal gain.

The funeral service was conducted August 11, 1950 by his pastor, Elder E. C. Jones and Elder W. E. Turner of Wilson. Burial was in the church cemetery.

Resolved: first, that the church at Creeches has lost a good member, his companion and children a loving husband and father, his brother and sisters a kind and devoted brother; second, we extend our true love and sympathy to all the bereaved ones, trusting that the God of all grace may comfort and sustain us in every trial; third, we bow in humble submission to God who doeth all things well; fourth, that a copy of these resolutions be recorded in our church record book, one sent to his wife, and one sent to Zions Landmark for publication.

Done by order of the church at Creeches in conference Saturday, November 4, 1950.

J. Edgar Creech, Committee
Elder E. C. Jones, Moderator
G. G. Creech, Church clerk
J. E. Creech, Asst. Church clerk

IN MEMORY OF SISTER MARY HELOM ADAMS

Sister Adams was born in Wake county, N. C., June 15, 1858. She was married to Brother David H. Adams January 15, 1879, a deacon of Willow Springs Church who departed this life November 16, 1942. Born to this union were nine children, four boys and five girls of which survive her are one son, Elder T. Floyd Adams and four daughters, Sisters Fannie and Nora Adams of the home, Sister Effie Ogburn all of Willow Springs, and Sister Daisy Peedin of Selma. She had 24 grandchildren and 28 great - grandchildren, several nieces and nephews.

Sister Adams received a hope of Jesus and made an open profession by uniting with the Church at Willow springs, June, 1888 and remained a faithful member until she departed this life November 22, 1950, making her stay on eath 92 years, 5 months, and 7 days. She always filled her seat unless providentially hindered; although having been in declining health for some time she was unable to attend Church as she would liked to but was firm in the faith, and her delight was in Heavenly conversations and would often sing the old hymns such as, "O How Happy Are They" and "Jerusalem, My Happy Home."

Sister Adams was 3 years old when the war between the States engulfed the Nation and in her declining years had a vivid recollection of the stirring events

of her youth.

Funeral services were held at Willow Springs Church by Elders E. C. Jones, L. W. Turner, and J. E. Mewborn in the presence of a large congregation of relatives and friends. The body was laid to rest in the Church cemetery beneath a mound of beautiful flowers. We feel that our dear Sister is asleep in Jesus. We will miss her but feel our loss is her Eternal gain.

Therefore we extend to the family our deepest sympathy and trusting that the God of all grace comfort and sustain us.

J. C. Adams, C. C.
E. B. and Eva Pearce,
Committee

IN MEMORY OF BROTHER W. I. ADAMS

Brother Adams was born October 12, 1872 and departed this life September 16, 1950, making his stay on earth 77 years, 11 months and 4 days. On February 28, 1905, Brother Adams and his first wife, Miss Lorena F. Honeycutt were married and to this union were born five children, three of which survive him—Mrs. E. W. Stephenson, Brother J. Carlie Adams, and Mrs. W. T. Fish, all of Wilson Springs, N. C.

In July 1918, Brother Adams with his wife, was baptised into the fellowship of Willow Springs Old Baptist Church, where he continued a faithful and devoted member until his death. In Paul's epistle to the Hebrews, 10:24,25, we read: "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is." Brother Adams was faithful to the end to fill his seat and even though he was in declining health the last several years of his life, he failed to attend Church very few times at our meeting time, and not only did he attend his home Church, but he also attended the sister Churches that were in his reach.

The Church recognized the qualifications of the deaconship and ordained him deacon in February, 1925. He served the church well in this capacity through tender watch-care over the welfare of the Church and rendered fatherly and brotherly advice when he saw it was needful.

Brother Adams' first companion preceded him to the grave by nearly fourteen years and on October 24, 1937 he was married to Sister Mamie C. Pleasant from Roxboro, N. C., who faithfully cared for him in his later days. She is left to mourn the loss of her devoted companion, although she does not mourn as for one who had no hope.

The scriptures teach us that by their fruits ye shall know them. Brother Adams was an honest straightforward man of integrity, a friend to the poor and rendered

many accommodations to those less fortunate than he, when they were in need. David of old said: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." The community has lost a friend, the family has lost a devoted father and companion, and the Church has lost a useful and faithful member, but while we feel the loss of him very keenly we bow in humble submission to the will of Him who said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Therefore be it resolved that a copy of this memorial be sent to Zion's Landmark, a copy put into our Church records and one sent to the family.

Done by order of the Church in conference,

Elder T. F. Adams and
Pauline W. Adams Committee

MRS. ALICE COLLINS ELLIS

I desire the privilege of writing a short notice of the death of a very dear relative of mine, Mrs. Alice Collins Ellis.

She was named in honor of Elder Collins, a Primitive Baptist minister of renown, and I was named in honor of Elder P. G. Lester as is known, a much loved and respected minister of the same solid staid faith.

This dear one and myself were reared in the same home by the same parents. My mother having died when I was born, and under these conditions we seemed very closely related. Inasmuch as our mothers were sisters, also my father and her father were brothers. This dear sister of mine, as I feel, was a sister in the Spirit and was born on the 16th of January, 1878; died June 7, 1950. She was married to Craton Ellis in 1900. They being the parents of three lovely daughters; two daughters and her husband preceded her in death many years. She lived a widow until her death. She never united with the visible Church, but I believe she is a member of the Church Triumphant. She so loved the Church and enjoyed the privilege of attending our meetings and hearing preached from our pulpits the doctrine of the Sovereignty of God by grace, not of works lest any man should boast.

She was a much dignified and refined person manifested in her life as a widow, the wife of one man only. She was kind and gentle to those with whom she came in contact, considering the feelings of others with no desire to hurt anyone.

She leaves to mourn her loss one daughter with whom she made her home, one granddaughter, one sister in the flesh, and I hope also in the spirit, and myself, the unworthy writer of this notice, several nieces and nephews, one son-in-law, also one brother-in-law, together with many admiring friends. We mourn not as those without

hope. We feel she has given up this life of sorrows and suffering for that life of Bliss that hath no end and entered into that rest that remaineth to the people of God. Elders T. F. Adams and Elder Everette Jones conducted the funeral services in the Primitive Baptist Church in Fremont, and the remains were buried in the cemetery in Fremont where many years ago her dear husband, two daughters, her dear father, mother, and a brother were laid to rest. Elder Adams and Elder Jones delivered a most comforting and beautiful discourse to the bereaved, "Glorious thought that Jesus died and in His death redeemed His Bride."

The floral offerings were beautiful and bespoke the high esteem in which she was held. Written by one who loved her. God reigns all is well.

Mrs. Myrtle Lester Best
Jacksonville, N. C.

P. S. I wish to say I have been a member of the Primitive Baptist Church 45 years, and it is home to me.

IN MEMORY OF MY DEAR HUSBAND ELDER LYTLE BURNS

With a sad heart and trembling hand I will try to write a few lines to the Old Faith Contender about my dear husband's passing away. He died November 7, 1950. He was 92 years of age. He had been a Primitive Baptist minister for 55 years, preached in 11 states. He was loved by all who knew him. He was a loving and kind husband and father, and oh how lonely I am without him, but it was God's will to take him on to a better world, and those who are left here in this world have to be submissive to God's will.

His funeral services were conducted by Elder W. D. Griffin, and Elder Matt Brock, and he was laid to rest in Florence cemetery, Florence, Alabama.

Mrs. Lytle Burns
406 Viola Street
Florence, Alabama

DURAND & LESTER HYMN & TUNE BOOKS

We expect books to be ready for delivery sometime in March. If you want books and have not sent your order, please send it at once so you will be sure of getting books. Now that a National Emergency has been proclaimed, we may not be able to have more books printed for some time. Round or Shaped Notes, \$1.65 each or \$18.50 per dozen delivered. Send orders to:

F. D. Long
Box 496
Roxboro, N. C.
or
P. G. Lester, Jr.
2246 Memorial Ave., S. W.
Roanoke 5, Va.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

MARCH 1, 1951

NO. 8

PSALM 94

For the LORD will not cast off his people, neither will he forsake his inheritance:

But judgment shall return unto righteousness; and all the upright in heart shall follow it.

Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?

Unless the LORD had been my help, my soul had almost dwelt in silence.

When I said, My foot slippeth; thy mercy, O LORD, held me up.

In the multitude of my thoughts within me thy comforts delight my soul.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

They gather themselves together against the soul of the righteous, and condemn the innocent blood.

But the LORD is my defense; and my God is the rock of my refuge.

And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

EDITORS

ELDER O. J. DENNY,

Winston-Salem, N. C.

ELDER T. F. ADAMS,

Willow Springs, N. C.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

BECOMES A MEMBER OF THE BAPTIST CHURCH

Mrs. Annie Belle Jones,
Route 1
Coats, North Carolina

Dear Sister Jones:

Perhaps you will be somewhat surprised to hear from me, but for some cause, which I hope is none other than the spirit of christian love, I feel that I want to write you, and express my best wishes to you in that you have gone forth in the strength of our blessed Redeemer and have become a member of the family of God. Having gone down in the liquid grave and have been baptized in the name of the Father, the Son, and the Holy Ghost.

I received this news Sunday night, and my heart was made glad, and I trust that my spirit did rejoice in Jesus Christ, who is the righteousness of His little children. I could not refrain from thinking of your precious mother and father, who doubtless have prayed to God that He would so lead you by first placing in your heart His fear, and give you a desire to follow Jesus in precept and example. How glad they would be if they were living to know that their prayers have been answered. But we think of them being far better off than we poor sinners here in this troublesome world. Yet how sweet and precious

is our hope that we will meet with them in a better world where troubles and trials will never be known.

I loved your parents, and I have had a tender feeling for you, and all their children for a long time, and how much more so for you having professed a precious hope in the same Jesus in whom your parents were caused to rejoice. Yes, I cannot begin to describe the love and regard I have for my kindred in the Lord. How wonderful it is that we hope that we have the same Heavenly Father, even He who has begotten us in the truth which is in Christ Jesus, the Lord, who is their God, and us joint heirs with Him. Poor sinners saved by grace, having hope in Christ, have endeavored to tell of His wondrous love and hinted at the sublime matter. It is something that we cannot tell, for it is "unspeakable." You remember Paul said, "thanks be unto God for His unspeakable gift." With Paul, we are thankful for the gift of Jesus, who is made unto us righteousness, wisdom, sanctification and redemption. Jesus being a gift of the Father to us, means that He and what He has done for us, is something that we have not merited by any good that we have done. Therefore we can say with the apostle Paul, "for by grace are ye saved through faith and that not of yourselves; it is the GIFT of God. Not of works lest any man should

boast, for we are His workmanship created in Christ Jesus unto good works which he hath before ordained that we should walk in them."

This was the doctrine that Paul preached, and it is the same that Old Baptist proclaim — it IS THE DOCTRINE OF GOD — the only doctrine that will comfort and edify His children. When this glorious truth is preached in the power of the spirit, it consoles and builds up the poor child of God. It feed their souls, for they hunger and thirst after righteousness, and it is said, "blessed are they who hunger and thirst after righteousness for they shall be filled." We hope that we are witnesses to this truth, and for this purpose is the gospel preached. The Saviour said to Peter, "feed My sheep." If we be the children of God, we are His sheep, and our Shepherd is Jesus. What a Shepherd have we. You remember David said, "the Lord is my Shepherd, I shall not want." There is no watchman that can take the place of our blessed Lord. He is ever watchful over those of His fold. He is our ever living Head, and we hope that we are members of His Body, and He has said, "as I live ye shall live." What a consoling thought inasmuch as He is alive forever more, so shall His Body live. These, our mortal bodies must die because of sin, but that which He has cleansed (our souls) will never die. It is our souls that are borned again, and our mortal bodies still remain defiled and polluted with sin. It was for this reason that Paul said, "in me, that is my flesh, there dwells no good thing." So our body

must die, but we are looking forward to the time when our bodies shall be changed-NOT EXCHANGED, but the same body that shall been sown a natural shall be raised a spiritual body. Then we feel like there will be a reuniting of the soul, or spirit with our changed body, and then shall we be free from all sin and be as perfect as our blessed Lord. That will be indeed wonderful, and the only reason for it being so, is that God loved us with an everlasting love, and manifested it by the sending of His Son in the likeness of sinful flesh to suffer in our hell-deserving stead. And this He (Jesus) did, fulfilling every jot and tittle of the law, which demanded justice, that which we could not do, being weak in the flesh. And when He was upon the tree of the cross, He said, "it is finished." He had satisfied the law thereby setting His people free. And this fact is being made manifest to His children now as they are brought to the knowledge of the truth through the operation of the Spirit by which we are lead in the paths of righteousness for His name's sake.

Sister Jones, I feel like that I would have enjoyed being present and witnessed your baptism. But that was not mine to have. However, I do joy in the thought that you have been brought home to your Friends, and that you have followed your Lord and Master in the example that He set forth when He was here in the world. It is my humble hope that He will enable you to hold fast the faith, and earnestly contend for the same through evil as well as good report, ever looking

unto Him who is the Author and Finisher of the Christians faith. I trust that God will bless your husband to the end that he too, may see, if not already so favored of the Lord, and agree with you upon all spiritual matters, that both you and he may be blest to talk of God's love and speak of His power and rejoice together in the hope of Heaven and Immortal Glory. How wonderful for husband and wife to have hope of being brother and sister in the Lord.

I hope that I may be favored to visit your home Church again, and I would that I may be blest some day to hear you tell at least a part of what you hope the Lord has done for your soul whereof you have been made glad. I shall not soon forget my last visit with Angier Church. I felt that the Lord was with us there that day. He has been so good and kind to this poor worm of the dust. I feel so unworthy of His love and mercy, but I hope that I am thankful that He so tenderly remembers me and causes me to feel the sweet visitations of His blessed spirit, which enables me to rejoice in Him and have no confidence in the flesh. Through His mercy I am given renewed evidence that my much suffering has not been in vain, but has been for my good and to His name honour and glory. I cannot help but believe that all my trials and sorrows have been appointed unto me by my God, "who worketh all things after the counsel of His own will," and His precious grace has been sufficient up until now, and in Him I trust that I shall continue

to trust, for there is no other refuge, and in Him there is everlasting strength.

May the dear Lord continue to favor you with all spiritual blessing in Christ Jesus. Pray for us.

Yours in humble hope,

F. W. Rhodes

1506 Morning Glory Avenue
Durham, N. C.

A SOLDIER HAS FALLEN

Dear Brother Adams:

Enclosed, a letter, written by this poor sinner, at the death of a beloved Elder and brother in Christ. Elder L. I. Gilbert (one of the twin Gilberts, both preachers) who died July 9, 1949. Old Brother Gilbert was well known and dearly beloved by Primitive Baptist who knew him everywhere as attested to by an estimated crowd of 7,000 (seven thousand) people at his funeral. Brother Gilbert was struck by a truck, which was without doubt unavoidable, on U. S. number 8, several miles beyond Stuart, Virginia. I was told that he prayed a most wonderful prayer at the hospital just before becoming unconscious the final time.

Farewell in the Lord,

Layton Wingfield

Cascade, Va.

P. S. This letter written to two dear saints of God, Brother and Sister W. A. Cassell, Bassetts, Virginia. L. W.

Cascade, Va.

July 9, 1949

Dear Brother Billy

and Sister Roxie:

Were it not for our hope, the

blessed golden thread of hope, reaching from earth to Heaven, I would not be writing this letter, because I am filled with deep sadness of Spirit. "Out of the abundance of the heart, the mouth speaketh."

A soldier has fallen. A soldier of the cross of Jesus Christ, a gentle soul, a tender and compassionate one, who didn't desire to hurt the hearts of the most humble and blest esteemed of his brethren and sisters in Christ. The Lord our God called, and the poor exile had to answer, one who always had a kind glance, a kind word, a heart-felt prayer for his friends, the friends of the cross for whom he had to turn his back upon. Sister Alice (his wife) down through many lovely years and go and be with the Church be loved so well O Brother Lemly, beloved Brother Lemly, we all will miss you so: Dear gentle soul, whom God loved before the foundation of the world, one whose name was written in the Lamb's Book of Eternal Life before the morning stars sang together or even the earth was formed, one who was ordained before time began, by God's own will, might and majestic hand, to preach the gospel of Jesus Christ to the poor afflicted wanderers of the wastelands, poor exiles far from Home, and now as one poet sang:

"He has preached his last sermon, at rest is his soul.

All Tears are now wiped from his eyes."

O Lord, give those of us who are left, strength, grace, and courage

as our days demand, for Lord, thou knowest the unutterable grief in our hearts at the passing of Thy blessed and beloved servant and our brother.

Dear kindred, as this poor sinner was once made to say, "May it please our God to lift up our eyes from the sadness of the closing of the grave up to the glory of the opening of the skies when Jesus comes again. For out of the darkness of the clouds now surrounding us, shines forth these blessed words: 1 Cor. 15:26. "The last enemy that shall be destroyed is death."

Yesterday at the hospital in Stuart, I had to stand and see our brother lying on his bed unconscious struggling for breath, and though our hearts were bleeding, nothing could we do, for Brother Lemly's time to die had come; he had to cross over that Great Divide that stands between Time and the Eternal world, that time before appointed of God whose unalterable unchangeable will had set the hour, ever before the River of time started surging down its predestined channel, but again comes these precious words: "The last enemy that shall be destroyed is death."

"In all that Jesus did on earth,

His Church an interest have;
Go, trace Him from His humble birth

Down to the silent grave."

And Jesus has conquered death, risen from the tomb in mighty, thundering and majestic power, conqueror over death, hell and the

grave, declaring in words sweeter than the song of the angels: "All power, both in Heaven and earth is given into my hands; I have the keys of death hell. Amen."

And now, though our grief is great, our loss is Brother Lemly's gain. For Jesus has already conquered death. Conquered it, but has not yet destroyed it, as He ultimately shall do in the great resurrection morning, according to His blessed promise: 1 Thessolonians 4th chapter, 13th through 18th verse. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then be caught up together with them we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

And are not these words comforting to us when we have to pass through the fiery furnace of afflictions in life and walk through the shadowed valley at the end of Life's weary journey? But did not Jesus promise never to leave nor forsake

us? Did not David say out of the very heart-felt depths of his soul: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Psalms 23:4. The rod of affliction and the staff of faith that attend life's journey of the little humble children of God, such as Brother Lemly and yourselves, dearly beloved, through the sadness of the wilderness of this world. Poor little exiles, who are sometimes made to sing with the poet:

"When by affliction sharply tried,

I view the gaping tomb,
Although I dread death's chilling tide,

Yet still I sigh for Home."

The last time I carried Brother Lemly home poor old Sister Alice was so glad to see him, and I humbly trust I also. As we left walking back to the car, he was crying and groaning, and I told him, "Brother Lemly, the battle will be over, some day." My very soul went out in sympathy to both him and Sister Alice, for I knew the road they were traveling. It is indeed a rugged road, but it is the road, the way of the cross that leads Home.

Dear children, we all loved Brother Lemly; I desire to thank God, that our humble home was graced and blessed with his presence five or six weeks ago. He spent the night here and knelt and poured out his soul in eloquent prayer that night less than 6 feet from where I now sit, writing this. His voice is silent now for awhile, but it lives on in memory and in

our hearts. He has made his last step on earth, but the feet that once trod these weary roads in this world shall one day walk the streets of gold, together with ours, we humbly hope and trust when the time comes for the final fulfilling and consummation of these words shall be brought to pass: "The last enemy that shall be destroyed is death." So long as we are under the sentence of death and as long as our bodies remain in the graves after death, death has dominion over these, our mortal bodies. But Jesus has already conquered death, and when the time comes when this mortal shall have put on immortality, and this corruptible body shall have put on incorruption, then shall this saying be brought to pass that is written: "Death is swallowed up in victory. O Death! Where is thy sting? O Grave! Where is thy victory? The sting of death is sin; and the strength of sin is the law. Thanks be to God who giveth us the victory through our Lord and Saviour, Jesus Christ." Amen. 1 Cor. 15:54-57. In that hour, dear children of God death shall be destroyed. It shall nevermore have any more power nor dominion over the saints of God.

"O! To meet again in Heaven!

What a blessing that shall be!

There, with all our sins forgiven,

And from death forever free!" Praise God.

Of all the sad duties ever placed

on the shoulders of this poor little sinner worm, tomorrow, God willing, will be one of the saddest, standing over the body of that dear old soldier, endeavoring to preach as a final tribute of respect to the sleeping dead, seeing the sad tears, hearing the broken sighs, the feeble groans of his kindred, especially his wife — O God!, enable us to stand it, by Thy grace.

Tongue of the angels cannot express the compassion, love, and pity I feel for Sister Alice. After a lifetime of being alone, most of the time, then to part — but not forever. As General Stonewall Jackson said in the war between the States, as he lay dying! "We shall cross over the river, and rest in the shade of the tree!" May I add till Jesus comes again, then we hope to meet Him, be like Him with Him and our beloved brethren and sisters forever to never part again. Then we shall forever be satisfied.

A little brother saved by grace
or not at all,
Layton Wingfield
Cascade, Virginia

SWEET RECOLLECTIONS

Mrs. Annie Belle Jones
Coats, North Carolina

Though I don't remember you individually, yet, when I read your letter in Zion's Landmark, it called forth in my feelings a sweet fellowship that I can't fully express.

Elder B. H. Martin and I were recently in your country on a week's appointments, and I trust we were blessed to preach in a home in Coats on Tuesday night following 2nd Sunday in this month. We spent

two nights in the home of Brother B. L. Godwin and enjoyed it much. We also spent two nights in Elder Floyd Adams' home, it seems too much for such blessed welcome and kind hospitality and fellowship to be extended to such a worm as I. I feel sure Elder Martin was worthy, but now I, in my feelings. Sufficient to say we enjoyed our trip. Each dear home we visited treated us like a prince or king, and the memory is most precious indeed. Surely such welcome is of God dictated in Heaven which is His gracious throne.

I seem to come up against a blank wall when I even try to tell how much Old Primitive Baptists mean to me. Mortal language cannot reach high, wide, nor deep enough to express it. I have been a member among you all a little over eleven years now and never have I yet felt worthy, have suffered much, but the joy that has been mine momentarily far outweighs the suffering. My experience is told in a few words of Jesus, my majestic King. I humbly hope and trust: "In the world, ye shall have tribulation; but in me, peace." The valleys and mountains are the same in number, but the valleys are so much longer in duration.

"Few seasons of peace I enjoy,

And they are succeeded by pain

If e'er a few moments of praise I employ,

I have hours and days to complain."

You most beautifully told my feelings in telling how you felt, the

day you joined the Church. As if you couldn't live if you left there and didn't tell the precious and beloved Old Baptists you want a home with them. My thought was, dear people, if you turn away, I have nowhere else on earth to go, for God has shown me that Old Primitive Baptists are the Church of God on earth. Dear sister, I love these people, surely with the same love that existed between Jonathan and David, a love that exceeds the love of women, a love that transcends natural love as the sun outshines a star.

I joined at old North Fork Church in Henry County, Virginia, 2nd Sunday in October, 1939. After being received, I felt so calm and peaceful inside; it seemed to me each breath I drew would (seem) to last a half hour. I told several of the brethren that day after meeting, that I felt as the poet:

"This is the way I long have sought,

And mourned because I found it not;

The way the Holy prophets went,

The road that leads from banishment.

I'm going Home-etc."

O! For the return of the joys that were mine in the days of the years of my first love! Heart so tender, love so full, joy and heavenly rapture so often sweetly experienced! Anyone who stood in the pulpit could preach to me. But ah! now, I seem so cold, so callous, so hard-hearted. Sometimes I couldn't shed a tear if the world were dead. But sometimes, even now, when the

warm South wind of the Saviour's love breathes upon the altar of my heart, I would walk around a little bug upon the earth wishing it no harm, for God created it, too. But most of my time is now spent in sadness in feelings mourning my leanness, my barren unfruitfulness. My slasous of rejoicing are farther apart; my hearing is grown so dim (not naturally). I seldom reply, soul-satisfyingly rejoice anymore, only in faint measure. Did not the poet sing: (Gobels 59)

"Where is the blessedness I knew

When first I saw the Lord?

Where is the soul - refreshing view

Of Jesus and His word?

"What peaceful hours I then enjoyed.

How sweet their memory still!

But now, I find an aching void

The world can never fill."

(O! Dear Lord! now hear the cry of a wandering, weary soul!)

"Return, O Holy Dove, return!

Sweet messenger of rest!

I hate the sins that make me mourn

And so disturb my breast."

Amen.

Dear Sister, one evening in 1940, my wife was cooking supper; it was nearly dark, and I was sitting there talking to her, mourning the hardness of my poor heart told her I felt like my heart had turned to stone or vanadium steel which was still harder that I couldn't feel anything anymore. I couldn't cry if the whole world was dead, and as I said this, my little son, then 4 years old started to pass by me. A voice

spoke in my feelings: "What if God should take him away from you?" Instantly my heartbroken tears were flowing, I reached out and gathered him up in my arms and held him a few minutes. The little child didn't understand, but O the sweet relief of feelings that was mine to rejoice in that once again I was blessed to feel, a heart of flesh once more! "I will take away the stony heart and give you a heart of flesh." "As the lightning shineth out of the east unto the west, even so shall the coming of the Son of Man be." I have sweetly found it so.

Again in 1945 in the Marshall Field Cotton Mill, Draper, N. C., one evening as I went to work just as I started to my job, this came to me, deeply felt.

"Jesus, my God, I know His name,

His name is all my trust,

He will not put my soul to shame,

Nor let my hope be lost."

My tears were instantly flowly again, tears of joy.

Thus have I gleaned in the field over the years with Ruth of old. A handful here, a handful there, live upon live, precept upon precept, a daily supply, just enough to sustain life, to keep me hoping on for more. Sensibly feeling and realizing I'm a poor sinner by nature and practice, so often fearful I'm a deceived deceiver, humbly hoping I'm a child of God, thus I travel on over the weary weeks, not knowing what I am, yet my hope is so precious to me, even though I am brought so low I have to hope I truly have a hope. I wouldn't if I

could exchange my humble hope for all the know-so type of religion the world has, does, or ever will hold, regardless of the millions thus believing. I even feel this — never have I heard an experience of an Old Primitive Baptist so bright, regardless of my confidence in that person that I would be willing to exchange hopes and places with, yet in the days of the years of the past while under conviction before deliverance I would have exchanged places with a poor dumb brute of the field, for they had no soul to be saved nor lost, and I did.

"My God, I would not long to see

My fate with curious eyes,
What gloomy lives are wait for me,

Or what bright scenes may rise.
In thy fair book of life and grace

O May I find my name
Recorded in some humble place
Beneath my Lord, the Lamb."
Humbly your brother in hope
of Life Eternal,
Layton Wingfield
Cascade, Va.

GREATLY BLESSED

Dear Editor and Readers of Zion's
Landmark:

As my subscription to the Landmark is due I am sending herewith the amount for another year. I know the time has run out, and I should have sent it before now but just kept thinking that I would write some and send both at one time. I do enjoy reading the Landmark. I have been reading each issue through since I was a young girl,

and the more I read it, the better I love it.

O how I wish I could write like my good brethren and sisters who so richly express my feelings; sometimes I get so low down, I feel I haven't got a friend, and I often wonder what causes me to be that way. How often I try to pray, "Blessed be thy name, thy kingdom come, thy will be done in earth as it is in Heaven." I feel so lonely by myself, but at times I am comforted with the thought that the Good Lord is with me, and I feel that I have been greatly blessed to have as good health as I have. I feel that the Good Lord has looked after me, for He is the only one I trust in; although my children are very sweet to me. I hope and pray that this cruel war will soon be over so my three sons will not have to go back.

Mrs. J. A. McKinney
200 Beaumont Avenue
Burlington, N. C.

THE LANDMARK IS A PLEASURE

Another year has rolled by, and it's time for me to renew my subscription to Zion's Landmark.

The Landmark has been a pleasure and comfort to me, and I would not have it discontinued for anything.

Enclosed you will find a money order for four dollars (\$4.00) for which please send it to me two more years, which will make it expire January 1, 1953.

Please notice above that my box number has been changed from

234 to 336. Just wanted to call your attention to it so I would be sure to get my Landmark.

Sincerely yours,
Mrs. J. G. Simmons
Route 2,
Elon College, N. C.

GRACE AND WORKS

Dear Friend!

Enclosed my check for \$10.00 to renew subscription for another year, the balance you may use in any way that seems best to you.

If not altogether deceived in myself, I love the doctrine of the Primitive Baptist, if I know anything about my God, I believe I know salvation is of the Lord; works can never take the place of salvation by grace, good works is positive evidence of a new birth but can never be the cause of the new birth.

Sincerely, your friend,
Durwood H. Bradley
Lubbock, Texas

WRITER'S INKHORN

Dear Brother,

I feel much inclined to write in regard to the article in print in the December 15, 1950 "Zion's Landmark," entitled "Writer's Inkhorn."

Perhaps I should not venture to express or write as I see, for I am so small; but since a child I have always been curious about God's great word, and as I see it now it is wonderful, beautiful, and glorious.

Ezekeil 9:2, "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one

man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar."

Higher gate being the way of God. North, meaning upward firmament or God head. It does not say but that all six had weapons; feel I am too weak to express as I see.

Dear Brother, I knew my writing this time when I saw it in print, and when I read it, I wept and wept, for I felt such a fear to ever send it, but when you had considered it, I rejoiced in God's Holy Name, for if there had not been some food in it, you would have known.

I love God's people who ever or wherever they are, and there is no love that excells that of the Saviour's.

A little sister in sacred bonds,
Mrs. Marion H. Mulholland
Lambertville, N. J.

READING LANDMARK

LIKE GOING TO CHURCH

Dear Editor:

Inclosed \$2.00 for subscription of the Landmark for one year. I am sorry I was so late sending the money.

I enjoy reading it so very much; I look forward to its coming. It's so much like going to Church as I don't get to go like I wish to.

Wishing you the best of health and happens for a New Year.

Mr. and Mrs. S. N. Slaughter
Route 1
Vanceboro, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editors

ELDER O. J. DENNY

Winston-Salem, N. C.

Eld. T. F. Adams,

Willow Springs, N. C.

VOL. LXXXIV

NO. 8

Entered at the postoffice at Wilson
as second class matter.

WILSON' N. C. MARCH 1, 1951

LOOK UNTO ME AND BE YE SAVED

Look unto me and be ye saved all the ends of the earth for I am God, and there is none else." Isaiah 45:22.

To begin with, it will be well for us to get a well defined definition as to who the "ends of the earth" are. Webster gives many definitions for the word, "end", but the ones which are best suited as used by the prophet are these, "Point beyond which no progression can be made" "ultimate state or condition."

While the prophet, Isaiah, spoke the above words, yet, let it be remembered that they are the words of God spoken through him, for it is recorded in Holy writ that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1:1. "Look unto me and be ye saved all the ends of the earth." This is a wonderful message to all of those who feel to be mean, vile, sinful,

and corrupt creatures, who have striven, labored, and are burdened down with a load of guilt and condemnation by reason of their sins and transgressions which have piled up before them like mountains and cut them off from every avenue through which they had hope of meeting God in peace. They are made to feel and say like Joseph's brother, Judah, who was spokesman for his brothers. "And Judah said what shall we say unto my Lord? what shall we speak? Or how shall we clear ourselves? God hath foundout the iniquity of thy servants." Gen. 44:16. What a dreadful experience it is to face a man, who is clothed in royal apparel, sitting upon the throne of his majesty, with all power and authority, of either acquit, or execute judgment. And the poor condemned and guilty sinner, does not know whether the righteous Judge will say, "Come in ye blessed of my father" or whether He will say, "Depart from me all ye workers of iniquity." He feels the justice of God, in condemning him from his sins and often feels like the poet, who said, "If thou send my soul to hell, thy righteous law approves it well." What a longing and begging there is in the soul like that of the poor publican, who said, "God, be merciful to me a sinner." I hope that I have not covered too much territory when I say that every sinner that is brought before the judgment bar of God will make a true and honest confession of his guilt for transgressing His just and Holy Law, before he ever receives pardon and peace.

When David used deceitful and

unlawful means to have Uriah, put to death, and the Lord spake to him by the mouth of the prophet as a reminder that he was taking notice of this wicked and sinful deed; David made a true and honest confession and said, I have sinned against the Lord, and Nathan, the prophet, said unto David, "The Lord also hath put away thy sin; thou shalt not die," 2nd Samuel 12:13; thus we see that pardon and peace come at the end of confession. We have another case before us in the person of the thief, who was hanged on the cross with the Saviour, who said, "And we indeed justly, for we receive the due reward of our deed, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Here we have before us a full and complete confession. The publican used when a synonymous term, he said, "God, be merciful to me a sinner." Paul said, "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10:10. And when this confession is made, pardon and peace is always sure to flow, for Jesus said, "Today shalt thou be with me in paradise. Confession in part and holding a part back is not acceptable with God, which is clearly seen in the case of Ananias and Sapphira, his wife, who sold a possession and kept back a part of the price; then lied about it and tried to make it appear that they had brought the full amount and laid it at the Apostles' feet, as the others had done. What an awful punish-

ment that God inflicted upon them (death) for such deception.

We may lie to each other, but we will never escape the judgment bar of God. "For the word of God is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thought and intents of the heart." Heb. 4:12. "Thou understandest my thought afar off." "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:2, 4. I feel confident that no man can of himself, appease the wrath of God and repent of his sins, for godly sorrow must first begin in our hearts, which work repentance, and all of this work of godly sorrow is the work of God, which in the godness of God leadeth to repentance, see Rom. 2:4 also 2nd Cor. 7:10. To believe in the Lord Jesus Christ is also the work of God and not the work of the creature. Certain ones, asked Jesus the question. "What shall we do that we might work the works of God? Jesus answered and said unto them, this is the work of God that ye believe on Him, whom He hath sent." John 6:28, 29.

The question may be asked, "Can I follow the precepts of the Law and appease the wrath of God and thereby reach Heaven?" The answer is no. Paul said, "If there had been a law given that could have given life, then verily righteousness should have been by the law. Then the question may be asked, What is the Law for." Paul answers this by saying, "By the Law is the

knowledge of sin." Paul means by this, that the Law serves as a straight edge. It only shows us how crooked we are. For instance, if you put a blacking line on a log, the line has nothing to do with straightening the log out; but, it only shows how crooked the log is, and inasmuch as it takes the hewing axe to straighten out the log, by taking off the knots and high places, in order that it may fit into the building; even so, the word of God, which is quick and powerful and sharper than a two edged sword, trims the sinners down; that is, it hews off self works, self righteousness, and self confidence in order that they might be suitable material for the building of God. For Peter addresses such as have been hewn down and says, Ye are as lively stones, are built up a spiritual house, to offer up spiritual sacrifices, Holy and acceptable unto God." Is it not an outstanding fact that any effort that we may make by offering our self righteousness is not acceptable by God, for "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Jno. 4:24.

In conclusion may I add that if you, as a trembling sinner, have been cut down, and all of your earthly substance has ceased to flow, and every avenue by which you expected to reach Heaven has closed, and you have been dressed down to the little end of nothing, you are now in the category, of "Look unto me and be ye saved all the ends of the earth."

A synonymous expression was used by the Savior, in these words,

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28, 29, 30.

When a person is carrying a heavy load upon his shoulder, he can hardly realize how heavy his burden is, until he is suddenly relieved of it. This is also true in our experience, when we were weighted down under the wrath of God's law, with a heavy load of sin and could not fully realize the great load that we were carrying until deliverance came, and God through His son spoke peace to our souls. Then we felt (at least for a little while) that we could almost float and fly.

I do not believe that all of God's children have a sudden deliverance; and for this reason they then feel cast down, because they can not remember any special time or place when their burden left them, since their burden subsided in a gradual way, and lest, some of them should feel that they are not embraced in this deliverance, I will illustrate what I mean in the following way; Suppose you were carrying a heavy bag of sand, and someone should puncture a hole, the size of a pencil in the bottom of the bag; the sand would gradually ooze out; and you would hardly know when the bag was emptied; but the effect is the same; the sand is all oozed out; and the burden is gone; although it streamed out in a gradual way.

The evidence of eternal life is manifested more in the fruit we bear, than in a multitude of words that we may express in Matt. 7:16, we read, "Ye shall know them by their fruits." Paul said, "But the peace, long suffering, gentleness, goodness, faith, temperance against such there is no law." Gal. 5:22, 23. No person can bring a charge against you for loving them, or being kind and gentle to them. God is love, and he that loveth is born of God. John said that "we know that we have passed from death unto life, because we love the brethren, He that loveth not his brother abideth in death." I John 3:14.

As before stated, I humbly hope that you will not become discouraged because your experience, in your estimation does not favorably compare with that of others. I heard one Elder, express it like this, "You may stand on the street corner and see all classes of people passing, some white, others black, some high, some low, some are poorly dressed and thinly clad, while others are robed in gay apparel; some are weak, others strong, some are blind, while others can see, but there is enough resemblance in back of them, to know they all belong to the human family." So it is in the Heavenly family. Some are down in the valley, while others are on the mountain tops. Some are shut up behind the prison bars; while others are traveling the king's highway, some eating at the king's table while others feel to be cast away. Some have the dreadful disease of leprosy, while others have

been made clean. Some have an issue of blood; others have been healed. Some are in bed with fever, while others have been raised up. Some are deaf, dumb, and blind, while others can hear, speak, and see. Some are even dead, while others have been raised up. Some are in great doubts and fears, while others have a renewed hope. Some are poor, halt and maimed, while others walk and have been made whole.

Some can sing

Amazing grace how sweet the sound,

That saved a wretch like me.

I once was lost but now am found,

Was blind but now I see.

While others sing

I am a stranger here below,
And what I am tis hard to know.

I am so vile, so prone to sin,
I fear that I'm not born again

Some Can sing

'Twas grace that taught my heart to fear

And grace my fears relieved.

How precious did that grace appear,

The hour I first believed

And Others

When I experience call to mind,

My understanding is so blind-
All feeling sense seems to be gone

Which makes me think that I am wrong.

Some Can Sing

He saw me ruined in the fall,
Yet loved me not withstanding all.

He saved me from my lost
estate,
His loving kindness, how great.
And others sing
'Tis a point I long to know,
Oft it causes anxious thoughts.
Do I love the Lord or no?
Am I His, or am I not?

What a great variety of experi-
ences in the life of the children of
God, but there is enough resem-
blance in each of them, to know that
all of them belong to the Heavenly
family of God.

Humbly submitted,
T. F. Adams

IN MEMORIAM

Sister Annie L. Bradley, the former
Annie L. Staton, was born October 28,
1867, and died July 22, 1950. Her stay on
earth was eighty two years.

She was married in 1883 to William H.
Bradley, who has been dead for many
years. To this union was born four chil-
dren—Rossie L. Bradley, who died in
1934, Theodoror Bradley of the home,
Mrs. Kiddy M. Andrews of near Tarboro,
N. C., and Mrs. Elsie V. Adkins of Peters-
burg, Va.

She joined Lawrences' Primitive Bap-
tist Church in 1886, being a member there
for fifty four years.

Sister Bradley was a faithful attender
of her church as long as she was able to
go. She was also a good mother and
neighbor. We all miss her very much, but
we feel our loss is her eternal gain.

Funeral was conducted from the church
by Elder J. D. Fly, and her body was
laid to rest in the church cemetery to
wait the resurrection.

Done by orders of Conference Saturday
before the fourth Sunday in August, 1950.

A Sister in Hope
Mary M. Ward

Elder C. L. Robbins, Moderator
Brother Fed Staton, Church Clerk
One copy to Zion Landmark
One copy to the Church
One copy to family

RESOLUTIONS OF RESPECT

On January 6, 1951, God saw fit to re-
move by death from our church at Rox-
boro one of our dear and faithful mem-
bers, Sister Corina Harris, wife of our be-
loved Brother A. J. Harris. First, Sister
Harris was a dear and faithful member,
was afflicted for several years, not being
able to attend church regularly but was
always present when she was able. She
possessed a noble and Christ-like spirit at
her church and home; was kind and plea-
sant to all that she came in contact with.
Second, we sympathize with her dear hus-
band and family, and may God give you
grace to look to Him who has all power in
Heaven and on earth and never makes a
mistake, and enable you to say "Thy will be
done", and that he may comfort you in your
sorrow.

Third, a copy of these resolutions be
recorded on our church record, and a copy
to the family of the deceased, and one to
one of our religious papers for publication.
Done by the order of conference, February
3, 1951.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

IN MEMORY OF MRS. BILLIE TALTSON

She was called on December 17, 1950 to
the land of sunshine and bliss in a land
where we never grow old, just rest in peace
and love. She never untied with the Primi-
tive Baptist Church, but we felt she was
one with us if we are God's little ones.
She was faithful in attendance always ex-
pressing the joy and comfort she received
from a good sermon and always ready to
lend a helping hand.

Her memory will ever linger with those
who loved her, and her kind loving devo-
tion to her children will be a sweet mem-
ory to them. Our dear friend has finished
her work on earth, and if we may judge
she has fought a good fight and kept the
faith once delivered to the saints.

Her funeral was conducted by Elder
Joseph D. Fly who spoke comforting to
her loved ones. She was laid to rest in
Greenwood Cemetery at Tarboro, N. C.
under a mound of beautiful flowers.

One who loved her,
Mrs. Luna Harrell

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

MARCH 15, 1951

NO. 9

PSALM 95

O come, let us sing unto the LORD; let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

For the LORD is a great God, and a great King above all gods.

In his hand are the deep places of the earth; the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land.

O come, let us worship and bow down: let us kneel before the LORD our Maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand. To day, if ye will hear his voice,

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my work.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not know my ways;

Unto whom I sware in my wrath, that they should not enter into my rest.

EDITOR

ELDER O. J. DENNY,

Winston-Salem, N. C.

ASSOCIATE EDITOR

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

FAR AWAY FROM FAMILY AND CHURCH

Dear Brother Floyd:

I have felt deeply impressed several days to write to you, but the question also arose in my mind—what can I, so weak and so very unworthy, say to someone like you who is so Christ like? Then these words came to me, “Think not what ye shall say.” Yet even now I tremble in the attempt. The natural description of this place describes my feelings, it being down in the valley with the mountains all around. Surely, I am in that “waste howling wilderness.” I have been so heart-broken here, being so far away from family and Church. I believe I know how David felt when he walked in the valley of the shadow of death. I try in my weak way to pray but cannot find words, only groanings that cannot be uttered. I know the Lord is with His people everywhere, for He says, “Fear not, I am with thee, I will bring my seed from the east and gather thee from the west.” He also says, “I will even make a way in the wilderness and rivers in the desert.” All this He will give to His chosen, a land of corn and wine, of bread and vineyards. And the parched ground shall become a pool, and the thirsty land springs of water. I love to think of the highway that shall be there and a way. Brother Floyd, that scripture was

given to me one morning as I was arising from bed a few days before you dear people so sweetly took me in to live with you. “And an highway shall be there, and a way, and it shall be called the way of holiness.” I found and read it but couldn’t get any meaning from it. It continued to ring in my mind day and night. I hoped that I would hear someone use it for a text. Elder Hines touched on it at Angier when he used as his text Isaiah 43:19, but that didn’t satisfy me. I kept on reading it and expecting someone to preach from it until one day something seemed to tell me that I should not look to man for light but instead seek it from God. I turned to Isaiah 35 and read the whole chapter. It seemed to open up to me like the gates of Heaven, and I never felt so much like shouting in my life. I wanted to tell everyone what I saw along that highway, but there never will be words to express it. Jesus, the Way, leading all the redeemed of God up that Highway of Christian pilgrimage to Zion City, the weak, the feeble, the deaf, the dumb, the blind, and lame find rest and food and springs of water for the thirsty souls. The unclean shall not pass over it, but it shall be for those — the way faring men. How joyful is the sound of the gospel of Jesus Christ to the ears of the deaf that are unstopped, and how

beautiful the desert that shall blossom as the rose, to the eyes of the blind that are opened. I believe I know what is meant by the solitary place made glad. The wilderness and solitary place can only be made glad when Jesus enters in and we behold His glory and excellency. He alone is our salvation and our God.

Brother Floyd, I miss being at our meetings at Angier. I think of all you good people who have been so sweet to me. I do not deserve a home with God's people, but I know there is no other place on earth where I can find rest and comfort. Please tell them to remember me in their prayers, and I would love to hear from any of them who have a mind to write.

I have met a man and his wife here, and after talking with them learned that they are probably the only members of the Old Baptist faith in this city of 135,000 population. They are Brother and Sister H. T. Faulk. Her father is Elder S. C. Davenport of Mineola, Texas. I was so glad to meet these people who speak the language of the saints and bear witness with Jesus and His household to declare Him the only true and living God. "Ye are my witnesses saith the Lord and my servant whom I have believe me and understand that I am He, before me there was no God formed neither shall there be after me."

It seems to be my lot to reside in places where there is no Church of our faith, and I am made to wonder why it is so. Yet in the long hours of sleepless nights it

seems I have felt His presence which reminds me that even in far off places the poor have the gospel preached unto them. The comforter comes to those in distress. It is always in the low places that we find Him, for we have to be brought low to feel the need of Him. May He ever keep us at His feet united in His great love and at last save us in Heaven above.

Brother Floyd, I realize my thoughts are poorly expressed and probably worthless to you. I hope you will look over my imperfections.

Remember me when at the throne of grace and mercy.

Unworthily,
Meta Belle Rohrbaugh
El Paso, Texas

RICH MAN AND LAZARUS

For some cause I have a desire to write my views on this parable beginning Luke 16:19. Jesus said, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table."

In the last issue of the Landmark there appeared an article from my hand where I tried to show the great necessity of writing in the Spirit and not in the letter, for the letter killeth, but the Spirit giveth life. I have been a reader of the Primitive Baptist for sixty years, during this time I have seen different men's writings on this

parable, but I am sure I have never offered my views on it to any paper, but if the Lord will favor me with a mind enabling me to give my views as I have long held them, I would like to have them in the Landmark.

Jesus here spoke of a certain rich man; yet He never gave His name. We can't say it was John, Bill, or Tom, and we can only tell who he was by the garments he wore. He was clothed in purple and fine linen, and this clothing is spoken of in the scriptures as being the garments of the saints of the most high God, so I can only place this certain rich man as being a Jew and Israelite back in the days of Moses and the prophets, at which time they were known by all people of God. Yes, as the blessed and favored people of God, He had fought the battles for them out of Egyptian bondage into that promised land of Canaan that flowed with milk and honey, but before God's people were brought into Canaan, it pleased God to give them a law by which they must be governed, and if they failed to keep the law, then He would protect them no longer. Well, all Bible readers should know that they failed to keep the law, and by their disobedience, they lost His protection under the law covenant, but there was something they never lost. They never lost their stiff necks and black hearted nature. It is my opinion that Jesus used this certain rich man to represent His own chosen people in that day when they rebelled against His Holy laws. "And it came to pass, that

the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes." We have shown who the rich man was. Now let us see if we can find where the beggar came from. Remember Jesus used him in His parable, and since he has no marks as a Jew I have to place him as a Gentile or a Greek, and again remember when he was laid at the rich man's gate he was full of sores. We are not told what kind of sores they were or what disease caused them, but he was full of them, and to be full of them, they could not all be on the outside of the beggar. He must be covered with them from on the inside from the crown of his head to the sole of his feet; moreover, the dogs came and licked his sores.

I will ask a question, "When the angels carried Lazarus into Abraham's bosom, where were they"? The Bible is silent on that, but the rich man also died, "and in hell he lifted up his eyes, being in torment, and seeth Abraham, afar off and Lazareth in his bosom. And he cried and said Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue for I am tormented in this flame." Since the rich man is said to be in hell, this gives light that Father Abraham was in Heaven, and I am persuaded so far as I have ever learned that this is the common way in which this parable is taught. It is my opinion that Jesus gave it in a spiritual sense, and it cannot be properly taught only in

a spiritual sense. What I wish to make plain here is that the riches that this rich man was possessed with did not refer nor mean literal wealth, for this certain rich man was of a certain rich nation, the Jews, that people of God who sold themselves for naught, and while God had given them over to be captivated by the nations of the world, even while they were bondmen, they stayed with their fine linen, just the same it was given to them in their sinful nature to look on themselves as being the only favored people of God. Yes, they became so exalted they could not commune with the Gentile people; they were looked on only as dogs by the rich Jew, yes, by these self important Jews.

Now, dear Reader, let us try to see if we can see what kind of a character this certain man named Lazarus was. There is one thing sure he was of no exalted class, for he was a beggar. He was laid at the rich man's gate, the place where he could see him going in and out as he thought in his righteous garments, but Lazarus was full of sores. He was troubled with wounds and sores; there was no soundness in him. See Isaiah 1:6, "From the sole of the foot even unto the head there is no soundness in it." I think this is the body of sin brought on all mankind by the transgression of our first parents in the garden of Eden. Man has been a corrupt sinful mass of flesh from that day and will be unto the end of this time world, and in this, there is no difference in Jew and Gentile. They are all full of sin.

There is none that doeth good, no not one. In order for them to do good or even see good, they must be born again, be born of God "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We have shown plainly that for the natural man to see and receive the things of God, he must be born of God. So I can only view Lazarus as one born of God. He was a beggar pleading to God for some of the blessings that he could see the rich Jews blessed with, but when his desires all failed, then he died, and the angels carried him into Abraham's bosom. So to me this means that he was made like Abraham. He believed God, and it was imputed to him for righteousness, just as it was to Abraham.

Now, we will see if we can do anything for the rich man. We left him in hell. He said in torment; he was not like Lazarus. Lazarus was a beggar while he lived, but the rich man had to die and be buried before he became a beggar, and then he was only a beggar to man, for all he could see was Abraham afar off and Lazarus in his bosom. He never had any desire to commune with them, while he was alive in his imaginary righteousness. Abraham tells him, that is, when he had good things and Lazarus evil things," but now he is comforted, and thou art tormented." Lazarus, although, he was a beggar, a Gentile dog, he was brought to Abraham's bosom. I think where he could view, Abraham's God as

his God and Saviour. When the rich man died, was buried, and put away from all his false religion, he then calls to his Father Abraham notice Abraham does not deny, but calls him son. Yes, they exist in a spiritual sense as Father and Son; but Abraham said, "Beside all this. Although Lazarus is blessed, and you are tormented, there is a great gulf fixed, as that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." How beautifully this does show the spiritual dealings with his spiritual children. The rich man it seems has only been brought to a repentance because of his sins. He was killed to the love of them, "Then he said, I pray thee, therefore, Father, send him to my father's house, for I have five brethren that he may testify to them, lest they also come in to this place of torment." "Abraham saith unto him, They have Moses and the Prophets, let them hear them; and he said, Nay, Father Abraham; but if one went unto them from the dead they will repent," and he said unto him, "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." "

And now, dear Readers, I submit this to you to see if I have done as I desired to do, to write to comment a little about that gulf that man could not cross; it seems strange to me, and it will to you, that I, an old unlearned sinner, will try to present a more perfect way of salvation than the learned men of this world has ever known, ex-

cept when they have been taught by God himself and by His Holy Spirit God said to his prophet, Jeremiah, five hundred years before Christ. See Jer. 31:31, 32,33,34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that is made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." The gulf as I understand was the impossibility for them to teach each other to know the Lord. You see only by the teaching of Abraham is it taught that such a gulf is fixed, or was fixed in his day, but that gulf, that principle of truth (of God) existed in eternity when the people of God were chosen in Christ and were given to Christ for His own inheritance to be redeemed by His own blood and it was to this redeemed people that it was said, they shall no more teach each oth-

er to know the Lord. It seems they had been doing that, and the rich man was so much established in it he wanted to get help along that line, but Father Abraham, only, was able to teach him the truth, and that was that there is a great gulf fixed so that those who would teach to know the Lord can no more teach it, but this new covenant was only made with the house of Israel and the House of Judah. This is the chosen people of the Lord, and they are not trying to teach the people how they can know the Lord. This people is taught in God's school of grace where God only is the teacher.

Humbly submitted,
John Neal
210 Douglas St.
Anna, Ill.

Dear Brother Floyd,

Again I am attempting to write of some of my feelings and things that I hope it has pleased God to reveal unto me, unworthy though I feel to be. If you feel that what I have written is not suitable for publication, please feel free to cast it aside.

God promised that He would bring the blind,

From darkness into light,
Helpless are they, too weak to find,
Their way into his sight.

By grace He opens their eyes to see,
What sinful creatures that they be,
As filthy rags in His sight,
Their works cannot help their plight.

Hear this poor sinner's pleading cry,
Helpless Lord, condemned am I,

Nothing in my hand I bring,
Simply to the cross I cling,

My righteousness is in Christ, the Son,
Nothing good have I ever done.

He died on Calvary's cross that I might be,
Justified from sin, set free,

On wings of love He bore me up,
He took from me the bitter cup,
A song of praise is my theme,
My fears have vanished as a dream

But I, as a thief in the night,
Darkness creeps in to mar my sight
O Lord, hide not thy loving face,
Help me to live by thy pure grace,
I am so helpless and dependent on thee,

My prayer is Lord, remember me.
When my life on earth shall cease,
And I shall sin no more,
Satisfied, I'll know eternal peace,
With thee, on another shore.

Isaiah 42:11, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

To my mind the blind is spoken of here, as the chosen people of God whom He has chosen before the foundation of the world. Dear Brethren and Sisters in Christ, I want to ask you if you were not blind once. You could not see the imperfection of your flesh. You could not see your vile and sinful condition. "And I will bring the blind by a way that they knew

not; I will lead them in paths that they have not known." While in this state of blindness I was content. I felt like I was doing the best I could. I couldn't see my imperfections, but when it pleased God in His own way and own time, I hope He led me in paths that I had known not. I began to get a view of my true self. I began to see my imperfections. I tried to do something that would be pleasing to God and that would bring favor in His sight. But aren't you glad that God revealed through the Prophet, Isaiah, that He will bring the blind by a way that they knew not? Aren't you glad that He said that He will bring the blind, not leave them to try to find their way by themselves? It's impossible that the blind can find their way from darkness to light by themselves. The world would have you believe that man can live a life and carry on works that will be pleasing and acceptable to God, but this is the way of darkness. There is no light in this, but when it pleases God to bring His chosen ones from darkness to light, He will show them their imperfections, their sinful and deceitful natures, and when they come to the end of their wits, He will reveal His redeeming love to them. These are the chosen ones whom God is speaking of when He said, "I will make darkness light before them and crooked things straight. These things will I do unto them and will not forsake them." Oh! how sweet is the promise to a child of God that He will not forsake them.

When God first reveals His re-

deeming love to a poor condemned sinner, he is made to say with the Psalmist, David, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures. He restoreth my soul. Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever."

How well I remember the few days I spent rejoicing in the great redeeming love which I hope was bestowed upon me after I was brought to the end of my wits, and after I was made to go before the Church at Little Creek and ask a home with them. No human being will ever be able to describe this unutterable joy. I thought that I would never have another worry or doubt, but I do not remain in this exalted state very long at the time; so much of time I am haunted by doubts and fears, but how sweet is the promise of Christ, "My Grace is sufficient for thee." In times of trouble and distress I can feel His presence, and I am blessed to feel that He will supply all my needs both natural and spiritual.

The world cannot understand how God can bring His chosen ones from darkness to light and bestow salvation upon them and leave the rest of mankind to remain in darkness and to go down into eternal destruction. We read in Genesis 2:7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." In the words of the Prophet, Isaiah 45: 9, "Shall the clay say to Him that

fashioneth it, What makest thou? or thy work, He hath no hands?" To my mind this answers the question that the world asks. God formed man of the dust of the earth, and if it pleases Him to lift this man out of destruction, He is able and will do so, but it is not for this lowly creature of the earth to question God's Holy Will and work. God is under no obligation to man, but sweet are the promises in Isaiah 45-25, "In the Lord shall all the seed of Israel be justified, and shall glory." When Jesus died on the cross, He bore the sins of His chosen people that they might have everlasting life, not through any merits of good works that they have done, but through the great merciful grace of God. St. John 6:44, "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day." St. John 6:39, "And this is the Father's will which hath sent me, that of all which He hath given me, I should loose nothing, but should raise it up at the last day." When God speaks to one of His chosen ones and says, "Come unto me," then they will come. God will not loose one of these, and there is no human being on earth that has the power to resist Him when He speak to him. St. John 6:37, "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out."

There is so much trouble and confusion in the world today, and so often are we made to doubt and to fear what the future brings, but all things are in the hands of God that made them, and He has promised

that He will not forsake His people. Oh if we could be given to see with an eye of faith that we have nothing to fear of man. There is much talk and fears expressed concerning the atom bomb and other devices which mankind has invented to take each other's lives, but God is not blind to these things. If God is for us then who can be against us? It may please God to permit man to take the life of one of His children, but that man cannot destroy the soul of one of these. The soul of God's people shall live forever, and no man can in any wise destroy this. Isaiah 51:6, "Lift up your eyes to the Heavens, and look upon the earth beneath: for the Heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished." Isaiah 51:12,13, "I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord, thy maker, that hath stretched forth the Heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" Yes, where is the fury of the oppressor when God holds the oppressors in His hands, and they can not do one thing nor work one iniquity which God did not see and determine that they should do before the foundation of the world. Psalms 46:1,2,10,-

11 "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

Yours in a precious hope,
Mrs. Benton McGee
Rt. 1
Benson, N. C.

LOVES THE LANDMARK

Dear Brother Adams,

While reading the Landmark night before last, I suddenly remembered my subscription had expired and wanted to send you the money right away; please forgive me. I'm so very forgetful.

I have been so upset and grief stricken since the passing of my dear precious brother, Lester Dodson, Editor and Publisher of the Signs, a brother in the flesh and in the spirit. I hope he was more than just an ordinary brother to me. I have since felt what a wonderful and glorious exchange for him, now free from pains, trouble, and trials in this life. I feel sure his soul is resting with God in paradise waiting the resurrection; we, the living, need the prayers. I want to say the Landmark has been a source of comfort to me lately. It's all I want to read and the Signs, and Bible.

I am so glad you have helped out in its publication. We would be lost without it in this world of grief, turmoil, and trouble. Please continue

one of the most noble things one could do in this life, regardless of how hard one tries to do right, there is always someone to criticize; but ought not we to suffer for Christ's sake, if we reign with Him? I was present at the Association in September held in Angier High school building. I must say it was one of the best meetings I ever attended with so many Elders present, proclaiming the glorious truth, declaring the whole counsel of God, giving God all the glory. It was a Heavenly place to me; nothing on this earth can compare with it. I was so full when Elder Spangler rose to speak, seemed the very Heavens opened up, just wished all my loved ones and friends, could be there and enjoy it as much as I did. They are so destitute of Elders up North. May God give some of them a mind to go North. I had a letter from Brother Cyrus Risler, deacon of New York Church and assistant in publication of the Times, saying he missed Lester at every turn, and wondering if they would ever have another pastor of New York Church. So many Churches in and around that section have lost their pastors by death, able ministers, too. They are lovely Baptist to know. It does my soul and heart so much good to see and hear younger ministers with such a promising future. God will not leave himself without a witness. Was so sorry I didn't have published in the Danville paper a write up of Lester's funeral, but it was right at Christmas rush, and I would get so nervous and upset, thinking about it, I just could not until too old to

publish. The funeral was held in Collins Funeral Home of Rutherford, New Jersey by Elders Ruston of Canada, who spoke so very sweetly, Elder John Wood of Baltimore read scripture and Elders Slauson and Bennett were also present. All took part, read two hymns, "Rock of Ages, God moves in a mysterious way, His wonders to perform, Plants His footsteps in the sea and rides upon the storm." The service was very impressive. Burial was in Willcrest Cemetery of Rutherford, N. J. May God renew your faith, strength, and courage to press on with Zion's Landmark. I now get mine regularly, wish sometimes it was daily instead of semi-monthly.

Remember me in your prayers that I may hold out faithfully to the end.

Your little sister, I hope,
Sister Gaila Ferguson
Rt. 2
Ringgold, Virginia

SUBMISSIVE TO GOD'S WILL

Dear Elder O. J. Denny and all who love the truth and are interested in the peace of Zion:

It is with the fear of God, I try to address the few remarks I may say. Yes, I do believe I fear the living God, and I do pray that He will guide these few feeble words. I will say that I have been trying to preach almost 51 years, and I have tried in my weak way to preach the whole counsel of God. I know I am ignorant and unlearned, but my greatest desire is to be submissive to God's Holy will, and I try as much as in me is, to follow

the teachings of His (God's) precious word, and most especially when it comes to the Church; I do believe I am one of these "can't help its", any way. I hope by the grace of God, I am what I am.

O Dear Lord, direct me in the right way. May God bless you all is my prayer. I believe I do love the brethren, and once in awhile I feel to say that I know that my Redeemer liveth. Then again when I get so low down, I feel that I don't know anything only that I am a sinner saved by grace if saved at all, for I know of myself I can do nothing.

Dear Elder Denny, I am enclosing \$1.00 to renew my subscription to your good paper. I do enjoy reading it. I think my subscription expires in April but am renewing now. Please do with this as you see fit. If it is not worth publishing, just cast it away as worthless, and all will be well with me. I feel at this time that I am nothing, less than nothing, and altogether vanity. I desire to be remembered by all of you while at a throne of grace.

Yours in much tribulations,
Elder J. B. Reid
Box 275
San Juan, Texas

ENJOYS LANDMARK

Enclosed please find 2 dollars for the landmark another year.

I don't get to go to preaching and I sure do enjoy reading the landmark and the good letters that is in them.

Eva Perry
Route 2, Box 147
Brown Summit, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editor

Eld. T. F. Adams,
Willow Springs, N. C.

VOL. LXXXIV

NO. 9

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MARCH 15, 1951

"COME UNTO ME ALL YE THAT LABOUR AND ARE HEAVY LADEN"

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28, 29, 30.

When I attempt to write upon any portion of God's sacred word, it is attended with more or less fear, for I am aware of the fact that all scripture is given by the inspiration of God, and that Holy men of God spake as they were moved by the Holy Ghost, and the words at the head of this article were spoken by Jesus Himself while He dwelt here upon earth in a body of flesh, and it was said of Him, "Never man spake like this man." My humble desire is that I may not put a stumbling block in the path of those precious ones, who are taught by the Holy Spirit of our God.

Jesus said in the preceding verse that "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he, to whomsoever the Son will reveal him." Now inasmuch as all things are delivered to the Son of His Father, he is invested with the authority to say, "Come unto me, all ye that labour and are heavy laden" which are the gracious words of Jesus to all of those poor, hungry, weary and helpless sinners who have come to the end of their wits; to all of those who have come to the end of their own strength, who labour and are heavy laden; they have no power to move, or to excavate themselves from the horrible condition in which they have found themselves; like David, who said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Is it not clear to see that David did not do any of the "coming" any lifting, or any of the going by his own strength? for he said that the Lord brought him up out of an horrible pit and also the miry clay and set his feet upon a rock. This is what the Lord did for David. Is this what the Lord did for you? I have compared the precious words of Jesus in which He said, "Come unto me all ye that labour and are heavy laden, and I will give you rest," to that of a good mother, who hears the cry of her little child and hurriedly comes to her child and takes it into her arms and draws it near to her bosom and says, "Come to your mother."

Now it will be observed, that the child did not come to its mother of its own accord while undoubtedly it was anxious to do so but the mother did all the coming, all the lifting, and all the bringing. So it is with Jesus, who promised to be a very present help in time of need. He comes to His little, helpless children and sweetly communes with them while He draws them near to His bosom saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

We find recorded by the Prophet Isaiah: words, which compare favorably to those which were spoken by our Lord and Master, "Look unto me and be ye saved, all the ends of the earth." Isaiah 45:22. Webster gives one definition for the word "end," "a point beyond which no progression can be made." How true this was in the experience of the Apostle Paul, who profited in the Jew's religion, but after he was converted, he said, "But what things were counted gain to me, those I counted loss for Christ." Phil. 3:7. He has now reached the "point" in which he cannot make any further progress but is dependent upon an independent God, who leads His people in the paths of righteousness. David said, "He leadeth me in the paths of righteousness for His name sake." Paul said, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

What a wonderful blessing it is to learn the weakness of our own selves, and brought to the end of our wits, to receive the embrace of Jesus, who said, "Come unto me all

ye that labour and are heavy laden, and I will give you rest."

Humbly submitted,
T. F. Adams

EMMA HINES GILBERT

Dear Mr. Gold,

Enclosed is the Obituary of my mother which I would like to have published in the Landmark.

In looking through her things after her death I found a few letters which Elder P. D. Gold wrote her around 1900, also his and two Gold sisters' pictures. She held dear the friendship of your parents and family. Elder Gold gave her much encouragement in those days when as all through life, trials, and sorrows fell heavily on her. I also found a few Landmarks which contained her, Emma Hines', writings, and I wish I had more that I could put them together as "memories" of her. I understand she had writings in many papers beginning about 1890 on for several years.

How true — "That we do for ourselves die with us, that we do for others live long after we're dead."

Best wishes to you and yours,
Mrs. Cleon Woodard
Route 2, Kenly, N. C.

It is with much sadness I relate something of the life and death of my dear mother, Emma Hines Gilbert, age 77. She was born November 16, 1873, near Wake Forest, North Carolina. Her parents, William Taylor Hines, and Rebecca Jane Powell Hines were Primitive Baptists, members of nearby Cedar Grove Church.

Mama joined at Cedar Grove during an association, in September 1893 at about 20 years of age, and was baptized by the late Elder J. T. Edgerton, of Pikeville, North Carolina. She and her father have served as Clerk of Cedar Grove; her father having been a deacon there also.

Mama taught school for 12 years. During that time she met and married Albert R. Gilbert of Benson, North Carolina. He was an old Baptist also. They settled on their farm near Benson. Then Mama moved her membership to Hannah Creek church. She remained through life a good old Baptist and a faithful member of her church.

They had seven children, two dying in infancy; five are living and are as follows:

First Ensign Ovid B. Gilbert of Merchant Marines, Houston, Texas, Mrs. Elsie G. Brookman, Salisbury, North

Carolina, Mrs. Virginia G. Woodard, Kenly, North Carolina, P.N.C. William H. Gilbert, U. S. N., Key West, Florida, and Mrs. Velma G. Sullivan, Milwaukee, Wisconsin.

There are eight grandchildren.

My parents moved to Petersburg and Hopewell, Virginia in 1930, and lived there until my father died in January, 1936. Then mama made her home with her daughters.

Mama was given a beautiful spiritual promise, when she was seventeen years of age, while she lay very low with typhoid and pneumonia, soon after the deaths of her sister and parents. "How Firm A Foundation," every word of this song, she felt was her promise in her future pilgrimage. In viewing her life, the fulfillment of that promise continued with her, even in death.

The following is a poem Mama composed at her home, Pernell, North Carolina, July 5, 1893, soon after her parents died. It so fittingly speaks my feelings now.

Oh, God, be my guide, my help, my
all,
And lead me through this life of
care,
And, when in Satan's snares enthrall-
ed,
Be Thou my strength and succor
there.

Oh, Lord, I'm ignorant, weak, un-
skilled,
But Thou art full of strength and
power,
Thou, the fear and sting of death
can still,
Will Thou be with me, in the in-
evitable hour?

Lord, Thou hast snatched from me,
My earthly help and fairest hope,
Thou hast called them up to Thee,
Alone through this dark world, I
grope.

Oh, Lord, on my dark pathway shine,
And give me courage, let me not
faint,
At last lead me to Thy Home Divine,
And up there crown me as a Saint.

Many times when troubled or perplexed, mama would say, "Our times are in Thy Hands," and then she seemed to relax and be patient and submissive to her longings and sufferings, yet, so weary and tired of the cares of this world. Oh she was so very patient! loving, and kind. She would often exclaim, "If I reign with Him, I must suffer with Him."

Having been a good mother, neighbor, friend, and Christian was attested in

part, by the beautiful flowers, the many messages, visits, and acts of love and kindness bestowed on her and her children, during her illness, death, and following her burial.

Since 1942 mama was a semi-invalid, and suffered several critical illnesses. She became very ill Thanksgiving week, and continued critically ill, until she died on Thursday, December 28, 1950, at her daughter's home in Salisbury, North Carolina.

Her funeral was conducted at Hannah Creek Church, Sunday December 31, 1950, by Elder T. F. Adams, of Willow Springs, North Carolina. Mama was laid to rest beside her husband and two babies in Benson cemetery.

Written by her daughter and sister of her Faith, I hope,
Mrs. Virginia G. Woodard,
Kenly, N. C.

IN MEMORY OF

MR. ROBERT THOMAS TRAVIS

Brother Robert Thomas Travis, husband of Mrs. Ruth Smith Travis, and son of the late Mr. and Mrs. Samuel Travis, was born in Caswell County, N. C., June 19, 1884 and died January 9, 1951; aged 66 years, 6 months, 20 days.

Surviving were three daughters, one son, who are:

Mrs. Ralph W. Reddng, Burlington, N. C., Mrs. G. C. White, Arlington, Virginia, Mrs. Robert E. Somers, Route 2, Elon College, N. C.; Mr. William T. Travis, Route 1, Yanceyville, N. C. Also surviving were four sisters and two brothers who are: Mrs. Annie Hammock, Route 1, Yanceyville, N. C., Mrs. Emma Page, R. F. D. Reidsville, N. C., Mrs. Lucy Matkins, High Point, N. C., Mrs. Ethel Russell, Cheyenne, Wyoming and Mr. Sam Travis, Route 2, Elon College, N. C., and Mr. Allen G. Travis, Route 1, Reidsville, N. C.

Brother Travis was received into the fellowship of Bush Arbor Church in the July meeting of 1931; was a most beloved brother; a man of few words. We never recall having heard him speak evil or slightly of anyone. He was possessed with a spirit of humbleness and meekness which endeared him to his church and community.

Brother Travis was sick for some time and often unable to attend his church services. We shall miss his wise counsel in our church; his loyalty and his manifest faithfulness.

We desire to extend to Sister Travis and the children our sincere sympathy in this bereavement. May each of them be given grace to look to Him for all blessings.

Therefore, Be It Resolved:

That we in the Bush Arbor Church bow in submission to the God of all grace, who gave us this precious brother and who has taken him from us.

That a copy of this resolution be presented to the family; a copy spread in our Church Record book and copies be sent to Zion's Landmark and to the Old Faith Contender for publication.

By order of Bush Arbor Church, in conference February 10, 1951.

N. C. King, Moderator
J. G. Skimmons, clerk

IN MEMORY OF

MRS. HATTIE WALTERS CHANDLER

Sister Hattie Walters Chandler, wife of the late J. Y. Chandler, and daughter of the late Mr. and Mrs. Jackson Walters of Sutherlin, Virginia, was born August 30, 1890 and died October 22, 1950; aged 60 years, 2 months, 19 days.

Surviving were seven daughters, four sons, who are:

Mrs. G. M. Bennett, Mrs. N. W. Sparrow, Mrs. J. N. Royal, Mrs. T. H. Payne, Mrs. G. L. Walker, Jr., Mrs. Worth Wrightenberry, Mrs. Eugene Goodes; all of Burlington, N. C.; John and Larry Chandler, U. S. Army Air Force, Alaska and James Y. Chandler of Burlington, N. C. Eleven grandchildren also survive. And, three sisters and three brothers who are: Mrs. Bessie Sams of Washington, D. C., Mrs. Sam Jones of Sutherlin, Virginia, Mrs. Clarence Boswell of Caswell County, N. C. and Howard, Clarence and Bedford Walters of Sutherlin, Virginia.

Sister Chandler after being married to the late J. Y. Chandler made her home in Caswell County, where she was soon received into the hearts of her many friends.

Sister Chandler possessed a most unusual gift; notwithstanding she suffered a great loss in her husband, having been killed in an automobile accident, leaving her with a large family of children; several of them being small. She accepted this as best she could and was always found going forward with her faith steadfast in the Lord; believing that "all things work together for good to them that love God" recognizing the fact she could not always understand the dealings of God with His people; yet often expressed the wish that she might live to see her children grown. That desire was granted.

Truly, a Mother in Israel has fallen and we believe that her passing is her gain, while we feel the loss very greatly.

Sister Chandler united with the Bush Arbor Church at our May meeting in 1938 and lived as a faithful member, al-

ways filling her place at church if possible to do so.

Therefore; Be It Resolved:

That we bow in humble submission to the Will of God, who does all things well, who is too wise to err and too good to be unkind.

That a copy of this resolution be presented to the family with our sympathy; a copy spread in our Church Record book and copies be sent to Zion's Landmark and to the Old Faith Contender for publication.

By order of Bush Arbor Church, in conference February 10, 1951.

N. C. King, Moderator
J. G. Simmons, Clerk.

IN MEMORIAM

In memory of my dear husband John Wallace Salter who passed away July 20, 1950. He was born August 15, 1873. Had he lived until August 15, he would have been 77 years of age.

He was the son of the late Christopher T. and Matilda Salter of Portsmouth, North Carolina. He was married to Sidney Styron December 24, 1895. To this union was born (9) nine children of whom the following survive: Mrs. Jerome Fulcher, Mrs. Sam Williams, Mrs. James R. Laughinghouse of New Bern, N. C., Ben, Tom, Charlie, and Ross of Atlantic and David of the U. S. Navy. Twenty (20) grandchildren and (14) fourteen great-grandchildren.

He joined the Primitive Baptist church at Cedar Island August 1906. He was a faithful member; always attending whenever he was able.

He was afflicted for several years with rheumatism and heart trouble. He died suddenly of a heart attack.

The remains was taken to the Primitive Baptist Church at Atlantic where a great host of relatives and friends assembled to pay their last respects. Many beautiful hymns were sung.

Elder S. Gray spoke very feelingly and consolingly to the bereaved family. His remains were placed beneath a mound of beautiful flowers but his spirit had gone on to the God that gave it to await that great day when the dead in Christ shall rise, be like him, see him and be satisfied.

Written by his lonely widow,
Sidney Salter

GEORGE C. JENKINS

May we bow in humble submission to the will of our heavenly father who call by death from our midst October 19, 1950, our beloved brother George C. Jenkins.

He was the son of the late J. H. and Lera Massengill Jenkins. He was

born near Robersonville, North Carolina 72 years ago. He was married to Miss Mattie L. Leggett in May, 1901. She survives with three daughters, Mrs. Leroy Savage, Mrs. W. J. Crawford of Williamston and Mrs. Paul Dixon of Everettts, N. C., two sisters Mrs. Kelly Hardison of Oak City; Mrs. Robert Griffin of Roerssonville and one brother Dorsey Jenkins of Williamston and four grandchildren.

During six months illness he spent three months in the hospital undergoing an operation and receiving treatments. He bore his afflictions with patience and never murmured. He was a strong believer in the Primitive Baptist Doctrine for a long time. He told his wife he wanted to unite with the church, so she called Elder A. B. Ayers and other Brothers and Sisters together at his bedside. They had prayer and opened conference. He was received in the church October 4, 1950, as a member of Skewarky, but was never able to be baptized. Blessed is he that die in the Lord.

He has gone from this world of trouble and will await until Jesus comes to carry his body home to meet his blessed spirit. We could not wish him back again, but say Dear Brother with Jesus remain. His funeral was conducted by Elder A. B. Ayers, E. C. Steverson, and W. E. Grimes, after which he was laid to rest in the Wood Lawn Cemetery at Williamston, N. C.

A large number of people attended the funeral and the beautiful floral offering showed the esteem in which he was held.

Done by order of the church in conference.

Elder E. C. Steverson, Moderator
J. D. Bowen, Clerk
Ella E. Bonds
Nancy Daniels, Committee

RESOLUTIONS OF RESPECT MRS. MOLLIE WALKER TERRY

God in His infinite wisdom has seen fit to call to her eternal home one of our oldest members, Sister Mollie Walker Terry. She joined the Church at Lickfork June 13, 1906 and was baptized by Elder C. F. Denny.

She departed this life December 20, 1950 at the age of eighty-eight years. She made her home in Raleigh, N. C. for many years, and was unable to attend our Church services here very

often. We feel that in her death we have sustained a great loss.

Therefore be it resolved:

1st. That we submit to the will of God, who doeth all things well, feeling that our loss is her eternal gain.

2nd. That we extend our heart-felt sympathy to the bereaved family.

3rd. That a copy of these resolutions be sent to the Old Faith Contender and Zion's Landmark for publication. A copy sent to the family and a record in our minutes.

Done by order of the Church in conference January meeting, 1951.

Elder J. W. Gilliam, Moderator
Charles L. Sanders, Church clerk

RESOLUTION OF RESPECT FOR SISTER FRANCIS JOHNSON

We have again been called to bow in humble submission to the will of God in the passing of another one of our faithful members, Sister Francis Johnson, age 82.

Sister Johnson has been a faithful member of Hickory Grove Church for 44 years. We cherish the memory and the gentle spirit she always manifested.

Funeral services were held at Hickory Grove Church by her pastor, Elder L. A. Johnson, assisted by Elder Lester Lee. Sister Johnson leaves nine children whose tender hands were always so willing and ready to administer to her every needs. All was done; those children, kind friends, and a good physician could do to keep her. May the grace of God keep them and comfort their hearts. Surely a noble and good woman has answered her Lord's call to come and dwell with Him in peace.

Resolved that a copy be recorded on our Church book, a copy to the family, and a copy to Zion's Landmark for publication.

Elder L. A. Johnson, Moderator
A. H. Morgan
Eldridge McLamb, Committee

APPOINTMENTS

Appointments for Elder S. Gray of Pink Hill, N. C.

Willow Springs, Wednesday night, April 4th, 7:30 p.m.

Angier, Thursday night, April 5th, 7:30 p.m.

Raleigh, Friday night, April 6th, 7:30 p.m.

T. F. Adams

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

APRIL 1, 1951

NO. 10

PSALM 96

O sing unto the LORD a new song; sing unto the LORD, all the earth.
Sing unto the LORD, bless his name; shew forth his salvation from day
to day.

Declare his glory among the heathen, his wonders among all people.
For the LORD is great, and greatly to be praised: he is to be feared
above all gods.

For all the gods of the nations are idols: but the LORD made the
heavens.

Honour and majesty are before him: strength and beauty are in his
sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD
glory and strength.

Give unto the LORD the glory due unto his name: bring an offering,
and come into his courts.

O worship the LORD in the beauty of holiness: fear before him, all
the earth.

Say among the heathen, that the LORD reigneth: the world also shall
be established that it shall not be moved: he shall judge the people
righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and
the fulness thereof.

Let the field be joyful, and all that is therein: then shall all the trees
of the wood rejoice.

Before the LORD: for he cometh, for he cometh to judge the earth:
he shall judge the world with righteousness, and the people with his
truth.

ASSOCIATE EDITOR

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE ANGELS OF THE SEVEN TRUMPETS

AND THE ANGELS OF THE SEVEN VIALS,

Rev, capters 8, 16

I look at the angels of the seven trumpets as being falling angels; the trumpets, the laws; and the vials, the plagues upon the wicked laws.

"The first angel sounded, and there followed hail and fire mingled with blood and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Rev. 8:7. Rome was in full power, and 1-3 of the people was destroyed, and the mark of the beast set No. 666. The seven angels of the seven vials are the angels of God clothed in white linen. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image," Rev. 16:2, the number of the beast, 666.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed." Rev. 8:8,9. "And the second angel poured out his vial upon the sea

and it became as the blood of a dead man: and every living soul died in the sea." Rev. 16:3. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountain of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8:10:11. This angel is a wicked ruler of a deceiving spirit of Satan, and unless they join them, the people are put to death. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Rev. 16:4-6. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Rev. 8:12. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat,

and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Rev. 16:8, 9.

The falling of the stars or meteors on November 18, 1833 in which they flowed down in great showers with a streak of light from every star toward the earth followed by the dark day, which was May 19, 1780, about 10:00 in the morning and lasted until about 12:00 the next night. The fowls went to roost, and the stock came up. People carried their lanterns in the dark. A sheet of white paper held within a few inches of the eyes was as invisible as the blackest velvet, Southern History, Page 94. The last sign of our Lord's coming is, the powers in the heavens shall be shaken. The heavens that contain the sun, moon, and stars; also the elements and the earth will shake or reel like a drunkard. St. Matt. 24, Isaiah 24. Woe follows the next three angels. "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. 8:13. And the fifth angel sounded, and the star that fell from Heaven, not eternal Heaven, but the elements is the angel of the bottomless pit and is Satan and is the king over the people. The head is the head authority, and the tail, the authority under them that comes out of their laws, and the punishment is as a scorpion, so Satan is loose out of the bottomless pit under sounding of the fifth angel.

"And the fifth angel poured out his vial upon the seat of the beast: and his kingdom was full of dark-

ness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds," Rev. 16:10, 11, and this is in time of the plans.

And the sixth angel sounded and the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men and the army two hundred thousand thousand, and in time of three years and six months of cruel war and in time of the seventh angel in the days of the voice of the seventh angel which is as much as to say when he shall begin to preach, the work of God shall be finished and in time of the healing power and in time of the two witnesses that shall stand before God and shall smite the nations for their wickedness with many plagues.

"And the sixth angel poured out his vials upon the great river, Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12. The war of Armageddon, the water there, the people was destroyed. It seems that we are living under the sound of the sixth angel.

The false prophet will carry out all the evil acts of the first beast and set up the image and the mark and number of the beast, No. 666. The first beast is spoken of as a leopard, and its spots the conquered nations, his mouth as the mouth of a lion ready to devour, and his feet as the feet of a bear. The false prophet takes his rise under the sounding of the fifth angel with all

lying signs and wonders to deceive. II Thes. 2.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Rev. 13:12, 13. The works of baptism or witchcraft, divorces, and the enjoyment of evil things is or darken the world which will surely bring God's judgments upon the world by the seven angels clothed in pure linen which is the righteousness of saints, Rev. 16. If we have to go to the burning stakes with the strength of faith in our weakness, Jesus will be with us in behalf of our suffering and in all of our pains and will open up heaven's bright mansions to our sight with Jesus in our midst while swift enemies away into the burning lake. God will keep the meek, for they shall inherit the earth. God will save the righteous nation when the wicked and the inhabitants thereof are destroyed and will raise the slain saints and prophets that are messengers spoken of in Revelation to inhabit the Holy city, the new Jerusalem.

And the seventh angel sounded, and there were great voices in heaven saying the kingdoms of this world are become the kingdoms of our Lord, and his Christ, and He shall reign forever and ever. Rev. 10.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the tem-

ple of heaven, from the throne, saying, It is done." Rev. 16:17. Saying it is done, that is, the work of God is done, finished fulfilling.

I dreamed October 31, 1950 that I saw a star with a ring of eight or twelve smaller stars round the star, travelling in great haste toward the west from the east. That means something.

Mollie Salmons

WATCH AND PRAY AGAINST TEMPTATION

An Extract from John Newton
(1725-1807)

HE WHO BEST KNOWS OUR STATE has been pleased to leave for the instruction of His people, that pattern of prayer (Mat. vi. 9-15), one clause of which is: "And lead us not into temptation." This petition is seasonable at all times, and to all persons who have any right knowledge of themselves or their spiritual calling.

The word temptation includes every kind of trial. To tempt, is to try or prove. In this sense it is said: "The Lord tempted Abraham." That is, He tried him, for God cannot tempt to evil. He proposed such an act of obedience to Him as was a test of his faith, love, dependence, and integrity. Thus, all our afflictions, under His gracious management, are appointed to prove, manifest, exercise, and purify the graces of His children. And not afflictions only; prosperity likewise is a state of temptation. Many who have endured sharp sufferings and come off honourably, have been afterwards greatly hurt and ensnared by prosperity. To this purpose the

histories of David and Hezekiah are in point.

But by temptation we more frequently understand the wiles and force which Satan employs in assaulting our peace, or spreading snares for our feet. He is always practising against us, either directly and from himself, by the access he has to our hearts, or mediately by the influence he has over the men and things of this world. The words which follow confirm this sense: "But deliver us from evil": or from the evil one, as it might be properly rendered here (also I Jn. v. 18). The subtlety and power of this adversary are very great; he is an over-match for us; and we have no hope of safety but in the Lord's protection . . . The branches of temptation are almost innumerable, but the principal may be reduced to the several faculties of the soul . . .

He has temptations for the understanding. He can blind the mind with prejudices and false reasonings, and ply it with arguments for infidelity, until the most obvious truths become questionable. Even where the gospel has been received, he can insinuate error, which for effects may be properly compared to poison. A healthy man may be the suddenness and malignity of its poisoned in a moment; and if he be, the baneful drug is usually mixed with his food. Many who for a while seemed to be sound in the faith, have had their judgments strongly and strangely perverted, and prevailed upon to renounce and oppose the truths they once prized and defended. Such instances are

striking proofs of human weakness, and loud calls to watchfulness and dependence, and to beware of leaning to our own understandings. For these purposes he employs both preachers and authors, who, by fine words and fair speeches, beguile the hearts of the unwary; and, by his immediate influence upon the mind, he is able (if the Lord permits him) to entangle those who are providentially placed out of the reach of corrupt and designing men.

He tempts the conscience. By working upon the unbelief of our hearts, and darkening the glory of the gospel, he can hold down the soul to the number, weight, and aggravation of its sins, so that it shall not be able to look up to Jesus, nor draw any comfort from His blood, promises, and grace. How many go burdened in this manner, seeking relief from duties, and perhaps spending their strength in things not commanded, though they hear and perhaps acknowledge the gospel? Nor are the wisest and most established able to withstand his assaults, if the Lord withdraws and give him leave to employ his power and subtilty unrestrained. The gospel affords sufficient ground for an abiding assurance of hope; nor should we rest satisfied without it. However, the possession and preservation of this privilege depends upon the Lord's presence with the soul, and His shielding us from Satan's attacks; for I am persuaded he is able to sift and shake the strongest believer upon earth.

He has likewise temptations suited to the will. Jesus makes his peo-

ple willing in the day of His power; yet there is a contrary principle remaining within them, of which Satan knows how to avail himself. There are occasions in which he almost prevails to set self again upon the throne, as Dagon was raised after he had fallen before the ark. How else should any who have tasted that the Lord is gracious, give way to a repining spirit, account His dispensations hard, or His principles too strict, so as to shrink from their observance through the fear of men, or a regard to their worldly interest?

Further, he has snares for the affections. In managing these, he gains a great advantage from our situation in the world that knows not God. The Scripture gives Satan the title of god of this world; and believers learn, by painful experience, how great his power is in and over the persons and things of it. So that to be steadfast in wisdom's ways requires unremitted efforts, like pressing through a crowd, or swimming against a stream. How hard it is to live in the midst of pitch and not be defiled! The air of the world is infectious. Our business and unavoidable connections are so interwoven with occasions of sin, and there is so much in our hearts suited to them, than unless we are incessantly upheld by almighty strength, we cannot stand a day or an hour. Past victories afford us no greater security than they did Samson, who was shamefully surprised by enemies whom he had formerly conquered. Nor are we only tempted by compliances that are evil in themselves. With respect to

be awake, and we stand upon our guard; but we are still upon Satan's ground; and while he may seem to allow himself to be defeated, he can dexterously change his method, and come upon us where we do not suspect him. Perhaps our greatest danger arises from things in themselves lawful. He can tempt us by our nearest and dearest friend, and pervert every blessing of a kind providence into an occasion of drawing our hearts from the Giver. Yea, spiritual gifts, blessings, comfort, and even graces, are sometimes the engines by which he practices against us, to fill us with vain confidence and self-sufficiency, or to lull us into formality and indolence.

That wonderful power which we call the imagination, is, I suppose, rather the medium of the soul's perceptions during its present state of union with the body, than a spiritual faculty, strictly speaking; but it partakes largely of that depravity which sin has brought upon our whole frame, and affords Satan an avenue for assaulting us with the most terrifying if not the most dangerous of his temptations. At the best, we have but an indifferent command over it. We cannot, by an act of our own will, exclude a thousand painful, wild, inconsistent, and hurtful ideas, which are ever ready to obtrude themselves upon our minds; and a slight alteration in the animal system, in the motion of the blood or nervous spirits, is sufficient to withdraw it wholly from our dominion, and to leave us like a city without walls or gates, exposed to the incursions of our

enemy.

We are fearfully and wonderfully made; and, with all our boasted knowledge of other things, can form no conception of what is so vastly interesting to us, the mysterious connection between soul and body, and the manner in which they are mutually affected by each other. The effects we too sensibly feel. The wisest of men would be accounted fools or mad, were they to express in words a small part of what passes within them; and it would appear that much of the soberest life is little better than a waking dream; but how dreadful are the consequences when the Lord permits some hidden pin in the human machine to be altered! Immediately a door flies open, which no hand but His can shut, and the enemy pours in, like a flood, falsehood and horror, and the blackness of darkness; the judgment is borne down and disabled, and the most distressing illusions seize us with all the apparent force of evidence and demonstration. When this is the case in a certain degree, we call it distraction; but there are various degrees of it, which leaves a person in the possession of his senses as to the things of common life, and yet are sufficient, with respect to his spiritual concerns, to shake the very foundation of his hope, and deprive him of all peace and comfort, and make him a terror to himself.

All the Lord's people are not called to navigate in these deep waters of soul-distress, but all are liable. Ah if we knew what some suffer, the horrible and terrible exercises

which excruciate the minds of those over whom Satan is permitted to tyrannise in this way, surely we should be more earnest and frequent in praying: "Lord, lead us not into temptation." From some little sense I have of the malice and subtilty of our spiritual enemies, and the weakness of those barriers which we have to prevent their assaults, I am fully persuaded that nothing less than the continual exertion of that almighty power which preserves the stars in their orbits, can maintain our peace of mind for an hour or a minute. In this view, all comparative difference in external situations seems to be annihilated; for as the Lord's presence can make His people happy in a dungeon, so there are temptations which, if we felt them, would instantly render us incapable of receiving a moment's satisfaction from an assemblage of all earthly blessings, and make the company of our dearest friends tasteless, if not insupportable.

Ah! how little do the gay and the busy think of these things! How little indeed do they think of them who profess to believe them! How faint is our sense of indebtedness to Him, who freely submitted to the fiercest onsets of the powers of darkness, to free us from the punishment due to our sins; otherwise we must have been for ever shut up with those miserable and merciless spirits who delight in our torment, and who, even in the present state, if they get access to our minds, can make our existence a burden!

But our Lord, who knows and

considers our weakness, of which we are little aware, allows and directs us to pray: "Lead us not into temptation." We are not to expect an absolute freedom from temptation; we are called to be soldiers, and must sometimes meet with enemies, and perhaps with wounds; yet considering this prayer as provided by Him who knows what we are and where we are, it may afford us both instruction and consolation.

It calls to a constant reflection upon our own weakness. Believers, especially young believers, are prone to rest too much in grace received. They feel their hearts warm, and, like Peter, are ready to please themselves in thinking how they would act in such or such a state of trial. It is as if the Lord had said: Poor worms, be not high-minded, but fear and pray, that, if it may be, you may be kept from learning, by bitter experience, how weak your supposed strength is. It sweetly intimates that all our ways, and all our enemies, are in the hands of our great Shepherd. He knows our path. We are short-sighted, and cannot tell what an hour may bring forth: but we are under His protection; and if we depend upon Him, we need not to be anxiously afraid. He will be faithful to the trust we repose in Him, and will suffer no temptation to overtake us but such as He will support us under and bring us through. But it becomes us to beware of security and presumption, to keep our eyes upon Him, and not to think ourselves safe a moment longer than our spirits feel and breathe the mean-

ing of this petition: "Lead us not into temptation."

It implies, likewise, the duty of watchfulness on our part, as our Lord joins them elsewhere — "Watch and pray." If we desire not to be led into temptation, surely we are not to run into it. If we wish to be preserved from error, we are to guard against a curious and reasoning spirit. If we would preserve peace of conscience, we must beware of trifling with the light and God makes it necessary in the dismissions of the Holy Spirit; for without His assistance we cannot maintain faith in exercise. If we would not be ensnared by the men of the world, we are to keep at a proper distance from them. The less we have to do with them the better, excepting so far as the providence of charge of our callings and relations, and taking opportunities of doing them good. And though we cannot wholly shut Satan out of our imaginations, we should be cautious that we do not wilfully provide fuel for his flame, but entreat the Lord to set a watch upon our eyes and our ears, and to teach us to reject the first motions and the smallest appearance of evil . . . I am one among many who have suffered greatly for want of paying more attention to my need of this prayer: "Lead us not into temptation." O that I could be wiser hereafter, and always act and speak as knowing that I am always upon a field of battle, and beset by legions.

JOHN NEWTON, 1776

ELEMENTS EARTH

"The first man is of the Earth earthy" 1st Cor' 15-47. That element on which we live, the very Foundation of all the worldly people, as well as all beast and creeping things subsist. It is out of this that the Lord God formed all things. "And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam (who also had been formed from the ground) to see what he would call them:" Gen' 2-19. How minutely has God in his immutable wisdom, Created and formed all things. The words of Job comes to my mind in Chap. 26-6-7," Hell is naked before Him, and destruction hath no covering. He stretcheth out the North over the empty place, and hangeth the earth upon nothing." "He bindeth up the waters in his thick clouds and the clouds are not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heart of him? but the thunder of his power who can understand." Now we read that "The earth helped the woman" and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his

mouth". Here is a mystery a parable, and we ask how could the earth help out the women, meaning the church, the flood meaning error, cast out by the dragon, or satan, took in these errors and inventions of men, after the flesh, and cuddled them, and raised them up like the idols of wood and stone, in yester years Sunday schools to teach the youth how they can be saved, and the mission field to save thousands that Jesus forgot, or in other words denighing the blood of Christ, the work system, that it did not bother the woman, but the resent to his people spiritual meaning, this which is to the world foolishness, is to his chosen people the this earth, how God in His wisdom power and wisdom of God.

Did you ever stop and consider, this earth. How God in His wisdom fixed in the bowels of the earth beds of coal, mines of iron, the gold and the silver, the diamond, and million of other things, for the good of man, and man for his greed for wealth, and the deceitfulness of riches, travel far and wide, to possess it. Enduring hardships of many different kinds. Out of the earth man has put together different things, both for the good of man, also for his destruction, and it looks to me that the people will eventually destroy themselves. "Hosea, 13-9" O Israel, thou has destroyed thyself." Everything we eat comes from the Earth, every thing we wear comes from it. Man has made nothing. By the wisdom of God, man is given knowledge to put together, different things, from that which God created, all inven-

tions of man when not understood are very dangerous, and a great blessing, the electric currant that gives us power and light, what a blessing to man, but how dangerous. The Locomotive pulling great trains across our country. The steam ship, the auto, and the many machines used on the farm. What a blessing, yet how dangerous to one who has not the Wisdom of handling. Used alike by all the people, like the rain that falls upon the just and the unjust, likewise the sun that gives heat and light, all in the wisdom of almighty God, given to us here in time. For he hath created all things, and by Him all things consist. He is before all things. The one Eternal One. And to Him, and Him only do I give lasting praise, Isaiah 26-4. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

Now a few words on the Fourth element, Air. Air: Wind, is air in motion. Is used so many times in the scriptures, we humans know something about, and where them that live at the second coming of our Lord, will meet him in the air. And so shall we ever be with the Lord And like the disciples on the pentecostal day, there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Acts 2-2. And today Brethren: when we meet together for our meetings if we can not discern that same wind, and our preachers preach the truth sent down from heaven, if that wind from on high does not fill the house there is no preaching, for

God is spirit, and they that worship him, must worship him in spirit and in truth. He gives his people a discerning power and tells us not to be carried away, by every wind of doctrine, that we henceforth be no more children tossed to and fro, and carried about with every wind of Doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" Eph' 4-14. And Jno' 3-8 'in His talk to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit." "For Lo, he that formeth the mountains, and createth the wind, and declareth unto the high places of the earth, The Lord, The God of hosts, is his name." Amos 4-13. We could not exist a moment without air, the beasts of the field, neither the fish in the sea the clouds in the firmament would become stationary. I am speaking naturally and without all of the God given elements, nothing could subsist, according to nature, all have there places in this glorious plan, and it is all dependant on him. Air: Is one of the elements that mortals can not see, it is invisable to them, likened unto God, we know something about it, we feel it handle it, it has an effect upon every living creature, like the Spirit of the trinity, or Holy Ghost, that takes the things of Jesus, and shows it unto us." For the invisable things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His

eternal power and Godhead: Rom' 1-20. The Air is one, both natural and spiritual. There is some things spoken of in the scriptures that are always in the singular number. Air is one of them. The only way you can pluralize air, is when it is in motion and call it wind, or winds. God is one. He is the only true and living God, O yes, says one their is gods many, and lords many, speaking of the heathen, the idols powers of darkness, devils of all kinds and discriptions. For says Eph. 6-12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Yes, there is a plurality of devils, but not so with God. He is one. The same with Jesus. He is the truth, nowhere in the Bible can you find the es, or s, it is always the truth. Not truths; Jesus is the way, not ways and the life, not Lives. Let us be careful in our writings of the little things that would tend to multiply Him in all His doing." A God of truth, and without iniquity, just and right is He." Deut. 32 - 4. Now, I must sum up my arguments, and let us stop for a minute and think of the great love, where-with he hath loved us, even when we were dead in sin, how the second Adam, the Lord from heaven, was sent into this world as an offering without spot or blemish, baptizing us with His Holy Spirit and of fire, Purifying, redeeming us, burning up the dross, giving us hope and faith, and granting us repentence.

Giving us to drink of the fountain of life, that pure and un-adulterated water of life, while we sojourn here on earth, and the wind from heaven that blows in our hearts. when He takes the things of Jesus and shows them unto us, May his name be praised, make us meek that we may now enjoy His blessing, we are inheriting on the earth. We poor weak and worthless ones less than the least of all sin. We have the promise and rejoice for He hath promised it to us. To the readers of the "Land Mark" if exceptable, and to the household of God. Pray for me that I may be kept faithfull to the trust, as a servant. Look over my many imperfections. In Faith and Hope I am.

Geo, L. Weaver
2802 Marcum Dr.
Huntington West Va.

ENJOYS THE EDITORIALS

P. D. Gold Publishing Company
Dear Editors:

Enclosed will find check for \$2.00 for which send us Zion's Landmark for another year. Three of us in the family here read the Landmark and have enjoyed it very much. Some of the editorials by Elder Adams have been very good. We all enjoy the good correspondence in the Landmark. I do hope that it will continue to be published to the comfort of the Lord's humble poor.

Fred Cobb
Ruffin, N. C.

P. S. The paper comes in Mr. and Mrs. J. D. Cobb's name. Our dad has passed on, but we leave it as it was. Thank you very much.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Associate Editor

Eld. T. F. Adams,
Willow Springs, N. C.

VOL. LXXXIV

NO. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

APRIL 1, 1951



ELDER O. J. DENNY

ZION'S LANDMARK EDITOR DIES

Elder O. J. Denny, Editor of Zion's Landmark published by the Wilson Daily Times, died at his home 1522 Jarvis Street in Winston-Salem, N. C. on March 17, 1951.

Elder Denny was born in Surry

County on November 30, 1871, son of the late Elder Gabriel and Delina Stone Denny. He spent his early life in his home county where he was educated in the Public Schools and Oak Ridge Military Institute. After teaching for several years he entered business in Pilot Mountain, N. C. and in 1904 moved to Greensboro and then to Charlotte where he was associated with the Singer Sewing Machine Company as manager.

In 1917 he became associated with the Wachovia Bank and Trust Company as cashier, a position he held for twenty-seven years.

He was first married in May 1896 to Minerva Ellen Pell, to which union were born fifteen children, five girls and four boys survive. In January 1925 he was married to Bessie Boaz who survives.

He united with Cedar Hill Primitive Baptist Church in Surry County in 1893 and was ordained to the Gospel Ministry in 1904 by the church at Pilot Mountain, N. C.

Elder Denny has served Reidsville Primitive Baptist Church for thirty - five years and his home church, Broad Street Primitive Baptist Church in Winston-Salem, N. C. for twenty-five years, together with the following churches: Greensboro, McCrays, Deep Creek, Pine, Giliams and Lawyer Springs during his long ministry.

He has ably edited Zion's Landmark since the death of the late Elder P. G. Lester.

His funeral was held from Broad Street Church on Sunday afternoon at 2:30, March 18, 1951, conducted by Elders S. J. Reich of Winston-

Salem, N. C. and S. B. Denny of Wilson N. C. amidst a large congregation of members, neighbors, and friends.

He was peacefully laid to rest in Salem Cemetery beneath a beautiful mound of lovely flowers.

**IN MEMORY OF
ELDER O. J. DENNY**

"And I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

I feel that the above words are indeed applicable and very fitting to the life and labor of our father in Israel, Elder O. J. Denny, because of his faithful and untiring labors in the vineyard of our God. Many were shocked and the hearts of all of those of us who have known him as a natural and spiritual father and husband were saddened by the news of his death, March 17. We speak of him as a "father" because we believe he is one of the few who qualifies. Paul said, "For though ye have ten thousand instructors in Christ, yet have ye not many Fathers". I Cor. 4:15.

Elder Denny was indeed an example for those who will follow after. After completing his education he taught school for many years. He was later associated for thirty-five years with the Wachovia Bank and Trust Company in Winston-Salem, all of which he did to provide an honorable living for his family; thus he followed the example of the Apostle Paul, who said, "Neither

did we eat any man's bread for naught: but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us." 2 Thess. 3:8.

Elder Denny was blessed to amply provide the necessities of life for those of his own household; yet the cause of Christ and His kingdom was his primary concern, as was observed by all lovers of the truth who were associated with him and especially the members of the Churches he served, his brethren in the ministry, and the readers of Zion's Landmark, of which he has been Editor nearly twenty years. He will be remembered many years to come by the able comments and editorials submitted through its columns. Preaching the gospel to the thirsty poor and hungry of God's kingdom, and the great love of God was the moving cause which prompted him to leave his natural business when his Master called. He followed the injunction of his Master, "Go without money, without purse, and without script." It can be truly said that when the time came to depart this life he liked nothing. We are told that "By their fruits ye shall know them."

His preaching and pen is silenced, and his spirit has returned to God who gave it. His body is laid in the narrow limits of the tomb to await the final resurrection when it shall be changed and fashioned like unto the body of Jesus and then adopted into the Heavenly kingdom, where sickness, sorrow, pain,

and death is feared and felt no more. May the great Giver of every good and perfect gift reconcile his dear wife and family to the dispensation of His will, that they may feel that their loss is his eternal gain and may others be raised up to follow in his footstep to preach the gospel of our God to the house of Israel is the desire of the unworthy writer.

Humbly submitted,
T. F. Adams

SISTER EDITH HUDSON

Sister Edith Hudson, was born June 13, 1874 and was received into the fellowship of Hickory Grove Church by experience and baptism in September, 1906.

She departed this life on April 24, 1950; whereas it has pleased our Heavenly Father to remove from our midst by death our dearly beloved and highly esteemed Sister, who hath so long seemed to us a mother in Israel, that we bow in humble submission to the will of our Heavenly Father that doeth all things well.

That we deeply sympathize with the family and relatives of the deceased.

That a copy of this resolution be entered on our Church record, a copy be sent to the family of the deceased, and a copy sent to Zion's Landmark for publication.

Done by order of conference on Saturday before the second Sunday in June, 1950.

Elder L. A. Johnson, Moderator
Eldridge McLamb
A. H. Morgan, Committee

IN MEMORY OF MY DEAR SISTER

This beautiful evening I will write a few lines about my sister, Vicie Edmundson, who passed away the 5th day of February, 1951.

She was 75 years old the 11th day January, 1951. She was the oldest child of Mary Grimmer Currie. She leaves to mourn two brothers, W. M. Grimmer of Tarboro, N. C., B. J. Grimmer of Spuds, N. C., four sisters, Alma Ethridge, Wilson, N. C., Sallie Gurganus, Norfolk, Virginia, Alice James, Stokes, N. C., Dollie Hill, Tarboro, N. C., and dear old Mother, who will be 94 years old the first day of June.

We had been a family of seven children and a dear Mother over 57 years.

Sister Vicie had 11 children and one step son. She had been in poor health about one year; she went to Tarboro Church the first Sunday in November. That was the last place she was ever able to go. She was carried to the Tarboro hospital soon after I saw her at Church and stayed there nearly two months. The doctors said they had done all for her they could do, so they carried her to her daughter's home just two weeks before she die.

It is hard to part with those we love, but thy will, Oh God, be done, not mine. I miss her so much, for she stayed with me a lot every winter since my dear husband has been in bed and that will be 6 years this year in May. She wasn't able to come since last July. She was feeble then; she was so much company to me, for I spend many lonely hours, as my husband's nerves are bad. He can't stand much company, but the Lord has blessed me to hold out to wait on him all these years. He is all I have to look too, and He is enough. Bless His Holy name.

Written by a loving sister,
Alma Ethridge,
1200 Downing Street
Wilson, N. C.

P. S. Please publish this in Zion's Landmark.

BROTHER NOAH T. TICE

Brother Noah Thomas Tice was born April 22, 1890. He was a son of W. E. Tice and Bettie Jane Tice. He died August 18, 1950. October 23, 1914 he married Lizzie Idell Jones who died several years ago. To this union 8 children were born all of which have grown to be honorable men and women.

October 10, 1935 Brother Tice married Martha Jane Bailey who survives him. Martha is a mother to his children and was the most devoted and thoughtful wife and nurse I know.

Brother Tice united with the church September 1928 and was faithful and loyal to its support thereafter.

Brother Tice was a plain man the same everyday, showing the same courtesy to all whom he met, and while he had no faith in the works of man as a means of interesting eternal life, he was always ready to help anyone in need, often making the first move to a worthy cause.

In the passing of Brother Tice, his community and church has lost a great man.

May we pray that his mantal fall upon his children that they may serve faithfully in like manner. I miss Brother Tice, I loved him for the Spirit that dwelt in him, I respected his opinion.

He was kind, gentle and thoughtful of

others, never seeking praise or reward but always rendering praise unto God.

Brother Tice preached his own funeral by his orderly walk and Godly Conversation, and wrote his own obituary in the minds and hearts of those that knew him.

Last rites were held in Hayes Swamp Church of which he was a member and clerk, by Elders E. C. Steverson, A. B. Ayers, W. E. Grimes and J. P. Tingle.

Burial was in the Tice cemetery on his farm.

We have faith to believe his soul is resting in the paradise of God to await the resurrection morning, when the dead in Christ shall be raised.

E. C. Harrison

RESOLUTION OF RESPECT FOR BROTHER WILLIAM A. JOHNSON

The Church at Hickory Grove bow in humble submission to the will of our Heavenly Father, who called from our midst Brother William Allen Johnson, age 82 on August 14, 1950.

He united with Hickory Grove Church at his home on Saturday night, July 2, 1949 in the presence of a few members of Hickory Grove Church, and his pastor, Elder L. A. Johnson, assisted by Elder Lester Lee. Brother Johnson was blessed to live with his devoted companion 56 years. To this union was born 7 children, who so faithfully stood by his bed side for most 2 years. Brother Johnson will not only be missed by his Church, but by his many good neighbors and kind friends.

Resolved that a copy of this resolution be placed on our Church record and, a copy sent to Zion's Landmark, and a copy to the family.

Elder L. A. Johnson, Moderator

A. H. Morgan

Eldridge McLamb, Committee

IN MEMORY OF MRS. MINNIE OAKLEY

On December 8, 1950, the Lord removed the spirit of our beloved sister, Mrs. Minnie Oakley, from this earth unto Himself. Sister Oakley was the wife of Brother W. F. Oakley. She was born July 11, 1878 and died December 8, 1950; aged 72 years, 4 months, 27 days.

In addition to her husband Sister Oakley is survived by three daughters: Mrs. Robert Nix, Mrs. Charles Miles and Mrs. Richard Miles; two sons: Johnnie and Henry Oakley; two sisters: Mrs. Frank Matkins and Mrs. John Oakley, together with a host of other near relatives and friends.

Sister Oakley was one of the oldest members of Bush Arbor Church. She was

indeed a most loving sister and attended her church meetings unless providentially hindered. For some time before her death she was unable to attend her meetings because of declining health. She was a most patient sufferer; never complaining; reconciling to her condition in life completely.

May the grace and mercy of God be so manifest to Brother Oakley and the children that they may be able to say: "...not my will but Thine be done..."

Therefore; Be It Resolved:

That we extend our heartfelt sympathy and love to each member of this family in their bereavement.

That a copy of this resolution be presented to the family; that a copy be spread upon our Church Record book and a copy be sent to our church paper for publication.

By order of Bush Arbor Church, in conference March 10, 1951.

N. C. King, Moderator

O. K. Simmons, Church Clerk

IN MEMORY OF LOUISA REBECCA LANGDON

We, the committee, are called on to write the Obituary of Sister Louisa Rebecca Langdon. It is with sad hearts that we make the attempt. She was the daughter of the late William H. and Louisa Johnson Lassiter. She was born on April 7, 1877 and departed this life on December 25, 1950. She was married to James W. Langdon April 16, 1893, who preceded her to the grave several years back.

There are five sons living, as follows: Willie A., Paul H., with whom she lived both of Four Oaks, N. C., Rt. 3; Archie C. of Benson, N. C., Rt. 2; William J. of Baltimore, Maryland; and Albert J. of Pennsylvania; eleven grandchildren, nine great-grandchildren, several nieces and nephews, and a host of friends. She joined the Church at Clement on Saturday before the second Sunday in September, 1898 and was baptized by her pastor, Elder L. P. Adams, the following day. She lived a faithful member as long as she lived; although the Lord saw fit to so afflict her that for several years she couldn't get in nor out at the door without help, but her sons seemed to delight in helping her to get in and seated in her chair. We never knew a more faithful one than she was, and she wasn't loved only by her own faith, but by other faiths she seemed dear to all who knew her; although, we all loved her, the Lord loved her more and took her from this world of sorrow and sadness, and we truly believe He took her home to Himself to rest in Paradise to await the resurrection morn

when He will call His saints home to rejoice with Him in glory.

Be it resolved that a copy of these resolutions be sent to Zion's Landmark for publication; a copy be sent to the family; and a copy be entered on the Church book.

Done by order of the Church in conference.

Nettie Dupree
Bertha Lassiter
Vonnie Massengill

? EASTERN UNION MEETING

The Eastern Union is appointed to be held the Lord's will, with the church at Beulah in Hyde county, N. C., on Saturday and fifth Sunday in April, 1951. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose,
Union clerk
Creswell, N. C.

UNION NOTICE

The next session of the White Oak Union is appointed to be held with the Church at Stump Sound, Onslow County, N. C. the fifth Saturday and Sunday in April 1951.

The church is situated about 1 mile east of Holly Ridge, and U. S. Highway No. 17.

An invitation is extended to our brethren and friends everywhere, a special invitation to our Ministering Brethren.

W. A. Walton, Union Clerk.

LOWER COUNTY LINE MEETING

The Lower Country Line Union was appointed to be held with Mount Lebron church, beginning Saturday before the fifth Sunday in April 1951

Elder F. W. Rhodes was chosen to preach the introductory sermon-Elder L. P. Martin alternate.

All lovers of the truth are invited to meet with us especially Ministering brethren.

Clyde Satterfield, Union clerk,
Timberlake, N. C.

ANGIER UNION MEETING AT CLEMENT

The next session of the Angier Union Meeting is appointed to be held with the Church at Clement, Johnston County, Saturday and Fifth Sunday in April, 19-

51. Elder Shepherd Langdon is chosen to preach the Introductory Sermon, Elder T. F. Adams is alternate

Clement Church is located about three miles (3) northwest from Four Oaks, Anyone desiring further information may communicate with Brother W. A. Langdon, Church, Route 3, Four Oaks, N. C.

An invitation is extended to all of the same Faith and order and especially to the ministering Brethren.

W. F. Young, Union Clerk
Angier, N. C.

THE SKEWARKY UNION MEETING

The Skewarky union is to be held with the Kehukee church, Halifax county near Scotland Neck, N. C. on Highway 125. The time is 5th Sunday in April 1951. Friday and Saturday before. D. V. Elder A. B. Denson was chosen to preach the introductory sermon and Elder R. B. Denson alternate.

A cordial invitation to all.

E. C. Harrison
Union clerk

BEAR CREEK UNION MEETING

Spring session of Bear Creek Primitive Baptists Association, the Lord willing, will convene with the church at Lawyers Spring in Anson County, N. C. beginning on Friday before the first Sunday in May 1951 and continue through Sunday. Lawyer Spring church is located in the Little town of Peachland, N. C. on highway number 74. All lovers of truth are cordially invited. For further information contact Elder J. T. Jones, Marshville, N. C. or under signed.

T. A. Williams
Associate Clerk
Route 2
Monroe, N. C.

CONTENTNEA UNION MEETING

The Contentnea Union is appointed to be held with the Church at Pleasant Hill, Edgecombe County, N. C., the fifth Sunday and Saturday before in April, 1951. Elder C. N. Bunn is appointed to preach the Introductory Sermon and Elder G. G. Trevathan is chosen as alternate. Pleasant Hill Church is situated about five miles South-East of Rocky Mount, N. C., or about 1-4 mile off Pinetops-Rocky Mount highway.

J. E. Mewborn
Union Clerk

APR 16 1951

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

APRIL 15, 1951

NO. 11

PSALM 97

The LORD reigneth, let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

A fire goeth before him, and burneth up his enemies round about.

His lightnings enlightened the world: the earth saw, and trembled.

The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Zion heard, and was glad; and the daughters of Judah rejoiced, because of thy judgments, O LORD.

For thou, LORD, art high above all the earth; thou art exalted far above all gods.

Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

ASSOCIATE EDITOR

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

REPENTANCE

Repentance is a Bible subject, but the question is, who is it that repents and what is the condition of the one that repents? Our friends say that it is an alien sinner that repents of his past sins, but our friends make a great error on the subject of repentance just as they do on other Bible subjects.

In the Christian system on page 53 by a Campbell we have a definition of repentance, which serves our purpose at this time. He says, "Repentance is an effect of faith;" well that puts Campbellism on the spot as to whom it is that repents. Gal. 5:22 says faith is the fruit of the Spirit. If one has the Spirit before faith, and one must have faith before repentance; then it is a child of God that repents and not an alien sinner, and if Mr. Campbell is correct in saying that repentance is an effect of faith, then only the children of God are enabled by faith to repent, without which it is impossible to please God. Heb. 11:6. Faith works by the love it follows. That one must love before faith can work, and love is of God. 1John 4:7.

So it is a child of God that is enabled to repent by faith. This was admitted by C. D. Nichols. Question No. 1, Does godly sorrow work the repentance of your profession? Yes. 2. Can one have a godly sorrow without a knowledge

of God? No. What is the condition of the one who knows God? He is saved.

In the above questions you will see an unqualified admission by one of their leading debaters that one is saved before repentance. If one is saved, he is a child of God before repentance; therefore it is not an alien sinner that repents but a child of God. The light of the new life enables him to see the corruption of his nature. The love and grace shed abroad in his heart produces an appearance for sin which constitutes Bible repentance. Campbellism would not be so detestible in doctrine if they would rightly apply it, but the boys have made a great departure from their founder, a Campbell. But we continue the quotation from Mr. Campbell. Repentance is sorrow for sins committed; it is more. It is a resolution to forsake them; it is actually ceasing to do evil and learning to do good. It is repentance unto life. True repentance is then consummated in reformation of life. True repentance is a reformation, but what is reformation? Let it be borne in mind; it always relates to the life already possessed and never to a life unpossessed. Reformation will clean the present and future but will never cancel back indebtedness. Suppose I contract a debt of \$1,000. It is a just debt, but before maturity I became in-

solvent financially (imbecile). Now when that debt becomes due I wish my friends to tell us how the debtor is to pay it.

Their doctrine is let him become very sorry for that failure and resolve to pay all debts contracted in the future and carry out that resolution and that will restore all injury done to his first creditor.

I tell you if it were possible for a sinner to be saved by that system he would be saved from all his sins with repentance hanging over him. It is impossible for us to undo a single crime committed, and unless the blood of Christ covers and redeems from that sin, all the reformation of earth could not liquidate a single one.

To be justified as a Son of God is one thing and to enjoy all the comforts to which a Son may be entitled is another. The blood of Christ applied to our hearts justifies and cleanses from sin so that there can be no charge laid to God's elect. It liquidated every trace of obligation in view of our ultimate glorification in Heaven. Their obedience did not make them children, nor does their disobedience destroy their sonship.

Most of the repentance mentioned in the Bible referred to an amendment in a form of worship. When God's people reach the end of types and shadows and come to the Church of the firstborn, it is a very hard matter to wean. Those who had come up under the law from its forms and ceremonies, and hence it was very needful to preach repentance they having been married to the law. It

was now difficult to convince them of the death of the law as their husband and of the necessity of them being married to another even unto Christ.

John, the Baptist, was sent from God to make ready a people prepared for the Lord. Notice he was not sent to prepare but to make ready those who were prepared. He was to make ready by teaching them the truth that the kingdom was at hand. Christ was soon to come and plant his Church on earth and would demand that they follow him in the ordinance of his house.

By this warning those who were prepared (children of God) could be ready for the coming of the bridegroom by repenting, forsaking the (law), and adhering to the substance which was Christ; hence John came preaching in the wilderness of Judea saying, "Repent, for the kingdom of Heaven is at hand." The repentance found in John's ministry had not the remotest reference to sinners repenting in order to effect their eternal salvation.

Everyone who is adhering to any form of worship other than the gospel form needs to repent, not in order to be regenerated or born again but that they may become loyal subjects of the Church of Jesus Christ.

On Pentecost those who were pricked in the heart were commanded to repent and be baptised. But remember that the pricking did not prepare the heart but only evidenced its former preparation, neither were the hearts of all

present pricked by the Apostle Peter preaching, for some mocked saying, "These men are full of new wine."

You can not by preaching prick a heart of stone, and such is a sinner's heart, but the heart must be mellowed by a touch of God's power and then and not till then can a gospel impression be made.

It is said that God gave Saul another heart and that he was turned into another man. ISam. 10: 6, and in verse 9, God gave him another heart. Job said, "God maketh my heart soft, and the Almighty troubleth me." Job. 23: 16. God said, "I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them," Ezekiel 11:19,20. This was demonstrated on Pentecost as on other occasions.

Our friends say that the sinner must keep the law commandments and ordinances in order to get the new heart, but they say he gives the new heart that they may do them. The very fact that Peter's preaching reached the hearts of some was proof they had a God-given heart in regeneration, a heart of flesh and predicated his command to repent upon that fact. Remember that the epistles of Christ administered by the apostles were not upon tables of stone, but upon the fleshly tables of the heart. 2 Cor. 3:3. So the repentance of Acts 2:38 was not to prepare but to make ready those God had prepared to live in the Church.

Paul while at Athens beheld the

city given to Idolatry. He saw people worshipping at a human shrine bowing to the workmanship of their own hands. In the face of all this, Paul stated that they were worshipping God, but ignorantly. God had given them a heart of worship and now had given them the truth by the mouth of Paul, telling them both how he is, and that he is not worshipped to divine acceptance. In this connection comes that wonderfully emphasized text," and the times of this ignorance God winked at but now commandeth all men everywhere to repent." Acts 17:30.

We know that the repentance of this text relates to the form of worship. The gospel appears to every ignorant worshipper to repent. That is all that any man can legitimately draw from the proposition. Remember that every time that evangelical repentance is required, it is at the hands of a child of God; no matter what his denomination may be he needs to repent. The child of God out of the Church needs to repent and be baptised and live with God's people and then to repent of every subsequent sin of his life so let's examine confession as it goes in hand with repentance. The subject needs but little comment to prove all that we claim for it and to disprove the claim of our friends. To confess a thing in its primary meaning is to acknowledge that thing as your own. To confess Christ then is to acknowledge Christ as yours. Before one can truly confess Christ they must possess Him. If they have Christ

they have life. He that hath the Son hath life; therefore it cannot be an alien sinner that confesses Christ unless the alien has life. We all agree that the alien is without Christ, but our friends say they must confess Him (acknowledge Him as their own) in order to be saved; therefore the sinner must confess a falsehood in order to bring about their salvation, confessing an untruth will never make it a truth. We read, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven." Matt. 10:32. Our friends say that it is the alien sinner that confesses Christ. If so, it follows that Christ confesses alien sinners before the Father in Heaven. That proves too much. We must accept Christ and to do that sounds out a death knell to campbellism. It is the Lord's people that confess Christ, and it is also such that Christ confesses before His Father in Heaven.

One cannot confess Christ without first believing that He is Christ. "Whosoever believeth that Jesus is the Christ is born of God." I John 5:1. Therefore it is those born of God and not alien sinners that confess Christ. In order for one to confess Christ he must know Christ. Alien sinners do not know Christ." John 17:3. Therefore alien sinners do not confess Christ, only those who dwell in God confess Christ. I John 4:15. Alien sinners do not dwell in Christ. 2 Cor. 5:17. Therefore alien sinners do not confess Christ only those that have the Father acknowledge the Son. I

John 2:23. Alien sinners have not the Father; therefore alien sinners do not acknowledge (confess) the Son. Only those who are of God confess that Jesus came in the flesh. I John 4:2. Alien sinners are not of God; therefore alien sinners do not confess that Jesus is the Son of God, God dwelleth in him and he in God." I John 4:15. If the above be true, and it also be true that alien sinners confess, would it not follow that alien sinners dwell in God and God in them? That's the most ridiculous conclusion into which the wave of campbellism lands you. The fact that those who confess Christ are children of God is too plain to admit of any tedious or lengthy argument. Their duty, obligation or ability to confess Christ is beyond question confined to those who are the happy recipients of his salvation, so until they find just one text as example where a sinner was ever authorized or commanded to confess Christ in order to affect salvation, their claims for confession crumples and are driven to utter defeat.

We now close this chapter which brings us to a consideration of baptism. This is their all important theme, the climax of their theology, the culminating point in salvation.

Respectfully submitted,
B. B. Walston

THE THREE ARKS

Sacred history records three arks that typically point to the work of Jesus Christ in regard to the election of grace, as no one type em-

braces the fullness of redemptive work. It required several sacrifices under the law dispensation to foreshadow the complete work of Jesus Christ as the one and complete sacrifice for the sins of believers. The first ark mentioned in the Bible is the one erected by Noah at the command and direction of God, and which preserved Noah and his family and the animals contained in it from the wrath and Judgement of God when the mighty flood covered the earth as the fountains of the deep gushed forth and the windows of heaven were opened, foreshadowing the salvation of the church from the judgement and wrath of God that shall be visited upon impenitent sinners. This ark that Noah built was not planned by man and no mention is made of any assistance given by Shem, Ham, or Japheth. The Lord God planned the salvation of His people without the counsel or help of puny man whose breath is in his nostrils. The word Noah means rest, and Jesus is the rest of all those chosen to salvation and cleansed by His atoning blood. The ark was made of gopher wood pitched within and without with pitch. This sentence is of great significance, as the gopher means atonement and pitch also has the same significance. The gopher wood denoted the holy humanity of Christ, as Jesus must come into the world in holy human flesh, as the first man Adam, though a living soul, was made flesh and in that flesh received the law that he transgressed and in his flesh suffered death and banishment from Eden and be-

came subject to the curse and wrath of God. The holy and changeless law of God required obedience in the flesh and death in the flesh as well as the everlasting wrath and curse if atonement for sin was to be accomplished. The law demands holiness of heart, lip, and life, and no man born according to nature can be holy within and holy in his outward life because of the very weakness of the flesh and the frailty of his Adamic nature. But Jesus was holy in thought and deed and so could be a holy sacrifice to God for His people's sins. So the ark was pitched within and without with pitch.

Each board of the ark was sawed through the heart of the timber, and the law of the Lord which is perfect, converting the soul, is written by the finger of God in the hearts of His people. Of Jesus it is written, "Yea, thy law is within my heart." The three floors of the ark beautifully represent the three dispensations of the church of God throughout time: the patriarchial, the legal, and the gospel dispensations. Abraham of the patriarchial day saw by faith the day of Jesus Christ and rejoiced in it when he received Isaac in figure as alive from the dead. Moses of the legal day typified Christ as the one great Mediator of the church in this blessed gospel dispensation. The top floor of the ark had but one window, the only window in the ark, and received its light directly from above, and those in the ark had to look upward to discern the sun, just as in grace the saved sinner must look upward to Christ, the Sun of

Righteousness.

Realizing by revelation that the prophesied flood was impending, the family of Noah went into the ark and the Lord shut them in. They had no desire to escape and could not if they wished. The Lord's people have no desire to leave the ark of their refuge and could not if they were to attempt it.

For a long time the ark floated upon a shoreless sea, the floods descending upon the ark and now upon its occupants. So the full wrath of God fell not upon the chosen vessels of mercy, but upon the ark Christ Jesus. There is no record of any death in the ark nor of any increase in the number of the occupants of the ark, so there is no increase or decrease in the chosen number of God's elect. The animals that came into the ark were neither coaxed nor driven by man, but were drawn by an invisible impulse thus pointing to the unseen work of the Holy Spirit in drawing the children of God to Christ. It must be noted that animals were saved as well as the family of Noah in the same ark. In this there was a purpose to preserve animal life upon the earth, but also to typify the Gentile church not yet in manifest existence. We are mindful of the vision of Peter upon the housetop when he saw a sheet let down from heaven and taken up into heaven three times, containing ceremonially unclean animals of which the Jews under the law were not to eat. When Peter was told to stay and eat, he answered that nothing common or unclean had passed his lips. But God told him that what the

Lord had cleansed he was not to consider common or unclean. Peter then learned that these ceremonially unclean animals represented the Gentile church. In Hosea we find mention of a covenant made with the beasts of the field and with the fowls of heaven and with the creeping things of the ground, which is a figure of the espousal of the Gentile church unto Christ as well as the Jewish church, the two being made one in Christ.

We note with special interest the fourth verse of the eighth chapter of Genesis, which reads as follows: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." This was according to the Jewish reckoning of the civil year. Jesus was crucified upon the fourteenth day of the seventh month, the anniversary of the first passover eaten before the Israelites left Egypt. That passover was always observed upon the fourteenth day of the seventh month, regardless of what day of the week came upon that day. If the fourteenth day came upon some other day than the Jewish seventh day sabbath, that passover day was called an high day, as we read in John's gospel. So it was possible for two sabbaths to occur in one week, if the passover came on some other day than the regular Jewish sabbath. When Christ was crucified, the fourteenth day came on Wednesday, fulfilling the prophecy of Daniel that in the midst of the week the Messiah should be cut off. This was necessary that three

days and three nights might elapse before Jesus arose and appeared to Mary at the tomb in the garden on the first day of the week. By his resurrection from the dead, Jesus manifested the proof of that rest which he gives to his people. So the ark rested the seventeen day of the seventh month, and Jesus rests in the holy precincts of heaven, clothed with eternal glory, and his bride rests in the efficacy of his atoning work and sits with him in heavenly places. It is significant that Ararat means holy ground. The first rainbow significant of the promises of God appeared after the ark rested. So the children of God received the application of the promises of the covenant blessings after Jesus has rested from all his work under the law. The rainbow is seen after the storm has subsided in the natural heaven and is discerned on the dark clouds opposite the sun. So the spiritual rainbow is seen after the felt storm of God's judgement for sin has subsided in the soul of the believer and grace appears in all its beauty in the faithful promises of God recorded in the Bible.

Space does not permit more than a brief mention of the other two arks mentioned in Scripture. An ark of bulrushes had been prepared for Moses in which he was hidden for a time to escape the wiles of the devil, who through Pharaoh sought to exterminate all the male children of Israel to prevent the birth of Jesus, for had this infamous design succeeded, there would have been no Jewish mother in time to rejoice in the advent of the pro-

mised seed which was to bruise the serpent's head. This ark preserved Moses from the assaults of Satan. Jesus preserves his people from the assaults of the devil, and therefore their salvation is secure.

The third and last ark under consideration was known as the ark of the covenant and was made of acacia wood, typical of the incorruptible humanity of the Lord Jesus. This ark was a wooden box overlaid with gold, which signifies the divinity of Christ, who was both God and man.

It was the work of Aholiab and Bezaleel, who received wisdom from God in building it. Aholiab means "in my father's tent" and may refer to the tabernacle of the means" In the shadow of the Almighty," and may denote prophetically that Mary was overshadowed by the Holy Ghost in the miraculous conception of Christ. Both Redeemer and redeemed may have inferential reference in the names of the builders of the ark of the covenant in which were kept the two tables of the law written by the finger of God himself, also the golden pot of manna denoting the hidden and everlasting supply of gospel food for believers, also in this ark was the budding rod of Aaron, so significant of life from the dead. Over this ark and covering it was the Mercy Seat upon which were the cherubim of glory with their faces towards each other and their wings touching, and seeming to look inquiringly down upon the Mercy Seat where the ceremonial blood of atonement was applied once every year by the high priest.

It is said of salvation that the angels desire to look into it. Here on the day of atonement blood stood between the tables of the law and the cloud of the Shekina, or presence of God between and over the cherubim, for it is written: "Blessed are they whose iniquities are forgiven and whose sins are covered." The blood of Jesus saves His people from the transgression of the law which was fulfilled in Jesus Christ. So the three arks mentioned are important in Scripture, saving the believer from the wrath of God to come, from the assaults of Satan, and from the condemnation of the law.

Elder Arnold H. Bellows
West Hurley, N. Y.

**ALL THINGS ARE OPEN
UNTO THE EYES OF HIM**

Elder T. F. Adams,
Willow Springs, N. C.
Dear Brother:

I received your letter sometime ago, was very glad to hear from you. Wife and I are right well for which I hope to be thankful.

I have some thoughts I would like to pass on to you for your consideration.

The all seeing eye of God, He can not be deceived by appearance, "Neither is there any creature that is not manifested in His sight: but all things are naked and open unto the eyes of Him with Whom we have to do." (Heb. 4:13).

No wonder poor weak sinners have to quake and tremble, when there eyes have been open to that wonder-

ful declaration, which is the truth, I am sure David gave this much thought when he said, "O Lord Thou hast searched me, and know me, Thou knowest my downsitting and mine uprising, Thou understandest my thoughts afar off. Thou compasses my path and my lying down and are acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether, Thou has beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me, it is high, I can not attain unto it. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven, Thou art there "If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall Thy hand lead me, if I say, Surely the darkness shall cover me, even the night shall be light about me. Yea the darkness hideth not from Thee: but the night shineth as the day: the darkness and the light are both alike to Thee" (Ps. 139:1-12) He says: "The heart is deceitful above all things, and desperately wicked; Who can know it! I the Lord search the heart (Jer. 17:9, 10)

Brother Adams some how I have always loved David's writing, some how he could always find words to express his feelings, but back to this all seeing eye, that we have under consideration, it is a fearful thing to fall in the hands of God or be made conscious of this all seeing eye.

I can go back to my young boy-

hood days when I would feel that God was looking down on me and it would make me feel sad, because I felt to be a sinner, yet some how I had a hope some time I would learn to be a christian, and find favor with God, but my experience has been such that the only hope I have is that His all-seeing eye has to look at me through His Son Jesus Christ the perfection of sinners, such as I feel myself to be.

Yours in sweet fellowship

J. J. Whitley

Durham, N. C.

FEELS THANKFUL

Dear Brother Denny:

As I find my subscription has expired or near expiration, I would like to express my appreciation for the comfort and joy I have received from the many inspiring messages contained in the dear old Landmark. It has always been a favorite religious paper to me, as my Mother took it all her life, and I feel thankful to you and to all that have been blessed of the Lord that Zion may be comforted and lifted up in this way to rejoice in a lively hope and to be built up in this most holy faith. "Oh! that men would praise the Lord for His goodness, for His wonderful works to the children of men"! When we feel as the sweet singer of Israel felt when he expressed it this way, then our eyes and our thoughts are lifted above the vanities and the fault finding of our brethren, and we are one in fellowship and rejoice in our Maker's love, who has freely given us the natural as well as spiritual gifts to enjoy all our lives here and has

promised to build us a mansion in that world to come. Praise His Holy Name; it is all of Him. In Him is Him that gives us eternal life, and no one can get it by the will of the flesh, and all that know these precious truths must be taught it of God. This is the way the blind are led by a way they know not, lifted out of darkness into His marvelous light.

I enclose \$2.00 for which please extend my subscription for one years. May God bless and give you strength in the New Year and bless you everywhere.

In a precious hope,

Mrs. Russell D. Davis

Axton, Va.

GOOD FOOD FOR HUNGRY SOULS

Dear Brother Denny,

Enclosed please find \$2.00 for the renewal of the Landmark for another year for me, from February 9, 1951 to February 1952. I enjoy reading the Landmark so much I have never let it run over due and I hope I never will, it is laden with such good food for my hungry soul.

Hoping God will bless you all with the good work and me to read the blessed pages as long as I live.

Mrs. C. W. Giles

Danville, Va.

c/o Dewey Ferguson

ENJOYS LANDMARK

Please find enclosed check for one dollar for the Landmark. Wife and I enjoy reading it very much.

Respectfully yours,

(Eld) S. J. Priddy

Princeton, W. Va.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Associate Editor

Eld. T. F. Adams,
Willow Springs, N. C.

VOL. LXXXIV

NO. 11

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

APRIL 15, 1951

MUST BE TAUGHT OF GOD

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

I once heard a very able minister of the gospel say that when he took a text to preach, and seeing the text to be so great or (large) and could view himself so small for such an undertaking, that he likened himself to a little mouse trying to eat a large apple, and each time that he would attempt to bite the apple, it would roll off; but the mouse knew that there was something good on the inside because it would get a little juice on its tooth. Again I heard another precious servant of God make a forceful and impressive expression, he said, when he took his text, concerning the "garden of Eden", "Brethren, I shall not be able to work out this "garden", but I hope, if it can be the will of God, to hoe a little around the edge". This is as much as I can hope for, and I realize that I am dependent upon an independent God to even do this.

Paul began this 6th verse by saying, "Being confident of this very thing." Before anyone can have confidence in God, they must be taught of God, by His Holy Spirit to understand that He made Heaven and earth, and created and formed every living creature that dwells upon the face of the earth, and furthermore He made all things for His own glory, "Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure". Isaiah 46:10. The Apostle Paul, having been so wonderfully taught of God and rooted and grounded in the precious truth of God, which was wrought out by his own personal experience through much fear, trembling, and long suffering, being crucified with Christ, and raised up into newness of life, and enabled by the Spirit of God to live by faith. All of the above experience so established him in the faith of God that he was able to say or write to the Philipian Brethren, "Being confident of this very thing that He hath begun a good work in you, will perform it until the day of Jesus Christ."

The good work which the Apostle has under consideration is not an external work that is performed by the children of God; although they perform many good works outwardly by reason of the fact that God works in them "both to will and to do of His good pleasure," but to my mind he had under consideration the work of God in quickening dead sinners into life, "You hath He quickened, who were dead

in trespasses and sins." Eph. 2:1. And when this quickening begins in the heart or soul of the dead sinner, it is accompanied with fear and is the beginning of wisdom, which is confirmed by the wise man, Solomon, who said, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." Prov. 9:10 David, the father of Solomon, recorded the same words, see Psalms 111:10. Solomon further expresses the effect of the fear of the Lord in the heart of a poor sinner by saying, "The fear of the Lord is to hate evil". Prov. 8:13.

When God puts this fear into the sinner's he hates evil in himself, he flees to the law for refuge and seeks justification by making many vows and promises to God and offers his own work or righteousness with the hope of appeasing the wrath of God. But as God's work continues on, He brings such poor sinners to the knowledge that all of their works of "righteousnesses are as filthy rags"; thus, these sinners stand condemned by the work of God when they see that they are not able to keep a single commandment that is recorded in God's just and Holy Law, and are made to cry out as Judah did when Joseph's silver cup was found in Benjamin's sack, "What shall we say unto my Lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants." Gen. 44:16. And as this work of God is carried on through the administration of His Law, we learn another lesson as we get a glimpse of the truth of what the

Apostle Paul said, "By the deeds of the law shall no flesh be justified". We learn too that "By the law is the knowledge of sin". And as we stand condemned before God and see the justice of His just condemnation in condemning us for our sins, which is the work of God, we are now made willing and ready to make a full and complete acknowledgement for our sins and transgressions like the thief on the cross, who said, "And we indeed justly, for we receive the due reward of our deeds".

Having mentioned a portion of God's work in creation, conviction, and condemnation or imparting life which is the work of the Father both naturally and spiritually, we now pass on to the 2nd part of His work, which was performed by His Son in redeeming His people from under the law. "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4, 5. This work of the Son was to satisfy the demands of the law by fulfilling it to a jot and tittle and making full satisfaction and reconciliation between God, the offended, and man, the offender, and for this reason the Son is called the mediator between God and man. Through His sufferings, death, and resurrection, He brought in everlasting righteousness to the chosen family of God, and having finished the work which His Father gave Him to do, He now gives repentance and forgiveness of sin. For Peter said, "The God of our

Father raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince, and a Saviour, for to give repentance to Israel and forgiveness of sins". Acts 5:30, 31.

Through this good work which has been performed by the Son, the chosen of God are granted a pardon for all their sins and transgressions, then they are given a peace, which He leaves with them. As it is recorded, "Peace I leave with you, my peace I give unto you." Jno. 14:27. Inasmuch as this peace is now given to the children of God, they are now made to believe in God, which is the work of God, for Jesus said, "This is the work of God that ye believe on Him whom He hath sent". Jno. 6:29. Before the crucifixion of Jesus, He continues the good work by further instructing his disciples and foretelling them of His death and resurrection, which filled their hearts with sorrow. Jesus said, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy". Jno. 16:20. He also foretells them of the comforter, which the Father would send after His crucifixion and ascension, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you". Jno. 14:26.

After the death and burial of Jesus, we now begin to see the fulfilling of His word to them. He arose

from the grave, and His disciples were unable to find His body; they were indeed sorrowful; their hopes were blighted, as will be seen by the two that went to a village called Emmous, and as they talked together of all these things which had happened, Jesus drew near and went with them, "But their eyes were holden that they should not know Him". Luke 24:16, and among the many things which they said unto Him, "But we trusted that it had been He, which should have redeemed Israel". Indeed the hearts of His disciples were made sorrowful. But Jesus had said to them that your sorrow shall be turned into joy, which was fulfilled when He made Himself known to them after His resurrection. After remaining with them for forty days, He now ascends to the Father, and fulfills His promise to them by sending the Holy Spirit or Comforter, which was fulfilled on the day of Pentecost.

Before proceeding any farther upon this "good work", let's reflect and review some of this good work. First, God, the Father, quickens the dead sinners, convicts and condemns them through the administration of His law, and causes them to realize they are without hope in the world; then the work of the Son is made manifested by redeeming them from under the law and giving repentance and forgiveness of sins. The Comforter now comes which is the Holy Ghost and is the revealer of God's word. Now the "sealing" work is to be done by the Holy Spirit. Paul said, "In whom ye also trusted,

after ye heard the word of truth, the gospel of your salvation: In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory". Eph. 1:13, 14.

The sealing work is indeed a wonderful work; it enables the children of God to take hold of the promises and live by faith rather than feelings (or touches) which they previously had. Many years ago I heard our aged pastor (now deceased) say, "When I was much younger, I lived on frames and feelings, but now I am living upon the promises". At that time I could not witness with him, for I was living upon the "frames and feelings". It may be that many of you have wondered many times why it is that you do not have those sweet "touches" from the Master like you once had. The reason is this; Jesus has risen from the tomb and ascended to the Father. His disciples often had the pleasure of touching Him before His crucifixion, but after He arose from the tomb, He said to Mary, "Touch me not, for I am not yet ascended to my Father". Jno. 20:17.

"Being confident of this very thing, that He which hath begun a good work in you, will perform it unto the day of Jesus Christ". As a continuation of our thoughts upon the sealing work by the Holy Spirit of promise.

Paul said that "After ye believed, ye were sealed with the Holy Spirit of promise". Eph. 1:13. The Apostle

does not leave anything to be guessed at, but tells us that, "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance". The word "earnest" as defined, means "an earnest", gives assurance or establishes a strong probability of something more to come, usually of the same kind; a pledge. For example, suppose you promise to give a friend one hundred dollars at some stipulated time in the future, and you give him one dollar now as a pledge that he will get the ninety nine at a certain time, this one dollar would be the "earnest" of the pledge.

Having read in Gill's commentaries, the sealing work by the Holy Spirit of promise, which is so well expressed, I am here quoting a part of his explanation upon this wonderful work which is performed by the Holy Spirit.

"Ye were sealed by the Holy Spirit of promise". "This cannot have respect to the Father's sealing his people in election, with the seal of his foreknowledge, 2 Tim. ii. 19; for that is before faith, and is within himself, and not on them, and is distinct from the Spirit's work; and for the same reasons it cannot design the Son's affection to them, setting them as a seal on his arm and heart, Cant. viii. 6; or his asserting his property in them, and the security and protection of them, Cant. iv. 12, Rev. vii. 3; nor the Spirit's finishing and completing his own work of grace upon the soul, in which sense the word is used, Rom. xv. 28; for this as yet was not done upon these believing Ep-

hesians; nor the confirming the Gospel, and the saints in it, by the extraordinary effusion of the Spirit on the day of Pentecost, or by his extraordinary works which attended the ministry of the word to the establishing of it, and the faith of men in it; since these were not common to believers, nor did they continue; whereas the believing Ephesians, in common, were sealed; and the Spirit of God continues still as a Sealer of his people, and as an earnest and pledge of their inheritance until the day of redemption; but it is to be understood of the confirming, certifying, and assuring the saints, as to their interest in the favour of God, and in the blessings of grace, of every kind, and their right and title to the Heavenly glory; see the note on 2 Cor. 1:22; and the seal of these things are not circumcision nor baptism nor the Lord's supper, nor even the graces of the Spirit; but the Spirit himself, who witnesses to the spirits of believers the truth of these things, and that as a 'Spirit of promise'; so called, both because He is the Spirit promised, as the Syriac and Ethiopic versions render it, whom the Father and Christ had promised, and who was sent by them; and because He usually seals, or certifies believers of the truth of the above things, by opening and applying a word of promise to them: and which He does also, as the 'Holy Spirit'; for this sealing work of His leaves a greater impress of holiness upon the soul, and engages more to acts of holiness; wherefore the doctrine of assurance is no li-

centious doctrine; no persons are so holy as those who are truly possessed of that grace; and as for such who pretend unto it, and live in sin, it is a certain thing that they in reality know nothing of it."

Ver. 14 "Which is the earnest of our inheritance, etc. "The incorruptible and never-fading one in Heaven, or the Heavenly kingdom; this is the Father's gift, His bequest, and belongs only to children; it comes to them through the death of the Testator, Christ, and is forever; and of this the Spirit of God is the pledge and earnest; an earnest, is what confirms an agreement, and assures the right to the thing agreed to, and is a part of it, and lesser than it, and is never returned, so the Spirit of God certifies the right to the Heavenly inheritance, as well as gives a meetness for it; he is the first-fruits of eternal glory and happiness, and of the same kind with it; and as he is enjoyed in measure by the saints now, is lesser than the communion which they shall have with him, and with the Father, and the Son, hereafter, for the best things are reserved till last; and being once given into the heart as an earnest, he always continues, he never removes more, or is ever taken away until the redemption of the purchased possession', or 'of the peculiar people'; see I Pet. ii. 9; for this is not to be understood of heaven, which is never said to be purchased, nor can it with any propriety be said to be redeemed; but of saints, of the church of God, who are bought with a price, and are purchased with his blood; and who, as they were pur-

chased, so will be redeemed again in the resurrection-morn, which is called the day of redemption, ch. iv. 30; see Luke xxi. 28, and which will be a redemption of them from the weakness, corruption, and mortality of the body; from their present state of absence and pilgrimage; from the body of sin and death; from all sorrows and affliction, both inward and outward; from the reproaches and persecutions of men; from a tempting devil, and an unbelieving heart; from all doubts and fears; and from death and the grave; and so the Syriac version very justly renders it, 'until the redemption of them that are saved'. Now till such time the Spirit of God abides as an earnest, even until the whole felicity is enjoyed both in soul and in body; and this shows the perpetuity of the Spirit's inhabitation and grace, the final perseverance of the saints, and the security of the inheritance to them. 'Unto the praise of His glory'; as to the glory of the Father, by whom the saints are chosen and predestinated, ver. 6; and to the glory of the Son, by whom they are redeemed, in whom they obtain the inheritance, and in whom they trust, ver. 12: so to the glory of the Holy Spirit, by whom they are sealed, and who is their earnest; for he must have his share of glory in the salvation of the elect as well as the other two Persons."

Having briefly touched upon this good work of God, the Father, in quickening dead sinners into life, convicting and condemning, the Son redeemed, and the Holy Ghost revealing, and then the work of the

Spirit in sealing the children of God by the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, we will now pass on to the changing of these vile bodies. Paul said, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned, like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself". Phil. 3:20, 21. It will be observed that the Apostle did not say that these bodies would be exchanged, but "changed" that it may be fashioned like unto His glorious body, which will be the crowning work of this work, which the Apostle said, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Then it remains to be seen, according to the teaching of the Holy Scriptures that this vile body which will be changed and fashioned like unto His glorious body will be adopted into the Heavenly kingdom. This is what we are waiting for. Paul said, "Waiting for the adoption, to wit, the redemption of our body". Rom. 8:23. Paul said, "And the very God of peace, sanctify you wholly: and I pray God, your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". Thess. 5:23.

Humbly submitted,
T. F. Adams

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

MAY 1, 1951

NO. 12

PSALM 98

O sing unto the LORD a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory.

The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the LORD, all the earth; make a loud noise, and rejoice and sing praise.

Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

With trumpets, and sound of cornet, make a joyful noise before the LORD the King.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Let the floods clap their hands: let the hills be joyful together.

Before the LORD: for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

EDITOR

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

SONG OF A WANDERER

1. Great shall be the song of Israel
When on Heaven's golden shore.
They shall bid farewell forever,
To sin and sorrow, forevermore.
2. While on earth, I'm but a wanderer,
A pilgrim stranger far from Home.
And my heart is yearning after.
My dear Lord, to be with Him.
3. Where my feet are often standing.
Other feet have also stood;
But now those feet to dust are molding,
And their spirits gone to God.
4. Knowing then my time is coming,
That I, too, shall go away,
And I hope I'm traveling upward,
To the realms of endless day.
5. I desire to praise my Saviour,
All the way, as I go on,
That He'll keep me from harm and danger,
That, at the end, He'll take me Home.
6. Many are the tribulations,
Through which pilgrims have to pass,
But at the end, may He receive us,
May we rest in Him at last.
7. "Be my strength, O God, my Saviour!"
How often is my piteous cry,
I find I have to say with Peter,
Save me, Lord, or I shall die."
8. While on the shores of Time I'm standing,
Filled with sorrows, doubts and fears,
The hope to one day be with Jesus,
Grows more precious through the years.
9. I love His children, beyond expression,
After them, my heart doth sigh,
I hope to live with them forever,
In that land beyond the sky.
10. When our earthly journey is over,
And death shall set us free from care,
And Jesus comes, His jewels to gather,
May I also be with them there.
11. In that resurrection morning,
All our sorrows shall then be past,
Then our hearts that oft have quivered
With pain, be at peace at last.
12. We shall gaze upon our Jesus,
As the endless ages roll,
Then we'll have that peace He promised,

In full, and joy shall fill our soul.

13. So, matters not how great the sorrows,
Tribulations, sighs, heartaches,
nor tears,
While on earth we now do wander,
I hope He'll wipe away our tears.

14. That day, when all the hosts of Israel,
Upon that Heavenly shore they'll sing,
Glory, honour, majesty, might,
and dominion,
Forever and ever, to our King.

15. May I also be found among them,
That I, in Heaven, may fill my place,
Then I'll sing and sing forever,
"This is all by thy free grace!"
Amen.

Farewell in ties of Christian love,

Layton Wingfield
Cascade, Virginia

PRAYERS FOR ELDER ADAMS

To the beloved readers of Zion's Landmark:

Within the past year the staff of the Landmark has suffered the loss of three highly honored and faithful servants in the ministry, Elders Cowan, Gilbert, and very recently, Elder O. J. Denny. Numerous letters have been passed upon for publication by the Editor, Elder O. J. Denny, and his associates, Elders M. L. Gilbert and B. S. Cowan who have been a great source of comfort to those of like precious faith.

The Landmark was established in

the year of 1867 by the late Elder Bodenheimer as editor followed by other gifted ministers consisting of Elder P. D. Gold and Elder O. J. Denny.

The editorials of Elder Denny were always sound in the doctrine of God our Saviour. Truly these Elders were true teachers of our Lord. They now have passed from the wilderness to the fruitful field, from the land of pollution and death, to that of holiness and eternal life. Our prayer is that the Lord will grant strength and wisdom to the sole surviving associate editor, Elder T. F. Adams and enable him to carry on efficiently the responsibilities of the dear paper and may the Good Lord grant that he soon will be blessed with other able associates to assist him.

Humbly submitted,
R. B. Denson
Rocky Mount, N. C.

THE PASSING OF THREE LANDMARK EDITORS

The passing from time to the eternal state of the blest on March 17, 1951 of Elder O. J. Denny, Editor of Zions Landmark, marks the departure of the third member of the Editorial Staff within the past year. Elder B. S. Cowan passed away March 8, followed by Elder M. L. Gilbert on January 15, 1951, both of whom served as Associate Editors for many years.

No language could better extol the virtues of these servants of God than that of the holy scriptures which they taught to the comfort and enlightenment of the church of Jesus Christ. "For I determined to

know nothing among you save Jesus Christ and Him crucified." 1 Cor. 2:2. "I am the way, the truth and the life." St. John 14:6. The deep and comforting philosophies of the Word of Truth which they taught in word and in deed is profoundly acknowledged by all who knew them. Their sermons were a herald of truth to the glory of the Father and to the edifying of the Church.

The talents of these men in the Lords vineyard was, by grace, sanctified to the use of the sanctuary. And though their voices are now silenced; their pens are laid aside, their names are embalmed in the memory of the righteous, and as long as their writings endure they will be as a lamp to the weary travelers of Zion. Psalms 119:105.

The dignified manner, together with the meek and humble spirit they exhibited endeared them to the favored throng who were so highly favored to know them. Their preaching to the poor in spirit had the effect of assuaging the thirst of the soul. Simple, but impressive language distinguished them as captivating speakers. Their rare gifts as expositors of the scriptures qualified them for the sacred but weighty assignment they were chosen for; and while the corroding effect of time will blur the inscription on wood and stone, yet their names will live on as a sacred shrine in the hearts of those who were comforted by their labors. Their afflictions which were severe and of long duration were born with noble and sublime patience. Each of these blessed saints fell peacefully asleep in the Lord to await the

morning of the resurrection when the dead in Christ shall rise first. 1-Thes. 4:16. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them." Rev. 14:12. We, therefore, bow our heads in humble submission to Him who weilds the scepter of eternal and supreme wisdom and power, and acknowledge that we are as clay in His Almighty Hands. To the memory of these servants in whom His loving kindness and tender mercies were so lovingly and tenderly expressed, do we dedicate these few words, viz: Elders O. J. Denny, B. S. Cowan and M. L. Gilbert.

W. E. Turner
Wilson, N. C.

THE PASSING OF OUR ELDERS

Elder T. F. Adams
Willow Springs, N. C.

We read with deep concern the passing of another one of our ablest Elders and editors. It seems that they have been going very fast of late. Only since January of this year, we have read accounts of the deaths of Elders Gilbert, Dodson and Lytle Burns who along with Elder Denny were among the very ablest Elders, editors, and writers of our day. Only last year Elder Cowin passed on and he was equal to the best. Too, no more severe and heartfelt losses have occurred among our people in the last decade than those of Elders Lefferts, Kerr, Topping and Vaughn.

Elder Denny preached and wrote ably for our people and for the cause and the hope of which we all have stood for, and the same when I came to the church 38 years ago.

Only a few years ago Elder Denny was in our home, and he was paying tribute to some of our Elders whom he esteemed and counted faithful, quoted in which he said, "He was willing to spend and to be spent in and for the cause of his Master." Elder Denny bore every mark of a true and tried Christian, and he was faithful unto the end.

I had the privilege of visiting in his good home only once, and from the moment we arrived, he proceeded to speak of the blessed and better things, the cause and love of his brethren, and of his Christ. He was also faithful in his good home and to his business affairs which is in line and in keeping with the teaching of the good man of Galilee.

When we recall that even in the last year or so, a dozen or more of our Elders have passed on and our ranks are thinning fast. This really causes us deep concern. Such has been the feeling of our people all along the way. Even in the time of Elijah, the prophet, he felt to be alone when 400 false prophets were seeking his life, and the Saviour in one of his parables, mentions the fact that the harvest is great, and the labors are few. Huntington said, "even the best of man have to die," but there is hope beyond the grave, and "there remains a rest to the people of God." "Blessed are the dead which die in

the Lord from hence forth: Yea, saith the spirit that they may rest from their labours; and their works do follow them." "The sufferings of this present time are not worthy to be compared with the glory to be revealed." "Precious in the sight of the Lord is the death of his saints."

Yours in hope of His Mercy and Grace,
J. E. Mewborn
Snow Hill, N. C.

A TRIBUTE TO ELDER DENNY

To the Readers of
Zion's Landmark:

On March 17, 1951, we were saddened to learn of the death of our beloved brother, Elder O. J. Denny, Editor of Zion's Landmark.

Elder Denny's service and labors among the Primitive Baptist of this section was one of love and service to his people for nearly fifty years as a minister. We know of no one who was more faithful and loyal to his church and the requests of the public far and near than Elder Denny.

Elder Denny served in the Upper Country Line Association continuously for the past thirty-five to forty years—preaching at Reidsville, N. C. just two months prior to his death. His preaching was sound, wholesome and well-received throughout his ministry. Ascribing all honor, praise and glory to God, the giver of every good and perfect gift.

We shall miss his wise counsel, given not only in his preaching but in the editorials of Zion's Landmark. Many of his editorials will be

preserved and read by generations yet unborn with much comfort and delight.

May the Lord give us all to understand that we have no abiding place here but we seek one which is to come. May the dear companion and family of this beloved brother find grace and mercy in this sad hour for their sorrow and bereavement.

W. C. King
Greensboro, N. C.

LETTER ON THE DEATH OF ELDER O. J. DENNY

Elder T. F. Adams and Readers
of Zion's Landmark,

It is in much sorrow that we have learned of the passing of Elder O. J. Denny, while we bow in humble submission to God's will and feel surely our loss is his gain.

Let us reflect over the past, the few years that we have been privileged to know him, as a brother in the Church as pastor of the Churches he so faithfully served, and as Editor of Zion's Landmark.

While we will miss his presence, his pastoral care, and his editorials, yet in sweetness we will remember the humble expression he always carried in his countenance the loving and tender expressions he always used both in his sermons.

His editorials always conveyed wisdom, love, and patience in thought and at all times the praise that he had given his subjects much to God through our Lord Jesus Christ.

May we all cherish his memory and pray God's richest blessings

upon his companion and children.

Elder E. C. Jones

IN MEMORY OF ELDER O. J. DENNY

I have the mind to write a few lines in memory of Elder O. J. Denny, a man that was very near and dear to me. I first met him a good many years ago when he lived in Greensboro. I had the pleasure of hearing him preach then and many times since. In his younger days, he visited our church at Roxboro and baptized several of our members. I have always enjoyed his preaching. He was wonderfully blessed with a kind, humble, and Christ-like spirit. He was at times very emotional when he was speaking. He seemed to be blessed to enjoy what he said, which I think is wonderful. I admired him in many ways and especially as he was blessed to have a peace loving mind. He loved peace, and I think he truly manifested it in his daily walk and in his writing. He was editor of "Zion's Landmark" for a good many years and was blessed with an understanding of the Scriptures and to do some comforting writing in its editorial columns.

In the passing of Elder Denny, as well as Elder Cowen and Elder Gilbert, associate editors, I feel that we all will miss them so much. Our old fathers in Israel, as we felt them to be, are being rapidly taken away from us, and we feel our loss so keenly.

We hope that we are trusting in the God that has all power in Heaven and on earth. He kills and makes alive; speaks, and it is done;

commands, and it stands fast and doeth His will, and we are made at times to stand still and to realize that we have a wonderful and merciful Heavenly Father, one who knows all about us and remembers that we are dust. He saw the end from the beginning, saying "My counsel shall stand, and I will do all my pleasure."

We wish to say to Sister Denny and the family, Brother Denny suffered so much we would not wish him back, for we have a sweet hope that he is out of his suffering and is resting in the Paradise of God's love, where sickness, sorrow, pain, and death will be felt or feared no more and to sing His praises forever and ever.

F. D. Long,
Roxboro, N. C.

COMMUNION WITH GOD

COMMUNION presupposes union. By nature we are strangers, reconciled, brought nigh, and become His children, by faith in Christ Jesus. We can have no true knowledge of God, desire towards Him, access unto Him, or gracious communications from Him, but in and through the Son of His love. He is the medium of this inestimable privilege, for He is the way, the only way, of intercourse between heaven and earth; the sinner's way to God, and God's way of mercy to the sinner. If any pretend to know God, yea, enemies to God; but we are and to have communion with Him, otherwise than by the knowledge of Jesus Christ, whom He hath sent, and by faith in His Name, it is a

proof that they neither know God nor themselves. God, if considered abstracted from the revelation of Himself in the Person of Jesus, is a consuming fire; and if He should look upon us without respect to His covenant of mercy established in the Mediator, we could expect nothing from Him but indignation and wrath. But when His Holy Spirit enables us to receive the record which He has given of His Son we are delivered and secured from condemnation; we are accepted in the Beloved; we are united to Him in whom all the fullness of the Godhead substantially dwells, and all the riches of divine wisdom, power, and love are treasured up. Thus in Him as the temple wherein the glory of God is manifested, and by Him as the representative and high priest of His people, and through Him as the living head of His mystical body the church, believers maintain communion with God. They have meat to eat which the world knows not of, honour which cometh of God only, by which a stranger intermeddleth not with. They are for the most part poor and afflicted, frequently scorned and reproached, accounted hypocrites or visionaries, knaves or fools; but this one thing makes amends for all: They have fellowship with the Father, and with His son, Jesus Christ.

I would observe further, that as the incarnation of the Mighty One, on whom our help is laid, was necessary, that a perfect obedience to the law, and a complete and proper atonement for sin, might be accomplished in the human nature that

had sinned and fallen short of the glory of God; so, in another view, it affords us unspeakable advantage for our comfortable and intimate communion with God by Him. The adorable and awful perfections of Deity are softened, if I may so speak, and rendered more familiar and engaging to our apprehensions, when we consider them as resident in Him, who is very bone of our bone, and flesh of our flesh; and who, having by Himself purged our sins, is now seated on the right hand of the Majesty on high, and reigns in the nature of man over all, God blessed for ever. Thus He knows our frame, by becoming Man like ourselves, is the supreme and ultimate object of that philanthropy, that human affection, which He originally implanted in us. He has made us susceptible of the endearments of friendship and relative life; and He admits us to communion with Himself under the most engaging characters and relations, as our Friend, our Brother, and our Husband.

They who, by that faith which is of the operation of God, are thus united to Him in Christ, are brought thereby into a state of real communion with Him. The degree of its exercise and sensible perception on our parts is various in different persons, and in the same person at different times; for it depends upon the communications we receive from the Lord, the Spirit, who distributes to every man severally according to His will, adjusting His dispensations with a wise and merciful respect to our present state of discipline. If we were wholly freed

from the effects of a depraved nature, the snares of an evil world, and the subtle temptations of Satan, our actual communion with God would be always lively, sensible, and fervent. It will be thus in Heaven. There its exercise will be without obstruction, abatement, or interruption. But so long as we are liable to security, spiritual pride, indolence, and undue attachment to worldly things, and irregular disordered passions, the Lord is pleased to afford, increase, suspend, or renew the sensible impressions of His love and grace, in such seasons and measures as He sees most suitable to prevent or control these evils, or to humble us for them. We grieve His Spirit, and He withdraws; but by His secret power over our hearts, He makes us sensible of our folly and loss, teaches us to mourn after Him, and to entreat His return. These desires which are the effects of His own grace, He answers in His own time, and shines forth upon the soul with healing in His beams. But such is our weakness, and so unapt are we to retain even those lessons which we have learned by painful experience, that we are prone to repeat our former miscarriages, and to render a repetition of the same changes necessary. From hence it is, that what we call our frames are so very variable, and that our comfortable sense of divine communion is rather transiet than abiding. But the communion itself, upon which the life and safety of our souls depend, is never totally obstructed; nor can it be, unless God should be unmindful of His

covenant, and forsake the work of His own hands. And when it is not perceptible to sense, it may ordinarily be made evident to faith, by duly comparing what we read in the Scripture with what passes in our hearts. I say ordinarily, because there may be some excepted cases. If a believer is unhappily brought under the power of some known sin, or has grievously and notoriously declined from his profession, it is possible that the Lord may hide Himself behind so dark a cloud, and leave him for a while to such hardness of heart, that he shall seem to himself to be utterly destitute and forsaken. And the like apprehensions may be formed under some of Satan's violent temptations, when he is permitted to come in as a flood, and to overpower the apparent exercise of every grace by a torrent of blasphemous and evil imaginations. Yet the Lord is still present with His people in the darkest hours, or the unavoidable event of such cases would be apostacy or despair (Ps. li. 11)

The communion we speak of comprises a mutual intercourse and communication in love, in counsels, and in interests.

In love. The lord, by His Spirit, manifests and confirms His love to His people. For this purpose He meets them at His throne of grace, and in His ordinances. There He makes Himself known unto them, as He does not unto the world; causes His goodness to pass before them; opens, applies, and seals to them His exceeding great and precious promises; and gives them the

Spirit of adoption, whereby, unworthy as they are, they are enabled to cry: "Abba, Father," He causes them to understand that great love wherewith He has loved them, in redeeming them by price and by power, washing them from their sins in the blood of the Lamb, recovering them from the dominion of Satan, and preparing for them an everlasting kingdom where they shall see His face and rejoice in His glory. The knowledge of this His love to them produces a return of love from them to Him. They adore Him and admire Him; they make an unreserved surrender of their hearts to Him. They view Him and delight in Him as their God, their Saviour, and their Portion. They account His favour better than life. He is the Sun of their souls. If He is pleased to shine upon them, all is well, and they are not greatly careful about other things; but if He hides His face, the smiles of the whole creation can afford them no solid comfort. They esteem one day or hour spent in the delightful contemplation of His glorious excellencies, and in the expression of their desires towards Him, better than a thousand; and when their love is most fervent, they are ashamed that it is so faint, and chide and bemoan themselves that they can love Him no more. This often makes them long to depart, willing to leave their dearest earthly comforts, that they may see Him as He is, without a veil or cloud; for they know that then, and not till then, they shall love Him as they ought.

In counsels. The secret of the

Lord is with them that fear Him. He deals familiarly with them. He calls them not servants only, but friends; and He treats them as friends. He affords them more than promises; for He opens to them the plan of His great designs from everlasting to everlasting; shows them the strong foundations and inviolable securities of His favour towards them, the height, the depth, and length, and breath of His love, which passeth knowledge, and the unsearchable riches of His grace. He instructs them in the mysterious conduct of His providence, the reasons and ends of all His dispensations in which they are concerned, and solves a thousand hard questions to their satisfaction, which are inexplicable to the natural wisdom of man. He teaches them likewise the beauty of His precepts, the path of their duty, and the nature of their warfare. He acquaints them with the plots of their enemies, the snares and dangers they are exposed to, and the best methods of avoiding them. And He permits and enables them to acquaint Him with all their cares, fears, wants, and troubles, with more freedom than they can unbosom themselves to their nearest earthly friends. His ear is always open to them; He is never weary of hearing their complaints and answering their petitions. The men of the world would account it a high honour and privilege to have an unrestrained liberty of access to an earthly king; but what words can express the privilege and honour of believers, who have audience of the King of kings whose com-

passion, mercy, and power are, like His majesty, infinite. The world wonders at their indifference to the vain pursuits and amusements by which others are engrossed; that they are so patient in trouble, so inflexible in their conduct, so well satisfied with that state of poverty and obscurity which the Lord, for the most part, allots them; but the wonder would cease, if what passes in secret were publicly known. They have obtained the pearl of great price; they have communion with God; they derive their wisdom, strength, and comfort from on high, and cast all their cares upon Him who, they assuredly know, vouchsafes to take care of them. This reminds me of another branch of their communion, namely: —

In interests. The Lord claims them for His portion, He accounts them His jewels; and their happiness in time and eternity is the great end which, next to His own glory and inseparably connected with it, He has immediately and invariably in view. In this point, all His dispensations of grace and providence shall finally terminate. He Himself is their Guide and their Guard: He keeps them as the apple of His eye; the hairs of their head are numbered, and not an event in their lives takes place but in an appointed subserviency to their final good. And as He is pleased to espouse their interest, they, through grace, are devoted to His. They are no longer their own, they would not be their own; it is their desire, their joy, their glory, to live to Him who died for them. He has won their

hearts by His love, and made them a willing people in the day of His power. The glory of His Name, the success of His cause, the prosperity of His people, the accomplishment of His will — these are the great and leading objects which are engraven upon their hearts, and to which all their prayers, desires, and endeavours are directed. They would count nothing dear, not even their lives, if set in competition with these. In the midst of their afflictions, if the Lord is glorified, if sinners are converted, if the Church flourishes, they can rejoice. But when iniquity abounds, when love waxes cold, when professors depart from the doctrines of truth, and the power of godliness, then they are grieved and pained to the heart; then they are touched in what they account their nearest, because it is their Lord's.

This is the spirit of a true Christian. May the Lord increase it in us, and in all who love His Name.

John Newton

COMMENTS ON THE 90TH PSALM

On the front of January 1st issue of Zion's Landmark for 1951, this Psalm was printed in full, and as I read it, I felt impressed to write some comments on it with the Lord's help; for unless He directs our pen, puts it in our minds, we can not do anything.

For many years this Psalm has been a wonderful comfort to me in trouble when cast down with the burden and cares of this earthly life which have been many and are now. I feel that if God is for

me, no one can be against me. He is a present help in time of trouble.

What a comfort to hear the blessed promise, "Lord, thou hast been our dwelling place in all generations before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou are God." He knew His people were mindful of them, had them embraced in His covenant. He knew who they were when He would bring them out of darkness into the marvelous light of the truth, for He was from everlasting to everlasting, and by Him all things were formed and planned before the foundation of the world, not anything can stay His hand.

He suffers wars and pestilences to come and when nations rise against each other as ours and others are now and when men are turned to destruction, how wonderful to know it is all in His hands. He can say, "Peace be still" and cause peace to come. Where all is confusion, blood shed, and strife, it is good to know it is all in the hands of One, who has all the power, both in Heaven and earth.

A thousand years in His sight is but as yesterday when it passeth as a watch in the night. Thou carriest them away as a flood. They are like grass which groweth up; in the evening it is cut down and withereth, so is the span of man's short life, just a span of vapor has no power within themselves. When God calls, they must go.

To my understanding when the Lord's people are shown their lost

condition, they are consumed by His anger, troubled by His wrath, feel they have sinned away their day of grace for all their secret sins are set before them by a righteous God, feel all their days are passed away in His wrath. They begin to fear the Lord, know the power of His wrath, and to teach them to number their days, apply their hearts to wisdom, and say, "Return O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

To my understanding the above is the prayer of every regenerated soul, who has felt the wrath of God, shown their sins brought before them by a God of wrath, have been forgiven their sins, been taught the fear of God, want to keep His commandments, do not desire the old life of sin, things they once loved, they now hate, and things they once hated, they now love, the fear of God is shed abroad in their hearts. They are crucified daily, for they sin in this earthly tabernacle (the body) made to cry for forgiveness daily, are afraid of being weighed in the balance and found wanting made to enter in their closet (the

heart) and ask forgiveness for sins committed in the flesh.

The span of man's earthly life is "three-score years and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away," and are gone. Man's natural life is as a spark that flieth up which is soon gone. Yes, fly from the troubles and sorrows of this world and earthly life, and I hope when my earthly life is ended and I leave this earthly tabernacle that I will be with the Lord and His redeemed where sorrows never come, and all is peace and love.

So let us all put our trust in a God, who holds the destiny of all things in His hand, far above the atom and H-bombs man has made to destroy one another.

O God, who speaks and none can hinder; far from everlasting to everlasting Thou are God, "Alpha and Omega, the beginning and the end, sayeth the Lord."

Submitted in love,
(Mrs.) Della Reece
Rt. 2, Rodgers Place
Portsmouth, Virginia

**TO THE BRETHREN AND
SISTERS AT BEULAH CHURCH,
JOHNSTON CO., N. C.**

Dearly beloved of the Lord:

The Lord being my helper, I will try in my feeble way to express to you our appreciation for the donation you sent to us. We had not expected anything like this. So you see it came as a surprise. When Elder Turner came to the hospital to see me and gave me your dona-

tion, I just could not help giving vent to my feelings; to think I was remembered by such good people as you are. I know the Lord has blessed many of you, I will say, with the riches of this world, or with a reasonable portion of it. On the other hand with us it has been a nip and touch proposition, but in poverty we are made to feel and realize there is a blessing. The Lord our God is a wonderful God. I hope I can rightly claim Him as my God and Father, and His Son as my Lord and Saviour and Redeemer. But we are so little and so poor. I wonder can I deem myself a child; if I am one, surely the least of all.

We send our love and fellowship with our best regards to you, the Church at Beulah. We do humbly pray that God's mercies and richest blessings may rest and abide with and upon each of you, also upon the household of faith everywhere. Though we feel to be the poorest of the poor, we have a rich Almighty Friend, who loves us unto the end of life and into a never ending eternity, a place of eternal rest, peace, and happiness, where there will be no sickness nor sorrow, pain nor death, but we hope when assembled there, we will join in endless praise to His great and matchless name.

May God bless you, lead you and guide you in all things. If He does, you will never go wrong. May He keep you in peace, peace that the world knows not of. I will close by

saying thank God for putting it in your hearts to remember a sinner like me. Thank you for helping one in need. You have been a friend in need and a friend indeed. Remember us when at a throne of grace.

From a sister I hope in
hope of eternal life,
Mrs. W. B. Barnes

A LETTER FROM A "SOLDIER BOY".

I have been receiving the Landmark that my brother, Roscoe Ballance, subscribed to for me, after I left for the navy. I can not explain in words just how much I enjoy reading it. There are not any Primitive Baptist Churches out here that I have been able to find up to now. My soul often hungers for that spiritual food that I used to get while going to Church with my mother and daddy. The Landmark acts as a wonderful substitute. There are many things that I read that I can not understand because the Lord has not revealed it to me, but those things I can understand, how sweet they are to me, a sinner.

My address has been changed, as you will note below. I would like, if not too much trouble, to have the Landmark directed accordingly.

Many thanks.

Harry B. Ballance, Jr. F.A.
327-27-86

Sub. Groupe One A. P. L. 49
U. S. N. S. Tongue Point
Astoria, Oregon

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

VOL. LXXXIV NO. 12

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAY 1, 1951

FOR WHEN I AM WEAK THEN AM I STRONG

"For when I am weak, then am I strong". This is a part of the 10th verse, 12th chapter of 2 Cor. To the carnal mind or natural man, this would be a foolish expression, a man is strong when he is weak. But we are told, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned". I Cor. 2:14. But when a person has been truly taught of God and led through some of the trials and tribulations that the Apostle Paul was made to pass through and then be favored with the Spirit and power of God in giving him grace to overcome his enemies that are without and those that are within, and I might say mostly those that are within, and the buffeting of Satan, then it is easy to understand what the Apostle was talking about when he said, "For when I am weak, then am I strong."

This weakness is not brought about by reason of some natural af-

fliction or fleshly wound, but it is an inward work of God in taking the sinner out of his nest of carnal security and stripping him of all his self works and self righteousness; by cutting off all of his former supplies, and making him conscious of the fact that he has to look to another source for weapons and supplies. In quoting the Saviour's words, He says, "But when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:22.

When one nation rises up against another nation in fierce combat with natural weapons, such as guns, swords, and cannons, and when the one nation has gained the victory over the other nation, they take from them their armor and cut off their supplies, which leaves them in a helpless and defenseless condition, so that they are forced to give up and make a complete surrender to their victors. Inasmuch as this is a natural illustration, it will at least in a faint way, portray how it is when the God of Heaven sets up his kingdom in the heart of a sinner, He takes his (the sinner's) righteousnesses from him, which leaves him in a weak and helpless condition. The question may be asked, "How is it that the Apostle is strong when he is weak"? Isaiah 49:5 says, "My God shall be my strength," and in Exodus 15:2, we read, "The Lord is my strength and song, and He is become my salvation". He is now clothed with the righteousness of the Lord Christ

of whom he said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption". I Cor. 1:30. I have mentioned some of the dealings of the Lord in bringing a sinner to the knowledge of his weakness, but the Apostle is speaking more directly of his daily experience after his conversion, which followed through his daily life. He particularly makes mention of being exalted above measure through the abundance of revelations, which has a tendency to exalt one, unless it is counterbalanced by a thorn in the flesh, which he calls "The messenger of Satan". "And lest I should be exalted above measure through the abundance of revelation, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." 2 Cor. 12:7, .

The Lord has everything that is necessary to humble the pride of his chosen vessels and that which serves to keep them humble and at the feet of each other, which enables them to esteem others better than themselves; although, the manner and way in which our pride is cut down is not pleasing to the flesh; it is grievous instead, but afterwards we are enabled to see that this works for our good, or as the Apostle says, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness un-

to them which are exercised thereby". Heb. 12:11. It is even true in a literal way. How thankful you feel when you reflect over your past life, or even when you were a child, and your parents, used the rod of correction in an effort to bring you up in the way they would have you go, while others were allowed to tread in forbidden paths. You can now see the kind Hand of Providence in this, and you can adopt the language of the wise man, Solomon, who said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. May it be observed that Solomon did not say that you would not depart from your parents' training when you were young? But it is when you get old that you are made to really appreciate every word of rebuke as well as every stroke from the rod, as a means of correction. You are now enabled to see, that which you could not see, at the time, that every stroke which they laid upon you as a means of correction, was an evidence of their love for an interest in you.

This is the way the Lord deals with His children. When you need the chastisement from His hand, you get it. This is evidence of His love for you. Solomon said, My son, despise not the chastening of the Lord, neither be weary of his correction: For whom the Lord loveth He correcteth; even as a father, the son in whom he delighteth." Prov. 3:11, 12. Paul reminds the Hebrew brethren of this true saying of Solomon, "And ye have forgot-

ton the exhortation which speaketh unto you as unto children, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons". Heb. 12:5, 6, 7, 8.

When a child of God is continually buffeted by Satan, it brings him to know how weak he is, how utterly vile, wretched, and dependent he is. He can say with David of old, "Have mercy upon me, O Lord, for I am weak". Psalm 6:2. He is powerless and helpless to defend himself, for all of his weapons have been taken from him; he is now forced to call upon the Lord in this time of trouble to undertake for him. The Apostle did this; he said, "For this thing, I besought the Lord thrice, that it might depart from me", that is, "The thorn in the flesh, the messenger of Satan." May it be observed that the Lord did not say that he would remove the "thorn in the flesh"? His thoughts and ways are above our ways, for He said, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the Heavens are higher than the earth, so are my ways higher

than your ways, and my thoughts than your thoughts." Isaiah 55:8, 8. Now the Lord's way of administering to the Apostle, to meet the requirements at this particular time, was in giving him a sufficiency of His grace to supply his need. "And He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ sake: For when I am weak, then am I strong".

Humbly submitted,
T. F. Adams

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church of Creeches, Johnston County, N. C., the fifth Sunday and Saturday before in April 1951. Elder W. G. Pate is appointed to preach the introductory sermon and Elder W. E. Turner, his alternate.

The Church is located just off Highway No. 42 between Wilson and Clayton. All lovers of truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. T. Boyette, Union Clerk

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held the Lord willing with the church at Seven Mills on the 5th Sunday and Saturday before in April, 1951. The church is located four miles west of Newton Grove. All lovers of the truth are invited to attend.

Yours truly,

Elder G. A. Johnson Mod.)

Bro. W. V. Blackman (Honorary Clerk)

Alonzo Barefoot (Clerk)

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

MAY 15, 1951

NO 13

PSALM 99

The LORD reigneth; let the people tremble: he sitteth between the chubims; let the earth be moved.

The LORD is great in Zion, and he is high above all the people.

Let them praise thy great and terrible name; for it is holy.

The king's strength also loveth judgment: thou dost establish equity, thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at his footstool; for he is holy.

Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the LORD, and he answered them.

He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Exalt the LORD our God, and worship at his holy will: for the LORD our God is holy.

EDITOR

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

IN MEMORIAM

My dear Mr. Gold:

I am enclosing a poem that was handed me today by the composers, Mother Sister Matthews, with the request that I send it to the Landmark for publication.

Yours very truly,
Elder J. D. Fly
Rocky Mount, N. C.

In memory of my father, Wiley Matthews, born February 15, 1886 died May 8, 1948. He united with Lower Black Creek Church October 10, 1925 and was ordained as deacon December 9, 1945.

IN MEMORY

In memory of you, Father,
You were so dear and kind,
I write these loving words,
To give me peace of mind.

When I was but a little child,
I would look into your face,
And there the love light shone,
It seemed to light the place.

You learned to love the Lord,
While I was still quite small,
From that day until your death,
You had lots of love for all.

You joined the Primitive Baptist
Church,
At good old Lower Black Creek,
And was a faithful member,
At that Church you loved to meet.

I can almost see you now,
As you sat on the very front row,
Because your hearing was bad,
Not to miss a word even low.

You served as deacon in your
Church,
Before you had to go,
Better still to work for Jesus,
That you had come to love so.

Somehow it is hard to understand,
The suffering you had to do,
Being mighty sick for one long
year,
But God knew best for you.

I often think of words you said,
When life was dark like a storm,
The Lord works in mysterious ways
His wonders to perform.

Then one day God called you home,
The Home of peace and rest,
Leaving the ones that loved you
here,
But God loved you best.

I do not grieve for you today,
Although I loved you dear,
Because you're at a happier place,
Than we can ever find here.

Oh, how I wish that you could
know,
That since you passed away,
How much I've learned to love
the Lord,
And hope never to go astray.

Although I belong to another Church,

I know you would not care,
For the same Lord loves us all,
And I hope we will meet up there.

A daughter,
Mrs. Norman Holland

FALSE PROPHETS

Elder T. F. Adams

Dear Brother:

Enclosed you will find \$2.00 (check) to pay for Zion's Landmark to January, 1952.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. II Thessalonians 2:8-12. It seems that Satan is loose, the evil spirit, the great red dragon now at war. When the dragon enters the false prophet, they become one in power. The above scripture is concerning the false prophet that joins the wicked woman spoken of in Rev. 17, the beast, the leopard, Rev. 13. Satan is called the great red dragon because of the shedding of much blood when people receive the gospel truth in love. It is of God's spirit, and they are convict-

ed and saved. The salvation of God is the saving power of the gospel; the people of God was chosen in Christ before time, chosen in His mind and purpose and wisdom and will in the covenant of grace before time began. God hears and answers our prayers. God spoke to me by His voice saying, "I will be with you in behalf of your troubles and trials. If His children cry to Him, God will behold their tears and deliver them as He did the children of Israel.

God loved Jacob and loved the children of promise and hated Esau. God refused to take the city because of Gideon's wicked army. God reduced thirty two thousand down to three hundred, then God went forth with them and took the city with the elect. Judges 7. The angles could not destroy Gomorrah and Sodom until they sent Lot from the city. The flames could not devour the three Hebrew children in the furnace, not a smell of fire was upon them, neither could the lions devour Daniel in the lion's den. God is the same God; yet God has all power in Heaven and earth and sea; with a small portion of His power, He can dry up the seas. The time is coming when God will pour out His wrath without mercy upon this world and the inhabitants for their wickedness, and because they vex the souls of the righteous with their evil deeds as they did Lot, and that brought destruction upon them, the city. God will not leave His people in destruction or death because of His great love. God is love. Oh, the power of His great love is the

power of the gospel, it's life, it's sweetness, it's salvation to every heavenly born saint. Oh, the sweetness of His great love when God shines out of her heart, the Church, in the glorious display of the riches of His sovereignty, love which flowed back to the adamic fall when Adam was created in that pure carnal state. If he had remained so, none would have been saved, neither cast down to hell. There would not have been any suffering and dying in the land, but Adam partook of the forbidden fruit at the time appointed for God was pleased to save a remnant to praise Him in glory when he ate the fruit. Adam died to sin and was made alive to righteousness in the fall. Satan, the evil spirit, entered all flesh and became the prince of power of the air. That's why all diseases originated. That's why there is suffering and dying. That's why the forest decays, the beautiful flowers drop their petals that brought on the oldness of nature. That's why our heads soon become gray. Oh, what a pining away with all things here below. All would sink down to eternal destruction if God had not sent his son into the world to redeem us from under the law of sin and death. It calls for the Son of God to bear our burdens, our sorrow, and grief upon Calvary's cross. There He suffered for all of His people at the same time. The blood of beast could not take away sin, so the Son of God became the God man to suffer for us as a lamb slain from the foundation of the world.

I saw my Saviour from Calvary's

cross in mourning as He carried our burden, our grief, and sorrow, and on His right arm, he carried an old white washed basket and out of it, shone such a brilliant light brighter than the natural sun, the light shone all around encircling Jesus in the midst, and it was revealed to me that this old basket is our earthen vessel, white washed is our sin; hid or covered until revealed by the light of grace shining in our hearts revealing our dark standing in Adam and our glorious standing in Christ in which we are spotlessly white without spot or wrinkle, the basket represented the dying thief on the cross and every child of God. The light is the light of wisdom and understanding whereby we understand the mysteries of the Bible. The sun was clothed in mourning, and the earth covered in darkness and trembling, His head and temples and hands and feet bleeding, the blood flowed from all His veins for us, to redeem us from under the law of sin and death. The virtue flowed back to the adamic fall and from His wounded side to the morning of the resurrection to all the chosen race. The powers and darkness could not hold him. Jesus said in John, "I have power to lay it down, and I have power to take it again," a gift from the Father. What triumph victory when Jesus arose from the dead. he laid down His life for us, all of our sins and transgressions cast into the sea of forgetfulness to come against us no more, cast out of God's memory and sight and ours too in Heaven, the door closed be-

tween us and hell, never to be opened again. It separates as a great gulf; justice is now satisfied. It beholds no sin in us. The riches of His redeeming love have become ours forever. God has people upon the battle fields and of every race and color.

I dreamed Nov. 30, 1950 that I saw a star in a ring of 8 or 12 small stars traveling from east to west in haste. Sometime ago I saw the brightest light I ever saw in the clouds; the light appeared and disappeared by the dark low clouds. I thought my Saviour was in the clouds, then I saw my Saviour. The Apostle Paul said, "When Christ who is our life shall appear, we shall be like Him," Our life is our soul; it seems to me it is by the Spirit of God that we know spiritual things as revealed to us.

Your little sister in hope,
Mollie Salmons

GOD IS LOVE

Elder Adams

Dear Brother in Christ:

You have been on my mind much recently in meditation concerning God's many blessings His children are given to enjoy. Sister Rowe recently sent me several copies of Zion's Landmark, and it was indeed a blessing to be allowed to feast upon your good writing and others who love the truth.

It is always in fear and trembling that I try to write to the dear ones in the Church whom if I know my poor hear I have been made to love. God is love. Therefore, no one can experience this love except He puts it into their hearts. So much

of my time is spent in coldness concerning spiritual things, and I am made to wonder if I have been born again. When my doubts and fears are so many, sometimes they seem to be turned into mourning over my many sins, and then if not deceived, He comforts me once more usually through tears, for He has said, "Blessed are they that mourn for they shall be comforted." We are indeed a peculiar people. This alone has been of much comfort to this unworthy one. When all is joy and peace, we fear we have not been taught that we must suffer with Him. Then when our trials and temptations seem to swallow us up from every side, we feel that we are too frail and little for Him to ever consider us. At least this is my experience. But ah! the joy that is ours when we are given to feel that it is only in our own weakness that His strength is made perfect. He came to seek and to save that which was lost. Those who are strong and feel to know how to care for themselves do not need a Saviour. I feel to say that from experience, and this was not taught me by man. If he should be pleased to give me utterances, sometimes I feel like He would have my experience to comfort other little ones. I am so weak, and I cannot put my feelings into words, and so much of the time I don't seem to even know my own feelings. It is sweet when given to meditate upon this verse of scripture found in the third chapter of John, verse 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it come-

th, and whither it goeth, so is every one that is born of the Spirit." Oh! the comfort He has provided for His little ones. My desire is to be given a spirit of prayer for thankfulness. I feel such a gift would be precious indeed.

There is something on my mind. I feel like I want to write about if I can, and if it is of the Lord, surely it shall be done in meekness and love. That is my desire. I am so new in the Church, and I feel to be the least one of all if indeed I am a child of God. As I was reading in Philippians this morning, and I came to the 9th verse, chapter four, I was made to dwell on it, and I hope much was taught me by His Holy Spirit. I feel so unworthy to quote the scriptures, and yet if there is any worthiness in me, it is all in Christ. He is our all in all, and may He give us grace to glory in Him only, "Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you". I am made to wonder if it is because I neglect to do these things is why I experience so little of this peace. I hope to realize all power is from God, and my hope is that I have no confidence in the flesh. Still we are admonished to flee from all manner of evil, and those who are born of the Spirit seek Heavenly things. Their conversation is concerning Heavenly things. We are told that there are those who are the enemies of the cross who are professing to be His followers. All scripture was written for our learning. We have the Apostles for an example. I feel like this

was brought to my remembrance for my own good. It is a fearful thing to fall into the hands of a living God. What a blessing to be given a hope that we are in His hands, for all who are in Him are safe, and no man can harm them. When I am blessed to read God's word, and I hope He has revealed a little of it to even me; it's no wonder my doubts are many concerning my relationship with the dear family who has so graciously given me a home. I cannot do the things I would, for sin is ever present, and my conversation is far from heavenly. Sometimes I feel so thankful I hope that He even gives me a moment of sweet meditation. He has a people, who are to worship Him in Spirit and truth. I spent so much time in idol worship and trying to teach my neighbors to know the Lord. One of my crosses to bear, seems to be the lack of speech to talk about the wonderful things I hope the Lord has done for me. It is a miracle of miracles that He was merciful to a wretch like me. I'm sure it was only because it seemed pleasing in His sight and not for any merit of mine. All that the Father chose in Christ before the foundation of the world shall be brought into the fold by God alone, and all such shall in no wise be cast out. May you be given a mind to pray for me. I feel so little and weak. I hope I love all God's little ones for Christ's sake.

An unworthy one seeking
God's mercy,
Christine Linthicum
Philadelphia 40, Pa.

WHAT DO WE BELIEVE?

Do we believe that salvation is entirely by grace? Yes. We believe that our God is a whole Saviour, not a part of a Saviour. Do we believe that Jesus came part of the way from Heaven, and we must meet Him on half way ground, as the world teaches it, or do we believe that the Father sent Him all the way from Heaven? Now, what good would it do, Old Baptist, for us to preach that you must meet Jesus on half way ground when Old Baptist know full well they cannot do anything and have been taught that they are not able to meet Jesus. They have been taught that Jesus said Himself that His Heavenly Father sent Him from Heaven, not to do His own will, but the will of the Father that hath sent Him. Jesus told His people what that blessed will was, and that was that He would give eternal life to all His Heavenly Father had given Him. In John 6:37, 38, 39 we read: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all He hath given me I should lose nothing, but should raise it up again at the last day".

Where Jesus has been in our poor breast and made room for the doctrine of election by grace, this doctrine when it is preached will sink in, and the experience of a poor child of God will witness with this doctrine. Jesus told us, "I am the

way", and we know He told the truth the truth because we have been taught that He is the way, the only way, whereby poor sinners must be saved. I love that phrase "No man can come to me except my Father which hath sent me draw him". So here man is out again of going any of the way. Again Jesus said, "Come unto me all ye that are weary and heavy laden." Do you reckon those folks that say they can meet Jesus half way are weary and heavy laden? No, if they were, they would not say they could meet Jesus on half way ground. Those who have never been weary or have never been heavy laden are not spoken to in this scripture. One that is burdened and sees himself a poor sinner is the one that is weary. These are the ones to whom rest is promised.

Now, dear children of God, notice none is bidden to come except the ones that are weary and heavy laden. It is further said, "By loving kindness have I drawn thee". Do we call a physician unless we are sick? No, we don't want to see a doctor unless we are suffering in some way. It is hard to have a tooth pulled when it doesn't hurt, but when we are suffering we want something done, don't we? Jesus said, "I am the truth". He did not say I am part of the truth, and people were part of the truth. Did He? No. He says I am the truth which means there is no truth except Jesus, and one of the old writers said, "Jesus is all of my salvation". So if we had to meet Him half way, people would be part of the salvation.

Now, we know that Jesus did come all the way because He came to the earth and lived, talked to His people, and walked on the earth and the sea, and was crucified, and was laid in the tomb three days. We know that He is the whole truth because He said I am the truth. That was not all; He said "I am the life" so if he is the life, He is all of the life. We haven't got anything to work with, if we do not have life.

"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish but have everlasting life." What does this mean? It means just what it says. That whosoever believeth on Him shall have live eternal. We must be the ones to whom He said whosoever will. We must have the do, and we must have the will. But we do not have either unless He gives it to us. So people say, "If I believed this, I would do as I pleased, but I say we do as we can. They say that it says work out your own salvation. Yes, it says that, but it does not stop there. It says, 'Work out your own salvation with fear and trembling.' 'For it is God that worketh in you both the will and the do of His own good pleasure.' So we see very plainly that we must have the will and the do given to us before we can start to work it out. How can we work without the tools. The will is a tool, and the do is a tool, and we cannot even begin until the tools are given to us. Do we believe that God tells His people to do something and then doesn't teach them how to do it?

No, we must be taught of the Lord, or so says the scripture.

I saw this one night when I was awakened about midnight, and I was blessed to see God, the Father; and Jesus, His Son, come into my little home. I saw the eternal arrangements made with Jesus and His Father. I saw the covenant held, and when Jesus and God, the Father, held that covenant, I saw the children of God sitting on the right hand, and the world was shut out in the field, and the same power shut one side out that shut the other in, and the Blessed Saviour came and stood dressed in His beautiful robes, and He stood there at my bed and talked to me, and God, the Father, went out at the door, and Jesus talked a good while with me, and He showed me the deepest place, so deep that I could not see any bottom to it, and He said to me, "Do you see that everlasting hell"? I said, "Yes". He said, "How are you going to stay out of that everlasting hell"? I said, "Lord, I can't stay out, but am looking to you to keep me out." I was right on the brink of hell, and it looked to me that I had to walk right against the edge of it. The corners of its banks were hanging out over hell, and it looked to me that I was almost on those corners that were hanging out over it. I said, "Lord, I cannot stay out of this place unless you keep me out." He replied "I will never let you go into that tormented place." "I will keep you out."

Children of God, this is enough sometimes for me. Then Jesus showed me the highway to Heaven

that no man or person could climb. He said to me "How are you going to get up there; that is the way to Heaven." I said to Him. "Lord, I cannot go." He said to me, "I will not carry you now to Heaven, but I will come again and carry you there at my own appointed time."

So children, this is enough at times; but I cannot tell it, or write it, or preach it, only when my Blessed Saviour enables me.

Again, this is the Blessed Jesus, that left Heaven and came to this world and took upon Himself a body of flesh and was born in Bethlehem of Judea. This is the same Jesus, who lived on earth; this is He, that went to John, the Baptist, and demanded John to baptise Him at the age of about 30 years. This is He, who was crucified; this is the Saviour whom Judas betrayed with a kiss. This is He whose hands and feet they drove the nails in; this is the same Jesus, who lay in the tomb three days. This is He, who rose again; this is He whom the children of God stood gazing at as He was being caught up and going away into Heaven. This is He, who blesses us to praise His Holy name. This is the Jesus whom the children of God love to hear preached. This is He, who will carry us home to glory there to sing His praises eternally.

O Lord, make us trust thee for all of our help. O Lord, bless us to live in peace. O Lord, enable us more; enable us to pray for one another. May we be blessed to live so that we may have a home with the Church of God the few days

we stay on earth. Enable them to trust in Jesus. Have mercy on those who are afflicted. Have mercy on our children and especially those who are having to go to the camps and into the bloody wars; enable them to trust in a true and living God, who is able to help in every time of need. O Lord, if thy Blessed will, guide the bullets and bombs in such a way that they will miss our children that have been and are, made to face the battles. O Lord, bless our Churches and our Association to meet and set together in peace, and in love, and in fellowship, and bless Zion everywhere. We know we cannot reach the Holy Spirit ourselves, but dear Lord, give us the spirit of truth and season our hearts with grace if it be thy blessed will.

O Lord, may it be thy Blessed will to lay us down in peace with Jesus when all of our troubles and heart aches will be over forever and ever. Amen.

Your least brother,
W. E. Jarrell
Route 2
Lexington, N. C.

GOD SO LOVED THE WORLD

The words of Jesus to Nicodemus, a Jew of note, yes a ruler of the Jews. See John 3:16, 17.

The 17th verse has the word world mentioned three times, notice these words, that the world through Him might be saved. Question: Is God's power equal to His love, or will His love be affected according to His power? What did Jesus mean by the word world under consideration? Let's examine

the word world in John 1:10, "He was in the world, and the world was made by Him, and the world knew Him not." The world here means the whole universe, the sea earth, beast, and the Adam family is this world the same as in 3:16, 17? "then seeing that God so loved the world that He sent his only begotten Son that the world through Him might be saved." Notice that the world through Him might be saved. What does He mean here by the word world? Then see John 17:9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Then again in verse 14, "And the world hath hated them," then verse 16, "They are not of the world even as I am not of the world." So the word world in John 3:16 could not have been the world that hated the ones given to Jesus for which He prayed; then the world in John 3:16 is His elect world. There are many worlds spoken of in the Bible. World in Rom. 5:12 means all the race of Adam. It means the Roman empire, as used in Luke 2:1. It means the Gentiles only when used in Rom 11:12. "If the fall of them (Jews) be the riches of the world (Gentiles) and the demmishing of them the riches of the Gentiles; how much more their fullness?". Which also means the legal dispensation. "Once in the end of the world hath he appeared to put away sin by the sacrifice of Himself." Heb. 9:26. It means Jews and Gentiles the elect world those cho-

sen in Christ, God so loved the world. God's love is effectual and is as strong as death and since death makes no failures, neither does the love of God. Peter as well as Nicodemus thought that none but the Jews could be saved, see Acts 10:45, "And they of the circumcision (the Jews) which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Then in verse 34; we have these words from Peter, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." "But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Then again in I John 4:9, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." So in 1st John 2:1 we find who John was addressing my little children (the elect world); God was in Christ reconciling the world unto Himself (the elect among Jews and Gentiles) II Cor. 5:19.

If when we were enemies, we were reconciled to God by the death of His son, much more being justified we shall be saved by His life. Again "He is the propitiation for our sins (Jews) and not for ours only (Jews) but also for the sins of the whole world." (The Gentiles), His elect. I John 2:1. They are atoned, for satisfaction is made for them, and they are made as one with Christ. They are redeemed to God, and Jesus bore all the sins of the elect. He laid down

His life for the sheep. God, the Father, loved the world, His elect, the Church. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

The words, world, all, every, and many, mean the number under consideration. He has not baced salvation of one of His elect on men or money, but their salvation is in Christ. God did not send His Son into the world to condemn those given Him, His sheep, the Church, but that they might be saved. God had a purpose in view in sending His Son into the world. That purpose was to save His people. Isaiah said, "He shall see the travail of his soul and shall be satisfied." Would He be satisfied if He did not accomplish the mission for which He sent Him? No, He sent Him here to save this world, and it was evidently His will that all He sent Him to save shall be saved. He doeth His will in the army of Heaven, and among the inhabitants of the earth, and none can stay His hand or say, what doest thou? Hence His will shall be accomplished. "For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day". John 6:38, 39. To whom did the Father send His Son? To the world. Who was the world? All that the Father gave the Son out of every nation. Does the Father desire the salvation of all that He

gave the Son? Yes. Will they all be saved?" What His soul desireth even that He doeth. The blood of Jesus Shrist, His Son, cleanseth them from all sin." I John 1:7, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. Is belief the cause of their salvation? No, but it is evidence of salvation. "Whosoever believeth that Jesus is the Christ, is born of God". I John 5:1. This is a living subject saved by Christ, and this belief is the gift of God and is produced according to the working of the mighty power of God, which He wrought in Christ, when He raised Him from the dead, and the one who possesses it shall some day be immortalized nad live in the presence of God, where sorrow, sickness, pain, and death will never come. Let us always make the true application of the scriptures. May God bless this to the good of His children.

B. B. Walston

Kingwood, Texas

SHUT IN FOR THREE YEARS

Dear Editor, Elder O. J. Denny,

I am not a subscriber to the Landmark, but deacon R. L. Honeycutt, member of Lawyer Springs Primitive Baptist Church, brings me a few copies now and then. My brother, Fred Cobb, sends me a few too, sometimes.

My former home is 13 miles east of Reidsville. I hope some day I can subscribe to Zion's Landmark, but so far haven't been able. My husband and I both have had T. B. twice each, but he is up and able

to do some work. It seems I can't get much better; I also developed sciatica around 7 years ago, and suffer so much from it. I only hope my suffering are not in vain, and that I suffer with Christ. What a wonderful and blessed privilege to be able to suffer with Christ that we may be also glorified with Him.

Write me, Brother Denny, if you feel able. I'd love to hear from you.

In hope and love,
(Mrs. Melba (Cobb) Vaughn

ENJOYS LANDMARK

Dear Elder Adams:

I have enjoyed reading the Landmark very much and would like for mine to be renewed. Inclosed you will find \$2.

Thanking you,
Mrs. George F. Squires
Route 3
Burlington, N. C.

FOOD FOR HUNGRY SOULS

Enclosed you will find two dollars for which renew my subscription for the Zion's Landmark for one year. We do enjoy reading it so much. It's food for my hungry soul.

Hoping you and yours are well and you will have many more years to publish the Landmark.

Sincerely,
D. L. Boyette
Kenly, N. C.

LANDMARK A COMFORT

Enclosed you will find \$2.00 for renewal of the Landmark for another year.

I don't want to miss a copy of the good old Landmark. It's a lot of

pleasure to read the experiences of poor sinners like myself and to be comforted with the writings of Elders and many brothers and sisters.

Mrs. W. J. Barnes
Kenly, N. C.
Route 1 Box 321

LLOYD'S HYMN BOOKS

For the benefit of those who wish to purchase Lloyd's Hymn Books:

Write to Elders W. E. Jarrell of Lexington, N. C., R. F. D. 2, or A. B. Denson of Rocky Mount, N. C., Cokey Road.

This notice is being published in Zion's Landmark because so many people have asked us where they might procure this hymn book.

T. F. Adams

ENJOYS LANDMARK

Dear Mr. Gold,

Enclose please find two dollars (\$2.00) for the Landmark another year. I hope I'll be able to take it as long as I live and may the Lord enable you to publish same for many more years to come.

Mrs. N. M. Myers
News Ferry, Va.

MY FAVORITE HYMNAL

You may obtain the hymn book, "My Favorite Hymnal" from Elder W. A. Chastain, Editor Messenger of Peace, 1631 South College Street, Springfield, Ill.

The price of the books is as follows, flexible leatherette binding, each 75 cents, by the dozen, each 60 cents. Stiff cloth back each, \$1.25, by the dozen \$1.00 each.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor
Eld. T. F. Adams,
Willow Springs, N. C.

VOL LXXXIV NO. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAY 15, 1951

RIGHTEOUSNESS WHICH IS OF FAITH OF GOD

"But what things were gain to me, those I counted loss for Christ" Phil. 3:7.

It is indeed a great comfort and very encouraging to the poor and afflicted, who have traveled the strait and narrow way, as we find recorded by the Apostles and Prophets in which it is said, "And are build upon the foundation of the Apostles and Prophets." Eph. 2:20, which according to my understanding means that if we have been truly taught of the Lord our experience will be in keeping with the doctrine which was taught by the Apostles and Prophets, who were redeemed from "The lowest hell," like David, who said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And He hath put a new song in my mouth, even praises unto God." Psalms 40:2, 3.

The above words were written to the Philippian brethren by the Apostle Paul, and he begins this 7th verse by saying, "But what things

were gain to me, those I counted loss for Christ." Among the many things that the Apostle counted gain to him was the fact that he was of the seed of Abraham, Isaac, Jacob, and of the stock of Benjamin. He was a Jew, born in Tarsus, a city Cilicia, and brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God." Acts 22:3. And according to the custom of the Jews, he was circumcised when he was eight days old, and having been well trained and taught in the Jew religion, he became very zealous of the tradition of the elders. The Apostle Paul obtained letters from the high priest to go to Damascus to the synagogues, for the purpose of binding the saints whether they were men or women that he might bring them bound unto Jerusalem. He consented to the death of Stephen and held the clothes of those that stoned him. He described himself as being a Pharisee of the strictest sect "And profited in the Jew's religion above many of my equals in mine own nation, being more exceedingly zealous of the tradition of my fathers." Gal. 1-14. He was engaged in what he thought was a great work that would ultimately end in giving him a passport to Heaven.

The above are some of the things which the Apostle has in mind that were "gain" to him.

He was engaged in what he thought was a wonderful work and being possessed with his own righteousness, he persecuted the saints, until it pleased God to separate

him from his mother's womb and called him by his grace, and as we read the following verses, we see the beginning of the great change which took place. "And as he journeyed he came near Damascus: and suddenly there shined round about him a light from Heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me: And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man, And Saul arose from the earth: and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did he eat nor drink". Acts 9:3, 4, 5, 6, 7, 8, 9.

The above miraculous experience which Saul of Tarsus went through as he journeyed to Damascus, which was an inward work of God in bringing him to the knowledge of the fact that he was the chief of sinners and stripping him of his self works and self righteousness, marks the turning point in bringing him out of his nest of carnal security and enabling him to trust in the true and living God. It was through and by this great and inward work of God that he was

prompted to write those wonderful words, "But what things were gain to me, those I counted loss for Christ." His eyes are now opened to see the folly of the old way in "supposing that gain is godliness." If the Apostle Paul could have retained the things which were "gain" to him in supposing that gain is godliness, then it remains to be seen that he would have been left out of the covenant of salvation by grace, since it is recorded in Holy writ that all flesh is grass, as the Prophet said, "The voice said cry, And he said what shall I cry? All flesh is grass and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isaiah 40: 6, 7, 8. We have another witness in the person of Peter, whose testimony corroborates with that of the Prophet, Isaiah. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you". I Peter 1:24, 25.

According to human reasoning, the Apostle Paul could have been justified by his own works of righteousness or "gain" and he would have been entitled to at least a part of the glory and praise, but we find in words of the prophecy of Isaiah, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven

images". Isaiah 42:8. After the Apostle was converted and brought into the "True light" and suffered the loss of all things which were once "gain" to him, he now sets forth the true doctrine, which is the experience of all the redeemed family of God, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. Again we find him giving further testimony by saying, "For by grace are ye saved through faith, and that not of yourselves: It is the gift of God." Eph. 2:8. It is like the old colored minister that I once heard of, preaching to his congregation, who said, "Brethren, He is not a "git" but a "gift". Paul said, "The gift of God is eternal life through Jesus Christ our Lord Romans 6:23.

Now inasmuch as Paul was so zealous of good works in keeping up his round of duties and touching the righteousness, which is in the law blameless; I will quote his own words, "Concerning zeal, persecuting the Church; touching the righteousness which is in the law blameless." Phil. 3:6. He now sees that all of this amounts to nothing in justifying him before God, for he said, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin". Rom. 3:20. He further says, "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. In all of the above the Apostle is setting forth the fact that it is

not of works, nor by work, nor according to work. "Mercy" is all that will ever reach the sinner's case, who stands condemned before the judgment bar of God's just and Holy law. What a pleading, begging, and crying going on in the heart of a condemned sinner saying, "God, be merciful to me a sinner", and like the poet, who said, "Show pity, Lord, Oh Lord, forgive,

And let a repenting sinner live."

The 8th verse of this same chapter, he said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ." The word "dung" as used by the Apostle is taken from a Greek word "skwbalon" which means "That which is thrown out to dogs," "i. e." "refuse," which seems to agree with the 2nd verse, "Beware of dogs, by whom are meant those, who teach for doctrine the commandments of men," or those who insisted that the Gentiles should be circumcised in the flesh and live as do the Jews, Beware of evil workers, beware of the concision." That which was once good to the taste, such as self work, self confidence, and self righteousness is no longer palatable to the poor, hungry, and thirsty soul. It has become "Dung" and only fit for dogs: Paul was a strong man in human knowledge and understanding before his conversion, while in the flesh, but now the "things" which were gain to him, he counts

as loss for Christ. For the Saviour said, "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:22.

Now inasmuch as the Apostle's eyes have been open to see and understand that all of his righteousness is as filthy rags, he no longer desires to live after the flesh or insist whom circumcision in the flesh, and he said, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. Neither does he desire to have any more of his own righteousness. "And be found in Him, not having mine own righteousness, which is by the law, but that which is through the faith of Christ, the righteousness, which is of God by faith." Phil. 3:9.

Humbly submitted,

T. F. Adams

IN MEMORY OF MY DAUGHTER, VIRGINIA

Nine years ago this April,
You were taken but not forgotten,
A sweet memory of you still lingers
But as you grew feeble each day,
You here did not want to stay.

After you were taken to your bed,
We knew you didn't have long here to stay,
We all saw you could not get well,
This we could see both night and day.

It hurt us more than tongue could tell,
When we saw your strength drifting away,
Your departure left us sad and blue,
But your hope in Him was secure.

In your last days you want
To let us know the Lord had visited you,
We all knew you were going home,
To the city you saw before.

You saw the city - saw it afar,
The home God prepared for his chosen
ajar,

To you it shown bright like a star.
We hope to meet in you in Heaven afar,

You were loved by all your friends,
Straight and honest from beginning to end,
And you loved your friends the same,
Until God called your name.

A few days before you left we heard you
say.

I'm going home," (with a smile)
We all knew it, We could see it was so,
And we could see you wanted to go.

In our family chain a link is gone,
Things are not the same at home,
Since you are not here anymore,
We hope to meet you on that shore.

That you are dead is hard to say,
We wish we could see you walk today,
As you did long, long ago,
When at home we loved you so.

We know you are resting above,
In that eternal home where all is love,
We know here we will see you no more,
But hope to meet you on that golden shore.

Thus we'll all join hands in that happy
celestial land,

We will have no more sad goodbyes,
In that home where none ever dies.

Your mother,
Mrs. D. L. Paschall
Route 5
Reidsville, N. C.

RESOLUTION OF RESPECT

Whereas, God, in His infinite wisdom, has seen fit to remove from our midst by death, our dear and highly esteemed Brother Walter Peacock. Therefore we desire to bow in humble submission to the will of Him who doeth all things well for we feel our loss is his eternal gain. Brother Peacock suffered severely the last two years he was blessed to live. He suffered a stroke March, 1949 and departed this life on February 25, 1951. Brother Peacock united with the Primitive Baptist Church at Concord on the 4th Sunday in March, 1949 at his home and was baptized the following May, on the 4th Sunday by his pastor, Elder S. Gray. To know him was to love him. We feel he is not dead but sleeping that blessed sleep where none shall ever wake to weep again.

Therefore, be it resolved that a copy of these resolutions be sent to the Landmark for publication, a copy spread on our Church record, and a copy be sent to the bereaved family.

Done by order of the Church at Concord in conference on Saturday before the fourth Sunday in March, 1951.

JUN 18 1951

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

June 1, 1951

NO 14

PSALM 101

I will sing of mercy and judgment: unto thee, O LORD, will I sing.

I will behave myself wisely in a perfect way. O when will thou come unto me? I will walk within my house with a perfect heart.

I will set no wicked thing before mine eyes: I hate the work of them that turn aside: it shall not cleave to me.

A froward heart shall depart from me; I will not know a wicked person.

Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer.

Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.

I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the LORD.

EDITOR

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

SOLEMN IS THE THOUGHT OF CHRIST ON THE CROSS

Solemn the death of God's dear son,
Hanging on Calvary's tree.
Darkness shrouding the shining
sun.
Mourning His death to see.

When He in His last dying breath
tasted the bitter gall,
To take away our sting of death
Out of it us to redeem.

Solemn His death on Calvary's
cross,
Our sins and griefs to bear,
Purging us from all sin and dross,
We were His only care.

His pains and sorrows too we bear,
While pilgrims here below,
That His blessings we too might
share,
His joy on us bestow.

Solemn the sight by faith divine,
When He ascends high.
Holy angels round Him to shine,
That no more we should die.

Solemn the thought of His great
wealth
By His spirit impowered on us,
That we might have eternal health
And be forever blest.

His wealth eternity to fill,
So bright none could behold.
He stands between our hearts to

thrill
To make us ever free.

For us our home is now prepared
In that city of gold.
For this to us He has declared,
Which we shall e'er behold.

Mollie Salmons

THE LOVE THAT BINDS

Dear Sister Rowe and
Sister Topping:

The love that binds God's children together is so precious. After sitting down to write you, a letter came from Sister Brown in Tarboro, N. C. I remember her sweet face and welcome smile the day this unworthy one was received into the Church.

The Lord is so good to me. He has put it in the hearts of His little ones to send me words of love and comfort which I am always in need of though so undeserving.

Only through His mercy and pity am I so highly blessed. I have felt so closely drawn to Ebenezer Church the past few days, more so than usual. The word, Church, has been made so precious to me.

How wonderful to be given a hope of being a part of that building not made by hands with Christ, the chief cornerstone.

It is good to have an earthly building in which to meet, but oh,

how unnecessary it is when given a mind to meditate upon its true value in the light of the Holy Spirit.

My memory goes back to old Ephesus Church and Old Union in Virginia, Ephesus no longer exists (earthly building); Old Union is to be rebuilt this fall I understand. I think back to the meetings I attended there when a child; there seemed to be such peace and love among those dear old people.

I remember watching Grandpa Ashworth cry during the preaching, and I longed to know why it was. I hope I know now. Surely his cup was running over with sweet things given only to the children of God. There was such large crowds at the meetings, so many young people who didn't understand the preaching, but they respected the faith they inwardly felt was sincere and possessed by their dear parents. I feel it was good for them to be there. I feel it was good for me; though it wasn't realized at the time. I am made to wonder if the young people saw in the dear old saints then something that I do not possess.

I am afraid my light does not shine in the way that theirs did. I am only a babe and cannot make it shine. My old nature is so much in my way. Oh, may it not be seen as I feel it. May He have mercy on me, and make His light overshadow my weaknesses so that people may see, not anything good in me, but may see Him and glorify our Father in Heaven. I feel so helpless and so weak, and I hope I know that no good is in me. There are

His goodness. I feel so undeserving times I have felt to have tasted of of these sweet seasons. How dear is His promise that His mercy shall endure forever.

Sister Topping, I enjoyed your good letter this week so much. I am so thankful the Lord has given you relief, and brought you out to meet with His people again. Your letters mean so much to me; every word is so sweet and has a message for me it seems. I enjoy your letters just as much, Sister Rowe. All of you there mean so much to me. Give my love to them all. Sister Linn invited me to their home in November, if I am to get there, I'm not sure yet. How I do want to be with you. May the Lord give us patience and faith to put all things in His care. I have worried because I didn't speak to Sister Gillispie at Black Rock that Sunday; I feel sure I didn't. If you see her, please tell her of my many weaknesses, and I feel to be so neglectful and that I do love her I hope for Christ's sake. I hope you don't mind me writing you together this way. So seldom can I write it seems I wanted to share my feelings of love to both of you alike. We had Elder and Sister Berry at Southampton last Sunday. He was so blessed to preach to us, and I felt glad to have been there. Elder Bennett is to preach here in Philadelphia next Sunday, the Lord willing. Sister Topping, you wrote about having the brethren and sisters in your home last week. I have wanted to visit you for a long time. I have been made to feel like one of your family to all of you down there. I

feel the Lord has been so kind to bring about this relationship. You must be tired of this by now; I scribble so much and wonder how much of it is of the Lord. Please pray for me; I feel so alone at times; and then again I am blessed on the mountain top I feel like. Oh to be thankful as I want to be for so many blessings. Love from one who feels unworthy of your sweet fellowship.

Christine.

I WILL FEAR NO EVIL

Dear readers of the Landmark will try to write some for your wonderful paper if I am blessed by the spirit to write it will be a comfort if not it will be no good for anything for I feel to be the least one of the Lords children if I am one at all. Some times I am made to wonder if I have ever known the Lord, and then when he shows his smiling face and I can feel that love that flows from breast to breast then I can say with the servant Job I know that my Redeemer liveth.

The words "I will fear no evil" in the 23 Psalms has lingered on my mind for some time and I would love to give some of my views on those few words although I realize that if the Lord does not guide me it will be no good, the word fear is an awful word some of us fear one thing and some another some fear the atom bomb some hunger, some cold, some fear the Lord will send their souls to hell, but there is two kinds of fear. One is of the world or the devil that is the fear of the world are natural things the other is the fear of the Lord for we

fear him in love for love casteth out all fear. The Bible says that God is love so then God casteth out all fear. The fear under consideration is the fear of the devil. I believe he causes us to fear and wonder if we have ever tasted that the Lord is gracious, but Jesus is able to drive out satan just as he did when he was on earth for the word said he cast out seven out of one Mary Magdalene (Luke 8, 2) and it seems like there is seventy times seven in and around me some times and I am shut up in darkness and how great is that darkness but when the sun of righteousness arises with healing in his wings 'tis then I fly away to Bethel 'tis then that I fear no evil for He is with me, as Jacob wrestled with the angel of the Lord all night and we must wrestle in that night of darkness or in the conception before or during the new birth for I believe there is a conception before the new birth, some say they cannot tell when the new birth takes place and some think they can, but we know that we have travailed in pain to be delivered out of that night of darkness but ere long when the dawn is breaking and the sun rises to bless 'tis then the blessing comes and we are made lame the remaining days of our life and we must be led by the Lord just as Jacob was lame and his name changed to Israel 'tis then our life is changed and we are made to walk in newness of life and to praise our God for salvation and for keeping us, 'tis then we fear no evil.

Dear reader excuse me for referring to my troubles but to get to tell

what I wish to tell I must first tell something that happened to me some years past. I had a arm broken and it did not knit back and I was sent back to the hospital for a bone graft and I had never been put to sleep and I had that dread on my mind that I might not awaken. I had heard some awaken with all kind of language and I wished to speak righteous words if I did awaken back in this world. So the last thing I remember was I said Lord Jesus here I come. I do not know whether I spoke in a vocal voice or not but I went to sleep with my trust in him who has all power both in Heaven and earth and when I began to awaken, I could see my wife and son pass by and I could not tell whether I was in this world or whether it was in the Resurrection. It looked like people as trees walking and I asked what day it was and what hour it was and what year it was and was told so. By that time I was awake enough to know I was still in the world and there was a great rejoicing going through my mind and I told my wife that if I was at the church I could praise the Lord but when the Lord made known to me what I was doing I was praising the Lord and I believe that I was praising the Lord all the time I was asleep and I knew it not twas then I feared no evil for he was with me and had blessed me to use the right language as I was awakened, and the only time we can say that we fear no evil is when the spirit is with us and we are blessed by the Lord to forget all the vain and perishable things of this world.

All of Zion pray for me a sinner
 | saved by grace if saved at all
 Yours in humble hope
 Your little bother from Tenn.
 Charles W. Ball

EXPERIENCE

Dear Beloved in the Lord,

I have had a desire for several days to write an article for the Landmark and try to tell in my weak and imperfect way a little about how great things the Lord has done for such an unworthy sinner as I. The Landmark, Signs, and Old Faith Contender mean a lot to me, as I am unable to go to Church; I have been a shut-in for almost three years now. I am blessed to have Elder James T. Jones of Marshville, N. C., his wife, and other sisters and brethren to visit me now and then. How I am made to rejoice to see their dear faces and hear them speak in the same language that I hope I have been taught to speak in.

As that dear sister, Azalee Lee, wrote in January 1st issue of the Landmark; when I am with the Lord's people, at times I can't talk. I just want to look into their good faces and hear them. This dear sister was a patient at N. C. Sanatorium, and on the same porch I was on when I was taking the cure for tuberculosis, the first time. I was blessed to meet her dear mother and also Elder Lee for the first time, when they visited her. As Sister Azalee and I talked together there in the hospital, I felt that she was an Old Baptist and hoped I was too. I am not a member of the militant Church; yet as

some of you know, I asked for a home at Pleasant Grove Primitive Baptist Church while at the sanatorium the first time, about three years ago. For some reason unknown to me, I've had to wait upon the Lord until His appointed time for me to be baptised. When He works none can hinder, and when He hinders, none can work. When He starts a good work in His people, He performs it till the day of Jesus Christ. Yes, I feel I am having to wait for some unknown purpose. At times I have felt so burdened down with sorrow over it, and then the thought would come to me, "The Lord knows best for you." We don't know what is good for us or what we need. If it be God's will for me to be baptised into the militant Church, none can hinder. He is the Almighty one and works all things after the counsel of His own will.

As I read Sister Azalee Lee's letter in January 1st Landmark, I rejoiced through many tears as I lay here on my bed of afflictions, it struck a responsive cord in my heart and soul. I feel that I have traveled the same way spiritually, that she has and I can witness with her naturally speaking too. I married into a Missionary Baptist family. My husband and rest of the family think you can do something to help save yourself, and that you can know you're saved. I am right in the midst of such an arminian doctrine, so you can readily understand how I long for and rejoice over the visits of those of like precious faith. As I heard Brother R. L. Honeycutt say once, If only

I could have written down some of my thoughts as I meditated upon the goodness and mercy of God as I lay upon my bed last night way in the late hours, I feel that I could have written something to comfort God's humble poor. If indeed I ever have done so, give God all the honor, praise, and glory for it.

I am about a hundred and forty miles from my only dear child, who is not so well at this writing, while I know God is able to take care of him anywhere. Except I am strengthened by the One who is able to strengthen, uphold me, and wipe away all tears, I am in much sorrow over such troubles and trials. A mixture of joy and sorrow God's little ones do daily pass through. Once my son said to me, "Mama, where are you going when you die"? I said, "I don't know son, I hope I go to Heaven", and he said, "That's where I want to go too". I cannot help my son in a natural or a spiritual way.

I had a dream which I hope is meant for good. I dreamed I was up at my Mother's. My brother (Primitive Baptist) and I were upstairs, and Mama must have been too, for she spoke of one of my nieces and her husband, having such a nice home, etc. I said, "When a person has good health, they can have such things". I said to my brother, "When a person is in my condition, they can expect the worst most anytime", then I said, "Well, not the very worst". My brother spoke up and said, "We have prayed for you, and the Lord showed us it would be all

right to send you on". My brother also said to me, "The Lord told me you were being taught in His school of rich grace". I said to my brother, "Well that is the best school anybody could be taught in, and God's rich grace is better than all other riches". It seemed then that my brother and I rejoiced together over that dream. I have had many dreams that I have been very impressed with, which have given me a renewed evidence all along this pilgrimage way. If only I could express the way I feel at times, but I can only hint at it.

May God's richest blessings be with all His little ones everywhere is my prayer for Christ's sake.

In love and sweet fellowship,

(Mrs.) Melba Cobb Vaughn
Route 1, Wadesboro, N. C.

THE FIRST PASSOVER

A dear sister in California has asked me to write on the first passover. In this attempt I hope I may be led of the Spirit.

When it was God's time for Israel to emerge from Egypt it was an easy go. Not even a dog could move his tongue. Exo. 11-7. When a minister of the gospel is lifted on high, the dogs of the flesh cannot bark at him. Israel journeyed from Rameses to Succoth and there observed the first passover. The significance of passover is that the destroying angel passed over. "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt." Ex. 12 - 42. "Your lamb shall be without blemish." Ex. 12-5, typifying the lamb

of God. "When I see the blood, I will pass over you." Ex. 12-13, typifying the blood of Jesus shed for the redemption of lost sinners. "Seven days shall ye eat unleavened bread." Ex. 12-15. Seven in the scriptures means complete. The Master cast seven devils out of Mary Magdalene. They were commanded to put away leaven out of their houses. "For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Ex. 12-15. Ye shall eat nothing leavened. They must observe this passover when they reach the promised land. The ordinance was that no stranger, no hired servant, and no foreigner shall eat thereof. They shall eat it with bitter herbs, signifying godly sorrow for our sins. As I see it, the unleavened bread is a type of the spirit of Jesus. The leaven typifies the flesh. 'Beware of the leaven of the Pharisees, and of the leaven of Herod." Mark 8-15. Luke calls this leaven hypocrisy.

In our modern day parlance, we call the passover the Lord's supper. Here we have the type and the anti-type. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" I Cor. 10 - 16. The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me". I Cor. 11-23, 24. It was an act of the highest love and mercy in our dear Redeemer

to leave on record this sacred ordinance. When we come to observe this sacred ordinance the table should be dressed in white linen. The bread should be pure wheat flour and water. I have heard it said salt should be used. I don't know. I was in a communion once when the bread tasted like hot cakes. At another time soda crackers were used. The hot cakes and soda crackers are not unleavened bread.

The wine should be pure fermented juice of the grape. I have known grape juice to be used. If I have it right grape juice is not fermented. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." If I have malice, hatred, and ill will (flesh) toward anybody, I have leavened bread in my kitchen. For me to engage in such a sacred act in this spirit would be hypocrisy.

Since writing the above (a n d while out to supper) this thought came to my mind. In making the bread, self-rising flour should not be used. It should be pure wheat flour and water. The ancient pass-over points forward. Our passover (the Lord's supper) points back, both centering in Jesus.

We could not engage in any higher act of gratitude than that the body of Jesus was broken for poor sinners and his blood shed to redeem us. I think the greatest and most solemn act of gratitude on record is that Mary anointed the feet of Jesus with costly ointment and wiped His feet with her hair. In so doing she spoke in tender tones her gratitude that Jesus had

raised her brother from the grave. I dreamed last night of writing this. I have written this in my hotel room in Hot Springs, Arkansas, on December 17, 1950.

C. H. Byrd

GREETINGS FROM ELDER GRIFFITH

My Dear Brother and Elder O. J. Denny, Greetings

Inclosed find check for \$1.00 for which please extend my subscription to Zion's Landmark. May God bless you and yours and keep you is my prayer and fill you with wisdom to proclaim His glorious Truths.

Elder John W. Griffith
1803 Beechwood Avenue,
Nashville 4, Tennessee

GREATEST ENJOYMENT

Mr. John D. Gold,

Dear sir enclose find \$2.00 for which you will please renew my subscription to the Landmark. I just can't do without it. I do enjoy the experiences of the brethren and sisters so much. It is my greatest enjoyment on earth. I am in my seventy-sixth year. I have been reading it ever since my girlhood days. I just can't do without it now. With all my love to every brother and sister of my faith.

Yours in humble hope,
Mrs. C. R. Simmons
"Lone Oaks"
Edgerton, Virginia

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

VOL LXXXIV

NO 14

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JUNE 1, 1951

OUR REFUGE AND STRENGTH

"God is our refuge and strength,
a very present help in trouble."
Psalms 46:1.

The above are the words of David, and by way of introduction, it will be observed that David was an ancestor of that notable man, Abraham, in whom the Lord said, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him"? Gen. 18:18. His father's name was Jessie, who was the son of Obed, and Obed, was the son of Boaz of whom it is said that he was "a mighty man of wealth", I feel that it can be truly said that all of the chosen or Heaven born family are ancestors of this "mighty man of wealth" (God, the Father) for He said that "Heaven is my throne and the earth is my footstool." Isa. 66:1. For every beast of the forest is mine, and the cattle, upon a thousand hills."

Before anyone can say that "God is our refuge and strength," he must first learn that he can not take refuge in the law, for we are

taught that "By the law is the knowledge of sin," and by the deeds of the law shall no flesh be justified. Furthermore, we must be stripped of all self righteousness and taken out of our retreat of carnal security and come to the end of our wits and be made to feel that we are lost and ruined sinners without God and without hope in the world. When the gracious words of Jesus are applied to our souls, which were spoken by the mouth of the Prophet, Isaiah, "Look unto me and be ye saved all the ends of the earth," then it is that we can apply the words of David in our own experience and say that "God is our refuge and strength," and as we travel on through this wilderness of trials and troubles, and much of the time blind, for He said that "I will lead the blind by a way that they know not" we go through many dangerous looking places as the poet said,

"Through many dangers, toils,
and snares

I have already come."

Like David, who said, "He hath taken me up also out of an horrible pit and the miry clay, and put my feet upon a rock and established my goings and put a new song in my mouth, even praises unto God," He could then say "God is my refuge and strength." When such sweet deliverances are ours to enjoy, we, too, can adopt the language of the poet, who said,

"Tis grace that brought me
safe thus far,

And grace will lead me home."

which is just another way of saying "God is my refuge and

strength." Paul was brought through many trials and difficulties and endured much suffering by the appointment of God, for the Lord said to Annias, "For I will show him how great things he must suffer for my name's sake." Acts 9:16. Now inasmuch as the Apostle had been brought through this suffering, which had been, appointed unto him, he could reflect and see the hand and mercy of God in delivering him from time to time; therefore he said, "But we had the sentence of death in ourselves that we should not trust in ourselves but in God which raiseth the dead, who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." 2 Cor. 1:9, 10. This is evidence that God was Paul's refuge and strength.

David had many experiences and deliverances which began even from the time that he was a lad that taught him that "God is our refuge and strength." When he kept his father's sheep, we can see the Spirit and power of God in enabling him to deliver his sheep and lambs from the paw of the lion and from the paw of the bear. Another great manifestation of God's power was wonderfully displayed in enabling him to face this great Goliath: and win the battle in the name of the God of Israel, for he saith to Goliath: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defied." I Sam. 17:45. Surely with such a triumphant victory as this he could say that "God

is our refuge and strength."

After David's great success in defeating and subduing the Philistine army in the name of the Lord, he is now brought into another great strait by the hand of Saul, who was king at that time, whose anger was aroused by the joyful spirit that was manifested by the women in behalf of David's great success. And the women answered one another as they played and said, Saul hath slain his thousands, and David his ten thousands." I Sam. 18:7. All of these sayings of these women caused a spirit of anger and jealousy (which is as cruel as the grave" and a clear manifestation of the flesh) to rise up in the heart of Saul. He pursued him many times with an envious spirit for the purpose of taking his life, but the hand of God was with David. After the death of Saul, David was seated upon the throne as king of Israel with all of his enemies under his feet. He could see the hand of God in delivering him from dangers, both seen and unseen, and he could now say with a heart-felt assurance, God is our refuge and strength."

What a wonderful type of Christ is personified in the life of David, "And David behaved himself wisely in all of his ways, and the Lord was upon him." I Sam. 18:14. Now his great enemies, Goliath and Saul, are put under his feet. It was said of Jesus "He shall reign until all of His enemies are put under His feet, and the last enemy is death."

In using the word, "Refuge," it is more than likely that David was thinking of the wonderful cities that

God had prepared for the protection of the children of Israel, who slew another, unawares, and unwittingly, as we find recorded in Josh. 20th chapter. "The Lord also spake unto Joshua, saying, Speak to the children of Isreal, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood." Josh. 20:1, 2, 3. It seems from the reading of this chapter that three cities were located on the one side of Jordan, and three on the other in order that they might be easily accessible to all of the children of Israel that killeth any person unawares and unwittingly or one who hated not his neighbour beforetimes. It will be observed that these cities were not erected for the children of Isreal only, but "For the stranger that sojourneth among them." what a wonderful provision God has made for strangers! Ruth was a stranger, but she found grace in the eyes of Boaz, "A mighty man of wealth." In the dedication of Solomon's temple he specifically made mention of the stranger in his humble petition to God. "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house; Hear thou in Heaven thy dwelling place, and do according to all that the stranger calleth to thee for:

that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." I Kings 8:41, 42, 43.

The cities of refuge and the temple of Solomon beautifully portray in types and shadows, the reality (Jesus) who is the refuge for all the tempest, tossed, and weary pilgrims who travel the strait and narrow way that leads to life everlasting, and when they are blessed to take refuge in this meek and lowly lamb of God, then they can sing with the poet,

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in His excellent word!

What more can he say than to you he hath said,

You who unto Jessus for refuge have fled"? (Lloyd's selection) Hymn 411

"God is our refuge and strength." God is not only the refuge for His people, but He is also their "strength." "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leaven bread be eaten." Exodus 13:3. David often spake of God's "strength." "O God, thou art terrible out of thy holy places: the God of Israel is He that giveth strength and power unto His people. Blessed be God." Psalms 68:35 "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Psalms 3:26. "Honour and majesty are be-

fore him: strength and beauty are in his sanctuary." Psalms 96:6. And as we turn the pages of Holy writ we find the prophets often speaking of God as being their strength. When the angel told Mary, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus," she was so overcome with joy, as will be "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour." "He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts." Luke 1:51 Paul said, "When I am weak, then am I strong." The strength of God's chosen people is made manifest when they are weak. Again Paul said, "For when we were yet without strength, in due time Christ died for the ungodly," Rom. 5:6, and his strength was made perfect in weakness.

Dear Reader, have you been brought to the place to realize that you have no strength of your own? Have you ever faced a famine? Have you ever realized that your money or (self righteousness) has no purchasing power in God's kingdom to get the necessities for your hungry soul? Have you been smitten in the hollow of the thigh like Jacob and now become a cripple and forced to lean upon your staff (faith)? Joseph's brothers ate corn from the great storehouse of Egypt, out of which they bestowed no labor. Are you now living by faith? "The just shall live by faith." Has the Lord taken you up out of an horrible pit, out of the miry clay and put your feet upon the Rock

(Christ) and established your goings and put a new song into your mouth, even praises unto God? Have you ever felt the precious touch of Jesus like the leper, who said, Lord, if thou wilt, thou canst make me clean. He touched him and said, I will, be thou clean? Has Jesus ever poured the oil of joy into your soul? Did you say like David, The Lord is my light and my salvation? Has He ever said to you when you were down in trouble, My grace is sufficient for you? Has He ever opened rivers to you in high places? and fountains in the midst of the valleys (troubles)! Has the wilderness ever become a pool of water? Has the dry ground ever become springs of water? Has He ever said to you, "Come unto me all ye that labor and are heavy laden, and I will give you rest"? Did you find rest? Did He ever say to you, "I have loved thee with an everlasting love?" Has He said to you, "I have fulfilled these commandments for you?" Has He ever said to you as He did to the poor woman who came into Simon's house, thy faith hath saved thee; go in peace. Did He ever say to you that, He that is dead is freed from sin?" If you have been baptized, did you find the statement of Peter to be true, "Baptism doth also now save us, not by putting away the filth of the flesh, but an answer of a good conscience toward God?" "The Lord is my Shepherd; I shall not want"? Has the rod and the staff ever been a comfort to you? If none of the above words have ever been spoke to you in that still small voice, can you say like the

blind man, whose eyes were opened by Jesus, but he did not know that Jesus was the one that opened his eyes, for it was said to him "We know that this man is a sinner";; the blind man said, "whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see"? Have you ever felt for a few moments to be reconciled to God's will, and a Spirit of prayer came into your heart, and you could humbly say, Lord not my will, but thine will be done." Can you look back and view the dangerous places that you have passed through and see the delivering hand of God? Have you ever felt a great storm raging in your soul, and did Jesus make the storm a calm?

If all or any part of the above has been your experience and if you have ever enjoyed sweet communion with God through the person of His Son Jesus, surely you can say as David said, "God is our refuge and strength, a very present help in trouble."

Humbly submitted,
T. F. Adams

MARTHA ANN RUDDER

It is with a sad heart that we attempt to write a sketch of the life of our dear and beloved Sister Martha Ann Rudder, which the good Lord saw fit to call from our midst on March 3, 1951. She was truly a faithful mother in Israel and to know her was to love her. She was born October 30, 1884.

She united with the church at Wheelers at the September meeting in the year of 1920. She was a faithful member as long as she lived and was a strong believer in the Lord Jesus Christ. She always seemed submissive to God's will. She was married to William H. Rudder, December 26, 1903, who died five years ago. To this union was born six children, four of them left to mourn her departure and two dead. She was a faithful companion, loving mother, and a good neighbor.

Her funeral was held on March 5, 1951 in Wheelers Primitive Baptist Church at 3:00 o'clock by her pastor, Elder T. F. Adams of Willow Springs and L. P. Martin of Roxboro. Both ministers spoke beautifully of her christian life and comforting words to the bereaved family.

Her body was laid to rest by the side of her husband in the church cemetery to await the Resurrection morn. The floral offering expressed the love from her love ones and friends.

Therefore, be it resolved, That we the members of Wheelers Primitive Baptist church bow in humble submission to the God of all grace, who gave us this precious sister and who has taken her from us.

First, that a copy of these resolutions be presented to the family.

Second, that we extend our sympathy to her family.

Third, that a copy of these resolutions be recorded in our church book and a copy sent to Zion's Landmark for publication.

Done by order of conference Saturday before the second Sunday in March, 1951.

Written by her unworthy committee, Sudie Whitfield and Sallie Long.

OBITUARY NOTICE

William Crawford Best, son of Samuel A. and Delilah Moran Vest, was born April 2, 1881, in Floyd County, Virginia, and died February 15, 1951, in a Huntington, West Virginia Hospital.

In January 1900 he was united in marriage to Mary Prudence Hall, daughter of John L. and Elizabeth Carr Hall and to this union five children were born: Everett and Harry Vest, Stotesbury, West Virginia, Gertrude Meador, Roanoke, Virginia, Elvah Urick of Vinton, Virginia, and Juanita Jones, Philadelphia, Pennsylvania. His wife died February 20, 1932.

He was united in marriage to Addie Via, daughter of Elder Wiley A. and Lizena Slone Via in September, 1933. To this union was born one daughter, Barbara Jean Vest.

He united with the Roanoke Primitive Baptist Church in May, 1933. Being a miner, his work called him far from his home Church, and he did not attend regularly. However, he was a great Bible reader and would sit for hours discussing the scriptures and he was enlightened to understand them.

He was an honest, hardworking man, and led a good and useful life. He walked humbly among his fellowmen and was loved and respected by all who knew him.

He is survived by his widow, six children, thirteen grandchildren, one great grandchild, two brothers, James Monroe

Vest, Riverside, California, and Charles J. Vest, Draper, North Carolina; five sisters, Mrs. Emma Schilling, Barlow, Fla., Mrs. Lila Thomas, Floyd, Virginia, Mrs. Betty Schilling, Cascade, Virginia, Mrs. Sadie Troxler, Draper, North Carolina, and Mrs. Nonie Kenneth, B. C. Canada.

Written by his sister-in-law,
Jessie Via Minnix

IN MEMORY OF SISTER E. WRENN

Sister Wrenn was born June 18, 1875 and died March 5, 1951. She married the late Robert Wrenn in 1896 and to this union one child was born; Mrs. Bennie Foushee of Hurdle Mills, N. C., who survives.

On Saturday before the Second Sunday in July 1933, Sister Wrenn united with the Wheelers Primitive Baptist Church and remained a loving and faithful member as long as her health permitted. The Funeral was conducted by her Pastor, Elder T. Floyd Adams and Elder L. P. Martin. Her body was laid to rest under a mound of beautiful flowers in the family cemetery to await the final resurrection.

First: That the Church at Wheelers keenly feels its loss of this dear Sister. To know her was to love her and we can still think over the sweet hours when she could talk and tell of some of her experiences. They are still precious to us although her body has gone back to the dust from whence it came.

Second: The members of Wheelers church extend their deepest sympathy to the bereaved family.

Third: That a copy of these Resolutions be sent to Zion's Landmark for publication, a copy to the family and one for our Church Record.

Done by order of the Church in Conference Saturday before the Second Sunday in March 1951.

Sister Mary Bowes
Brother Reuben Bowes
Committee

OBITUARY

Brother John Tilden Swanner, Sr. passed away at his home on Bonner St. February 17-1951 following a heart attack after having been in failing health for the past several years. Brother Swanner was born March 27, 1878 in the Old Ford Community, Rt. one, Washington, N. C., and was nearing his 73rd birthday. He was a retired farmer. He was married first to Miss Robert Annie Brown, who passed away in 1931. To this union were born five sons and four daughters with thirty grandchildren and seven great-grandchildren now surviving. He was married the second time to Sister Jane Leggett in 1932, who had

seven children. He was a devoted husband and father with a large family to mourn his passing. May they be comforted.

Brother Swanner was a member of the Singleton Primitive Baptist Church of Washington, having joined April 7, 1946. He was a faithful and loving member, and attended many times when very feeble.

Funeral services were held in the Singleton Church on Sunday at 3:00 p. m. by Elder A. B. Ayers, his pastor, from Bear Grass in Martin County.

A beautiful array of flowers attested to the high esteem held for the deceased. He was laid to rest in the cemetery near his former Old Ford home to await the resurrection morn where parting will be no more.

"When we've been there ten thousand
years,
Bright shining as the sun;
We've no less days to sing God's
praise,
Than when we first begun."

Janie Carawan
(Church Clerk)

RESOLUTION OF RESPECT FOR SISTER LULA F. DUPREE

Whereas it has pleased our Heavenly Father to remove from our midst our dear beloved Sister Lula F. Dupree.

Sister Dupree was born July 31, 1875 and died May 25, 1945, making her about 70 years old. Sister Dupree joined the Church at Sandy Grove in July, 1907 and lived in full fellowship with us till July, 1917. Sister Dupree then took a letter of dismission and moved her membership to the Church at Durham. Then in January, 1943 she took a letter of dismission from the Church at Durham and was received back in full fellowship with the Church at Sandy Grove.

Sister Dupree was the widow of Brother J. D. Dupree. The funeral services were conducted at the Church at Sandy Grove by her beloved pastor, Elder L. W. Turner after which her remains were laid to rest in the Church cemetery beside her husband.

Therefore be it resolved: First we the Church at Sandy Grove bow in humble submission unto our Heavenly Father who doeth all things after the counsel of His own will and feel that our loss is her eternal gain.

Second, that we extend to her bereaved family our Christian sympathy. May God's richest blessings abide with them forever.

Third, whereas we the Church at Sandy Grove has lost one of her faithful members one who always filling her seat unless providentially hindered.

Fourth, that a copy of these resolu-

tions be placed upon our Church records; a copy sent to the bereaved family; and a copy sent to Zion's Landmark.

Done by order of Church in conference on Saturday before the third Sunday in April, 1951.

Elder L. W. Turner, Moderator
 Alex Dupree, Clerk
 Sister Linnie Dupree, Com.
 Sister Effie Ogburn, Com.

RESOLUTIONS OF RESPECT

Resolutions of Respect are given to our sister Lida Lucinda Bowen Rogerson whom God called away February 13, 1951. If she had lived until the following Monday, she would have been 70 years old. Her health had been in a declining state for a year or more. About ten days before her death she suffered a stroke. Even though her conditions was critical, she didn't utter a word of complaint. We feel she was made willing by her blessed saviour to go at his will. She passed away so easy — just went to sleep.

Surviving besides her daughter, Mottbell Cherry, are a son, William S. Rogerson of Williamston; two brothers, Messrs. J. D. and Willie Bowen; and a sister, Mrs. Lizzie Price, all of Williamston.

Our sister joined the church at Bear Grass several years ago, and was baptized by her pastor, Elder B. S. Cowin. The church was her greatest pleasure. Funeral services were conducted at her home by her pastor, Elder A. B. Ayers, and assisting was Elder E. C. Stevenson. She was laid to rest under a mound of flowers by the side of her husband, who died about twenty five years ago and was placed to rest in the Bowen cemetery.

We, the church at Bear Grass, resolve that we and the family can be reconciled to God as we know that his will will be done.

This done by order of Conference Saturday before the third Sunday in February 1951 Elder A. B. Ayers, Moderator.

E. C. Harrison, Clerk
 J. D. Bowen, Committee

SISTER ELIZABETH MANN

Whereas, the Lord has been pleased to take from our midst and from her home and dear children our much esteemed sister, Sister Elizabeth Mann; The Church at Newport desires to express their feelings of sympathy to her beloved ones, hoping they can feel their loss is her eternal gain. We hope that the all-wise Providence will be with them, strengthen them and cause them to say,

Precious Mother, thou hast let us;
 Though is God who has bereft us,
 But some sweet day we hope to meet
 Around the throne at Jesus feet.

Sister Mann was the daughter of Martha and Albert Morton, born July 28, 1860 and departed this life March 3rd, 1951 making her stay on this earth 90 years, 7 months, and 3 days. She was married to Rufus Davis Mann March 27, 1887, a good member of the church at Newport who preceded her in death eleven years ago. To this union was born four children, two sons Caswel and Lonnie and two daughters Lealyer and Martha, all living and very devoted to their mother and each other.

She united with the Primitive Baptist Church at Newport in 1896 and remained faithful until death, though as old age and afflictions came on she was mostly confined at home so she could not go to meetings as often in her last years. She enjoyed having brethern, sisters and friends to visit her, and hold services for her many times at her home. She bore her afflictions with patience. She was a good neighbor and a hard worker with willing hands as long as she was able.

Her funeral was conducted at her home in Morehead City by Elder L. L. Yopps and assisted by Rev. T. C. Smith. She was laid to rest by the side of her husband in Bay View Cemetery, we believe to await the Resurrection when Jesus comes to gather his saints home to be forever in glory.

Therefore, be it resolved, first, that the church has lost a good member and her children a devoted mother. Second, that we bow in humble submission to God who doeth all things well. Third, that a copy of these resolutions be recorded on our church book, one sent to Zion's Landmark, and one to Old Faith Contender for publication, and one to the family.

Done by order of the Church in conference Saturday March 17, 1951.

Elder R. W. Gurganus, Mod
 Bro. W. R. Mann, Clerk
 Sisters Winnie Mann, and
 Annie Higgins (Committee)

RESOLUTIONS OF RESPECT

Sister Quilly Rose, wife of the late Pate Rose died March 7, 1951 at the age of 89. She joined the Primitive Baptist church about 60 yrs ago, and was a faithful member until her health failed her. Funeral services were conducted by her Paster, Elder E. C. Jones at the home of her Grand-daughter with whom she made her home. We feel that in her death we have sustained a great loss.

Therefore be it resolved:

1. That we submit to the will of God who doeth all things well, feeling that our loss is her eternal gain. 2. That we extend our heart - felt sympathy to her bereaved family. 3. That a copy of these resolutions be sent to Zion's Landmark for publication, a copy sent to the family, and a copy on our church record.

Done by order of Bethany Church in conference Saturday March 24, 1951.

W. H. Woodard,
Church Clerk.

OBITUARY

In memory of Brother Martin Ross Goodwin, who after a long illness died at the residence No. 11, Cotton Place, Cradock, Va. He was a native of Cedar Island, N. C., but had resided in this section the past eight years.

He was the son of the late Jesse and Sally Goodwin, born September 22, 1862 and died February 20, 1951 at the advanced age of eighty-eight years. His wife, Fannie, preceded him to the grave as of October 12, 1941.

About forty-five years ago he united with the Cedar Island Primitive Baptist Church and was baptised by Elder E. E. Lundy, and was still a member at his death. (I think he told us he never moved his membership.)

The body was sent to Leesburg, Florida, for burial beside his wife. Funeral services were conducted by Elder John R. Beasley.

Brother Goodwin was a firm believer in salvation by grace. He attended the Church in Norfolk until unable to do so. He loved the Landmark, subscribed to it and read it until his eye sight failed so badly he could not read.

Elder R. B. Denson, pastor of the Norfolk Church went to see him Saturday before he died and had prayer. Brother Goodwin was praising the Lord all the time he was there. My daughter went to see him before he got so low. She said that he repeated, "I love the Primitive Baptist" several times while she was there.

To his loved ones who did all they could to make him comfortable, we would say, be resigned to the will of the Lord, as he is better off, for we have assurance he is resting in peace.

"Asleep in Jesus, Blessed sleep, from Which none ever wake to weep."

Written with the consent of the family by,

Mrs. Della Reece and
daughter, Mrs. W. A. Wilson:
Sisters in hope.
Paddock, Va.

IN MEMORY OF MY HUSBAND, IRVIN S. GARNER

When he was laid beneath the clods,
His voice we loved is stilled,
There is a vacancy in our home
Which never can be filled.

How often did I hear him say
He wanted to go to sleep
And never wake any more.
And when his time had come
I felt like his prayers were answered
From that bright eternal shore.

All was done for him
Kind friends and hands could do,
But Jesus loved him best
And took him home to rest.

I prayed to the good Lord
To give me strength to stay by him
until death
I saw him close his eyes,
And breathe his last breath.

I hope the good Lord will lead me,
And leave me not alone
For there is no other way
But thy will be done.

Now my remnant of days
Would I spend to his praise,
Who hath died my poor soul to redeem;
Whether many or few,
All my years are his due,
May they all be devoted to him.
His loving companion.

LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The Lower Country Line Primitive Baptist Association will hold its next session with the Church at Mount-Lebnon Durham County N. C. on Saturday before first Sunday in July 1951 and continue three days. We invite brethern, sisters, and friends who are in fellowship with us and in peace and order at home.

Mount Lebnon Church is located about 12 miles from Durham, N. C. just off Highway 501 between Durham and Roxboro N. C. Look for sign about ten miles from Durham and about 20 miles from Roxboro N. C.

J. J. Whitley, association clerk

MEETING AT LITTLE CREEK CHURCH

There will be the annual meeting of the Little Creek Primitive Baptist church, the third Sunday in June. All lovers of the truth are invited to attend, especially the ministering brothers.

The church is located about five miles South of Clayton.

Elder T. Floyd Adams, pastor
J. J. Batten, church clerk

C286-9
JUL 3 - 1951

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

| June 15, 1951

NO 15

PSALM 102.

Hear my prayer, O Lord, and let my cry come unto thee.

Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

For my days are consumed like smoke, and my bones are burned as an hearth.

My heart is smitten, and withered like grass; so that I forget to eat my bread.

By reason of the voice of my groaning, my bones cleave to my skin.

I am like a pelican of the wilderness; I am like an owl of the desert.

I watch, and am as a sparrow alone upon the housetop.

Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

For I have eaten ashes like bread, and mingled my drink with weeping.

Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

My days are like a shadow that declineth; and I am withered like grass.

But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favour the dust thereof.

So the heathen shall fear the name of the LORD, and all kings of the earth thy glory.

EDITOR

ELDER T. F. ADAMS,

Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

GOD HAS PROMISED UNDYING LOVE

"God has not promised
Skies always blue,
Flower strewn pathways
All our lives through;
God hath not promised
Sun without rain
Joy without sorrow,
Peace without pain.

But God has promised
Strength for the day,
Rest from the labor,
Light on the way;
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love."

Author Unknown

BURIED WITH HIM BY BAPTISM INTO DEATH

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even also should walk in the newness of life". Rom. 6:4.

From my earliest recollection I have heard baptism interpreted into two schools of thought. One, that this ordinance is essential to eternal salvation; that is the believer must be baptised with water. The other, that it is the answer of a good conscience toward God, and that while it is an ordinance required to identify one with the militant

church it is not a means of cleansing from sin, or necessary to eternal salvation.

The true meaning of baptism is exemplified in the death, burial and resurrection of Jesus Christ. "Buried with him in baptism" Col. 2:12. And St. Peter tells us what it does and what it does not do. "The like figure where unto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" I Peter 3:21. Peter also explains what it was that died which baptism is typical of; being put to death in the flesh, but quickened by the spirit. Therefore it signifies death to carnality but life spiritually.

Jesus now turns back to His archives of history and brings our attention to the great deluge, or the flood: the like figure whereunto even baptism doth also now save us etc. As a figure stands for some value under consideration and is not the value itself, so the flood is, as above stated, a figure of baptism, for by water, (judgment) the wicked representing carnal nature all died by the destruction of the flood waters. So baptism is a figure of the flood; for the flood covered all life so that nothing was in sight except the ark, and from the outside it showed no signs of life,

for the life was within, and shut in by the Lord, Gen. :16. What a somber outlook it must have been, no life to be seen. So it is with the sinner under conviction; so gloomy so desolate, no signs of life. But dearly beloved, what a blessing to have within the evidence that life is with you even though you have no way of displaying it outwardly, for the outer man is dead. The flood means death, hence baptism signifying the flood, or outward destruction. By consent to baptism the subject indicates that the spirit has revealed a lost and fallen state, therefore, admission is made that a feeling sense of being dead in trespasses and sin, that the whole earth, (flesh) is covered with no signs of life in evidence, (flood of judgment), no righteousness to plead, therefore by the deeds of the law there shall no flesh be justified in His sight; "for by the law is the knowledge of sin "Rom. 3:20. The poor, miserable wretch is now on the witness stand before the Creator, Supreme Judge, and the last Court with no appeal, and with a definite knowledge of guilt that demands the death penalty, and with no alternative but to accept it. For as a criminal after apprehension is thrust into prison, forfeiting all honor and citizenship, so is the plight of the condemned sinner. "Ten thousand talents in debt" Mat. 18-24. Completely bankrupt. Surely what could a miserable wretch do in such a plight except hope for and look for mercy at the hands of Him "whose mercy endureth forever" Psalms 136. Now in the depth of the darkness of that

horrible pit a strength is felt, the feet instead of continuing to sink seem to be lifted up out of that "horrible pit" Psalms 40:2. This is the beginning of a feeling sense of rescue, the signs of life above the flood. (Mercy of God). The clouds of darkness, (judgement) are broken, the "morning star" Rev 2:22, (Hope in Christ) now glitters through the broken clouds, (Judgement), though it is still dark that little star, (the compassionate and tender love of Jesus) sends its beams of light into the earth, (heart). Now hope stands between the broken hearted sinner and despair.

Since baptism is not the putting away of the filth of the flesh, what we are saved from by it, is that it has met the demand of the good conscience, (Christ in the soul). Now the poor sinner finds himself inside the ark, (covenant church), though it is tossed to and fro upon the flood waters, Noah, the tool in the hands of Almighty God built that ark by the determinate council and foreknowledge of God the Father so absolutely secure that not a leak sprung forth, neither was any spare timber carried along to keep it patched up until the flood subsided. Brethren, Christ died a complete death and saved a complete church. A complete doctrine is the only thing that will satisfy a complete sinner, and the complete sinner knows without a complete salvation he is completely lost.

We might summarize the whole matter with the following: Baptism saves the broken-hearted sinner

from a dissatisfied, disturbed and yearning conscience to symbolize with an outward act that which has been felt within, death of carnality and a sweet hope within of a resurrection from the dead through Jesus Christ. Baptism signifys that the sinner has died to what Jesus died for, and that is sin. Jesus was not buried that He might die but because He was already dead. Hence a sinner is not baptised to die to sin but because he is already dead to it. The espoused does not marry to create love but because love has created the espousal. The marriage of the Lamb and His bride, (The Church) was an expression of the effect of the everlasting, or eternal love of God the Father to His children, which effect is known and felt by them, not in boasting and a feeling sense of self sufficiency, but to the contrary, poor in spirit, beggars, a feeling sense at times of isolation, very poor and deep feeling sense of poverty in spiritual things.

Walking in the newness of life is by faith and not by sight) for sin still abounds in our nature but subdued by the grace of God, therefore death and life and represented in baptism.

W. E. Turner
Wilson, N. C.

RECOVERING FROM ACCIDENT

I feel like at this present time I want to write some things that I believe and hope to stand for, as I am lying here all shut in with a broken leg. I was in a car wreck 10 weeks ago and cannot walk, and

I think it will be a long time before I will be able to walk again, but I have often rejoiced in the blessings of the Lord. Many people visited me in the hospital and since I came home. In fact hundreds of people have visited me, thank the Lord, and I have received many good letters and get well cards. All of this makes me feel that I have a host of friends which encourages me.

Dear readers of Zion's Landmark, I hope you all can pray for me and have a mind to write me a letter while I am shut in. My people have carried me to my home Church twice since I had the wreck and have carried me to see some of my dear brethren, sisters, and friends; but I cannot get around much on my crutches because my other leg is in a heavy cast. I use a wheel chair when I go to Church. We have had some wonderful meetings at my home church. It seemed so good to me to go to church. We had five other ministers who also spoke. It was a sweet meeting.

Dear children of God, we think we have a lot of suffering here in this world, but Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Just as sure as Jesus rose once and the saints rose with him, we will be raised at His second coming, and to my mind when it says many saints rose with Him, It means all of the dear children of God that had passed away. All of them arose with Jesus and went into the Holy City, and they, dear

children of God, are in Heaven to-day. All the people of God that have passed away since Jesus arose are still waiting for Jesus to come and raise their bodies and prepare them like unto His glorious body. To my mind the precious souls of those that have passed away are in Heaven, in paradise, resting and waiting for Jesus to raise their bodies up, and Jesus will unite the soul and body, and they will go into the Holy City too. The soul, the breath, the spirit, the life as far as I am able to describe are all the same. The life that is in paradise does not sleep, does not die, but rests until Jesus comes after the body. To my mind, the spirits of the dear children of God that are resting in Heaven are not singing praise until the bodies are raised and soul and body united again. Some will say this body will not be raised. We will have to dispute the Apostle Paul's word if we deny that our bodies will be raised. We will have to dispute the Apostle Paul's word if we deny that our bodies will be raised. We will have to deny that our dear Saviour's body was raised if we deny that our bodies will be raised.

Dear children, where is our hope if our bodies are not even raised? Our faith is vain, our hope is vain, our preaching is vain if our bodies are not raised, and we are found false witnesses of God if our bodies are not raised, and all of our sweet meetings and Associations have been in vain. Now I am not saying that our bodies will be raised in trouble, in sickness, and in pain, as we are living in this time world, but they will be chang-

ed in the twinkling of an eye. Jesus said He would prepare a body like His own body. Read the 15th chapter of Cor. I do not have space and time to write all those scriptures about the resurrection, but we find in different places in the scriptures that our bodies will be raised when Jesus comes. Some say the Bible tells us that no flesh and blood shall inherit the kingdom of Heaven. I believe this scripture has been revealed to poor me, but I troubled and studied about it many times before the dear Lord revealed it to me. It is true — no flesh and blood will inherit the kingdom because it does not come by our own works — flesh and blood. No wonder we cannot inherit the Kingdom; it did not come that way. Jesus said that the Father gave them to Him and Him to the Church; it was a double gift, Jesus to the children, and the children to Jesus. God, the Father, in His own time, purpose, and predestination, election, choice, foreknowledge, all meaning the same wonderful working power, did love the Church and all believers. Not only was this fixed, but all things that do come to pass or ever come to pass were embraced in the determinate counsel and the foreknowledge of God. There is no happening with God, never has been, and never will be. It happens to us, but nothing happens to God because He forenew all things. All things were made by God and for God, and He has all power over all things, and without God there could not have been anything. He has controlling power over all things and does all of His pleasure in Hea-

ven and in earth. If He does not do all of His pleasure, who keeps him from it? Because all power is of God. The powers that be are ordained of God, nothing could move or have a being without God. God is the first great cause of all causes. Some will say this would make God the author of sin, but I say no one can make God anything because He is already God, and all of His works and ways are pure, holy, and righteous. God cannot do wrong. He does not make men and women do wrong. God cannot sin; He is above all sin, above all laws; there is no law for Him to transgress or go against. Who could try God? Who has known the mind of the Lord or who has been His counsellor? Who has ever told God what to do or how to do? He does not ask poor weak puney men and women how or what to do. He just does as He pleases. God is absolutely pure. God is something, and we are nothing. God does not make any of us do wrong. The Bible tells us and so does our experience that God does not have any pleasure in wickedness neither does He dwell in wickedness, but it is His pleasure for us sinners to be in the world, if not we would not be here. He loved sinners before the world was and gave His life a ransom for poor sinners. God does not have to make us do wrong. We are already wrong. Water will run down hill without any forcing, and we are just like water; we are running down hill all the time unless our Blessed Jesus restrains us. The ones who have to suffer are the ones that Jesus tells to

come unto Him, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." No one else is bidden or asked to come, only those who are heavy-laden. Who are those who labor? Who are the heavy-laden? The ones that are begging God for mercy, the ones who are praying, the ones who have been pierced in the hollow of the thigh, the ones who are mourning, the ones who feel the pangs of hell, the ones who are saying, "God, be merciful to me a sinner." Many times when we are suffering and are in trouble, all we can say is, "Lord have mercy." Often we are awakened in the night groaning and rolling, finding ourselves saying, "O Lord have mercy" and can only say just those words, but have to say that because we feel the need of mercy so forcibly. Who would get in this kind of trouble if they could help themselves, there is no such a thing as a voluntary mourner. We would stay out of trouble if we could, but Jesus tells that kind of folks to come; they are the only kind bidden to come. Here there is nothing said to the world. They are not sick; they are not heavy laden. If they were, they would not be claiming they could help the Lord. They would be contending that salvation was by grace and grace instead of talking works. We know what Jesus said; those climbeth any other way are thieves and robbers, no danger of those kind of folks saying that salvation is by grace unless they get sick and weary and heavy-laden. Jesus said, "I am the way, the

truth, and the life; no man cometh unto the Father, but by me. He is all the truth, the whole truth.

I will close; I feel at the present time I could write a book if the Good Lord would keep leading me, or I hope it is of the Lord. If any of you find any comfort in this, write me if you have a mind.

O Lord, have mercy on us all and on our children too. O God, remember the ones, our sons and daughters who are having to go to the far country to be in the war again. O Lord, make them trust in God and make us fathers and mothers trust in God and enable us to pray without ceasing.

Your least brother and sister,
 Brother and Sister W. E. and
 Alma Jarrell
 Route 2
 Lexington, N. C.

ELDER O. J. DENNY

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21)

The Lord hath seen fit to take away another of our able ministers of the New Testament in the person of Elder O. J. Denny. I had known this beloved Elder for many years and, in common with many others, held him in high esteem. He was indeed a sound and worthy Primitive Baptist and his departure in ripe old age will occasion much mourning in Zion. He was truly a father in Israel and it can be truly said of him that "a prince of Israel hath fallen." We are loath to part with our gifted and seasoned

leaders, but the Lord knoweth best. Elder Denny meant much to the church in his long and faithful ministry. He was conservative in his views and stood firm, turning neither to the right nor to the left, when doctrinal disputes arose and the old ship of Zion moved in troubled waters. Following the late Elders Gold and Lester as Editor of the Landmark, he successfully edited this periodical for a number of years along with Elders Cowin and Gilbert who also have been removed from our midst by the hand of death.

I had known Elder Cowin for over fourteen years, having met him and rejoiced under his introductory sermon at the Kehukee Association held with the Church at Flatty Creek in 1936. He was the efficient Clerk of this Association for a long time, and was named Honorary Clerk after he was incapacitated for duty by reason of severe afflictions which he bore with marked patience and endurance. He was firm in his convictions, well informed, and in his discourses would hold the attention of our ablest gifts. His editorials in the Landmark were well written and very instructive, showing that he was endowed with wisdom from on high. In a word, he was a great asset to the church and his death has meant a distinct loss to her. But it was better for him to depart and be with Christ and the Lord took him unto Himself.

I never knew Elder Gilbert except through his writings which for clearness and forcefulness were outstanding. He was a strong de-

fender of "the faith once delivered unto the saints." His writings were confirming in the doctrines of grace, and made it clear that the Primitive Baptist Church is Apostolic in doctrine and practice or orthodox. Like Elders Denny and Cowin, his influence in the church was great and he will be greatly missed. Their labors are now ended and we love to think of them as enjoying that perfect rest unmolested by the triumvirate of enemies here below—the world, the flesh, and the devil. "Blessed are they who die in the Lord." They are secure from all harm and their security is fixed. Dying in Christ, they shall ever be with the Lord.

C. W. Vass
1901 Park Avenue
Portsmouth, Va.

FEAR

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His Name." Malachi 3:16.

The word fear has been on my mind for some time, and I have gathered some comfort from the word as used in the scriptures, but being poor at expressing myself I may not be able to present it to the comfort of the reader.

I do not understand it to be a fear that implies fright, alarm, or a slavish fear, but a reverential fear that we are not counted worthy of the favor and love of God and that we will be banished from His

presence.

"And I will make an everlasting covenant with them that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jeremiah 32:40. Fear seems to be a characteristic of a child of God which produces a filial obedience. When I search for evidence of marks of grace in my experience, I glean a little comfort from the thought that there is a fear within me that I am not a subject of His grace or of His love and not embraced in His covenant, and it keeps me begging, "Lord, remember me." This fear has followed me all the days of my pilgrimage.

"The fear of the Lord is clean, enduring forever." Psalms 19:9. The secret of the Lord is with them that fear Him, and He will shew them His covenant." Psalms 25:14. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." Psalms 33:18.

All through the Old and New Testament scriptures, we have evidence that God's people have feared Him and His judgments, for He has taught them to reverence Him and fear Him, and He has said their names are written in a book before Him, therefore He will spare them as a father spareth his own son who serveth him. God's people are the only people that fear Him.

Humbly submitted,
William Graham
P. O. Box 114
Christiansburg, Va.

EXPERIENCE

Dear Kindred in Christ:

After feeling impressed for many years, I have decided to write a part of my experience. The reason for not doing so before is because I was hoping someday I would feel more worthy, but it seems the older I get, the more unworthy I feel.

Having lost my precious mother at the age of seven, I felt like no one else cared for me; though I had a good father who loved us and did all he could, but he could not fill a mother's place.

As the years went by I realized more and more how much I needed a mother. Seeing other children with good mothers to do little things for them made me crave a mother still more, and every time I would get sick, it just seemed to me if she could be with me to put her hand on my head and say a few words, it would mean more to me than anything else in all the world. Many times I have cried myself to sleep begging the Lord to let me dream of her. I had such a desire to see her, and I was blessed to have a few sweet dreams of my mother. One night in a dream she came into my home and talk with me. On another occasion I dreamed I visited her grave(I always feel near her when I go to her grave), and as I was standing over the grave, the grave opened, and she came out just like she used to be. How beautiful and sweet she looked. She walked with me to where I had parked the car and told me I was borned to see trouble; then she

turned her back on me and went back to her grave. It seemed so good to have a mother to tell my troubles too, but it had all been a dream. Having been reared without a mother has made me realize how much a mother means to her children. This is why I have always prayed that the Lord would let me live to see my children grown. I would like to say that I have been so blessed. My baby is now sixteen, and the oldest is thirty-one; although I know I have left undone many things I should have done and have done many things I should not have done.

One night about 23 years ago I dreamed my sister was in my home and as we were talking, she pointed up to the heavens and told me to "Look up." As I looked I could see an object slowly coming down; as it came near, I could hear a voice ringing in my ear, Heaven is at hand." This was repeated several times and coming nearer all the time, I began to realize it was Christ with white gifts for all his people. It seemed we were in an open field with a group of other people; they were all Primitive Baptist except me. I knew I was lost. As he came closer and closer, the voice kept ringing in my ear, "Repent for the kingdom of Heaven is at hand." I could see myself lost, and I was crying and begging for mercy. I was so surprised when He started to give His gifts to His people. He gave me one too. How happy I was as He walked and talked with me to the house and disappeared. How sweet it was for a while, but I

soon began to crave more evidence. A little later I dreamed I was sitting on my porch, and as I looked out across the yard there Jesus stood on some wood. He came straight to me, and as I stood He put His arms about me and said, "Do you want your name written in the Lamb's Book of Life?" I didn't speak, and He asked me the second time, and I said I did. He turned then and walked away. Dear believers, I don't know that my name is there, but the little hope I have is worth more to me than anything else in the world, and if my name is there, there is no one in this big world who can erase it. It is comforting to think of. For a few moments in my life He made me feel like saying, "I know my Redeemer liveth."

Ten years ago my precious father passed, and I have missed him so much. So often I would go to him for guidance; he could always say comforting words to me. I will always cherish his good advice; it has helped me in bringing up my own children. He will surely live in my heart as long as I live. I thank the Good Lord for blessing me with such a good father.

Last fourth Sunday I attended services at Willow Springs, and I was blessed to enjoy it so much. Elder Adams' sermon was food for my soul. I felt lifted up for a while, but then I began to feel so humble and unworthy. Sometimes I feel as I don't have a friend at all, and no one even wants to speak to me.

Dear believers in Christ, please pray for me and mine. I have a

precious son in the army, and I need all of your prayers, for to me you are the salt of the earth rooted and grounded in the truth.

From an unworthy believer,
Mrs. Betty Barnes
Angier, N. C.

SYMPATHY FOR ELDER ADAMS

Dear Elder Adams:

I have just read of the loss of your dear mother, and I feel that I can sympathize with you in the passing of this most precious friend; since I have lost both my mother and father recently.

I have greatly enjoyed your recent editorials, and may the Perfect One continue His marvelous revelations to you. I think that I know that He still feeds us in these latter days as He did the children of Israel. Our losses have been great indeed within recent months, also many able elders called to the Celestial Plains, but He is just as able now as ever to prepare and clothe ministers of the new covenant, and I believe He will not fail us.

You mentioned the fact in a recent letter to me that Sister Mamie W. Rowe of Baltimore inquired about me. I shall never forget my trip to Ebenezer Church in Baltimore four years ago and the able preaching I heard that day. It seemed that the very windows of Heaven were opened so wide and now to think that Elders Walker, Topping, Vaughn, Lefferts, and Dodson who were all there have finished their earthly career and gone to a perfect clime. Truly there is nothing like being a child of the Heav-

only King.

After leaving the Church that day I had the glorious privilege of spending the night with Elder John D. Wood and how royally we were entertained and how much I did enjoy the afternoon conversation when Elder Topping and wife, Sister Rowe, and others came and talked so entertainingly and spiritually about dear Elder Rowe and so many more gone on before. Sometimes I wonder will the Lord continue to feed us as in days of yore; yet we know that He surely will during the calm evening hours. We were permitted to see and peruse the many spiritual volumes Elder Wood has in his wonderful library. I think this is one of the most able ways that we can carry on the divine principles ever upheld by Primitive Baptists since the days of John, the Baptist, who baptized Jesus. This was indeed one of the very highlights in my spiritual career if indeed I am born of the spirit which at times I am constrained to feel to know without a doubt. Is it not wonderful to say with Paul, "We know that we have passed from death to life because we love the brethren." What a precious Heavenly knowledge. "And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." I hope that we have that priceless Heavenly acquaintanceship with Jesus. During that wonderful visit I rejoiced to hear the sweet singing of the orioles and robins who sang of the wonderful works of their God. Each little flower that opens, each little bird that sings He

made their glowing colors, He made their tiny wings. He gave us eyes to see them and lips that we might tell how great is God Almighty who doeth all things well.

May the Lord ever bless Elder and Sister Wood, his wonderful companion in the discharge of their duties and direct them in all things.

I have greatly enjoyed the articles by Sister Linthicum and Sister Rowe in our Baptist papers recently with so many others who have written a "thus saith the Lord."

Since we have lost so many able writers recently, may He inspire others to continue in the well beaten paths of salvation by grace alone. I hope that I may have the divine pleasure of visiting the saints in your section this year. In the meantime I would be glad to receive minutes from each of our associations. I already have a large collection.

May the Lord most abundantly bless you Elder Adams in feeding the flock of the living God.

Yours in bonds of love,
J. J. Collins.
Geneva, Ala.

LOVES THE LANDMARK

Elder O. J. Denny
Winston-Salem, N. C.
Dear Brother Denny,

I am enclosing \$1.00 to cover subscription to Landmark. The paper is not new to me. It was in my father's home when I was a boy and my mother continued to take it Brother, W. B. Clifton of Plymouth, N. C. was a subscriber during his life time.

I will give just a brief sketch of

myself. I united with Great Swamp church in 1925 and Elder J. B. Roberts baptized me. Elder S. B. Denny was pastor at that time. I stayed with them a short time then. Moved my membership to Hancock's church for convenience it being near my work. I was living at Ayden, N. C. Pitt county, and in 1930 I moved to Jasper, Fla. and moved my membership again, and was ordained at a church by the name of Heborn. If you would like to have more information I would say write Elder J. B. Roberts, Farmville, N. C.

A little Brother saved by grace if saved at all.

My address is E. S. Clifton, Box 148 Jasper Fla.

ENJOYS LANDMARK

Enclosed you will find \$2 for another year's subscription to the Landmark. I enjoy the Landmark very much. I thank the Lord for being so kind to us. May He continue His mercies and blessings to all.

Best wishes to the staff and Landmark readers.

A little sister in sacred
bonds,
Mrs. Bob Allen
1011 Forbes Street
Greenville, N. C.

DOESN'T WANT TO MISS A SINGLE COPY

Enclosed you will find P. O. Money Order for two dollars (2) for my Landmark extending it to March 15, 1952. Very sorry to be

late sending my renewal. This delay is due to sickness in my home. My daughter has been ill for five weeks. She is now able to return to her work. I hope you will bear with me, for it is a dear paper to me. I enjoy reading it so much that I don't want to miss a single copy. I desire the prayers of all the Lords people.

Yours in hope,
Mrs. Z. M. Burchette
Route 2
Raleigh, N. C.

LOVES THE LANDMARK

Enclosed please find \$2 for renewal of the Landmark, and I am sorry to have waited so late to renew.

I enjoy reading it so much that I don't want to miss a copy.

In humble hope,
Ovealu Hawkins
Route 3
Selma, N. C.

LOOK SFORWARD TO LANDMARK

Dear Mr. Gold,

I'm sorry not to have sent in the money for the renewal of my paper sooner, so I'm asking you to please pardon my neglect and thank you so much for continuing my paper. I enjoy it and always look forward to getting it. May the Lord prosper you in your work.

Mrs. D. L. Mosley
901 Lee Street
Norfolk, Va.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

VOL LXXXIV

NO 15

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

June 1, 1951

THE WISDOM OF GOD

"Because the foolishness of God is wiser than man; and the weakness of God is stronger than man." I Cor. 1:25.

The above scripture has attracted my attention more or less for several years. I sometimes hesitate to give my views on any portion of God's sacred word, for I sincerely desire to present the subject with its true meaning, and I am conscious of the fact that unless the subject that is under consideration is presented in the same light the writers had under consideration and unless we are overshadowed and directed by the Holy Ghost, it will rebound to our shame; then it is, that we feel to be in the sad plight of those whom Peter spoke "Which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction." 2 Peter 3:16. The word "wrest" means "To twist from its natural or proper use or meaning by violence". However, it is true that a person may speak or write upon a subject and give the wrong meaning with no intention of doing

any violence to the scriptures; yet when the true light is presented, we are then made to feel that it would have been better to have waited on the Lord. But says one, How do we know when we have the true light on a scripture?" My feeling is this. If we have been truly taught of the Lord and feel to have some light upon a portion of His sacred word, we will surely find some testimony in the writings of the Apostles and Prophets that will corroborate with the testimony that is within, which is good evidence that we are built upon the foundation of the Apostles and Prophets. As Paul said, "And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone: In whom all the building fitly framed together groweth unto an holy temple in the Lord". Eph. 2:20, 21.

It is indeed an attractive sight to look at a magnificent building which was drawn by the architect when each piece of material is so minutely dressed and placed into its proper place by the builder. We look into the interior and see the joint work within, as well as without. Each room is finished and decorated to suit the taste of the occupants. If a natural structure as described above is pleasing to the natural eye, how much more glorious it is when we are given eyes to see the building or Church of Jesus Christ and behold each piece of material, which is dressed down to the proper size and shaped and fitted into the building "without the noise of an iron tool" and built upon the foundation of the

Apostles and Prophets; each one taught by the same unerring Spirit, "All of thy people shall be taught of the Lord;" each one bearing the same testimony as the Apostles and Prophets, who said, "Behold, I am vile", Job; He is all my salvation," David, "Salvation is of the Lord," Jonah; "He brought me up also out of an horrible pit, out of the miry clay," David; "God is our refuge and strength David; "Depart from me, for I am a sinful man, Oh Lord," Peter; "By grace ye are saved," Paul; "Unto me who am less than the least of all saints is this grace given," Paul; "This is a faithful saying and worthy of all acception that Christ Jesus came into the world to save sinners, of whom I am chief," Paul; "For we are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh"; Paul. "For thou hast lifted me up and cast me down", David; "Not by works of righteousness which we have done," Paul. "I am weak", David;; "The Lord is our shield," David. "We are fools for Christ sake", Paul. "For I am become vile", Jer. "For I know that in me that is in my flesh dwelleth no good thing," Paul; "O wretched man that I am," Paul; "Whose shoes I am not worthy to bear," John. What a chain of testimonies recorded by the Apostles and Prophets, and if time and space would permit, many more could be added. As before stated when these stones and timbers are dressed down to fit into this building, there is no danger of one stone overlapping and

crowding out another stone. These chosen vessels of God are mentioned by Peter as "lively stones". "Ye also, as lively stones are built up a spiritual house, an Holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ". I Peter 2:5. By this it is clear to see that the old covenant of works is done away, such as sacrificing doves, pigeons, heifers, and lambs, which could never take away sin, which can be done only by this man, Jesus Christ," After He had offered one sacrifice for sins forever, sat down on the right hand of God," And when He arose from the tomb and assended to the father, the Holy Ghost came as He was promised by the Father, which is the spirit of truth. And all the true worship, that is or ever will be, is that in which we are blessed to worship Him in Spirit, and we do not have to be in the mountains, neither at Jerusalem. The Samaritan woman said to Jesus, "Our fathers worshipped in this mountain and ye say that in Jerusalem is the place where men ought to worship. But He said to her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," John 4:20, 21. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth". John 4:24. Paul said, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh."

Now I will endeavor to attend more closely to the subject, "Because the foolishness of God is wis-

er than men, and the weakness of God is stronger than men." Most assuredly, no sane person would attempt to say that there is any foolishness in God or any weakness in God. Is it not clear to see that the foolishness of God and the weakness of God are His chosen and afflicted people? As will be observed by the testimony of Paul, who said, "But God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things that are mighty. And base things of the world, and things which are despised, hath chosen the weak things of the world to confound the things that are mighty. And base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." I Cor. 1:27, 28, 29.

Notwithstanding the fact that God has chosen the foolish things of the world to confound the wise, yet they are not foolish in God's account, but they are foolish in the estimation of those, who are wise in worldly knowledge and understanding, and the reason for this is set forth by the Apostle, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe". I Cor. 1:21. Therefore they are "wiser than men"; they are wiser than all the professors of the world, who possess nothing but human knowledge and human understanding by the reason that Christ is made un-

to them wisdom, which is so wonderfully set forth by Paul, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: That according as it is written, He that glorieth, let him glory in the Lord". I Cor. 1:30, 31. furthermore the "weakness of God is stronger than men". These chosen ones are weak, all of their armor wherein they formerly trusted have been taken from them. Indeed they are helpless and unable to defend themselves, but these weak creatures are "stronger than men". Their strength is not based upon human strength or human knowledge and understanding, but they are given a measure of God's grace, which is in Christ Jesus, and then it is as Paul said, "Their strength is made perfect in weakness." Again he said, "For when I am weak, then am I strong."

When this grace is given to the chosen vessels of His mercy, it is then that they come forth and speak the word of God with boldness, "And they spake the word of God with boldness". Acts 4:31. They are so strong that one of them can chase a thousand. "One man of you shall chase a thousand: For the Lord, your God, he it is, that fighteth for you, as He hath promised you." Josh. 23:10.

It may be further added that while these foolish and weak creatures are given grace to come forth and declare the name of Jesus above every name; yet in His goodness and mercy He knows how to deal out enough affliction to keep them humble, and when they are

overshadowed by His Spirit and love, they are as harmless as doves.

Humbly submitted,
T. F. Adams

RESOLUTION OF RESPECT FOR SISTER MARGARET A. STANCIL

Whereas God in His infinite wisdom has seen fit to call from our midst our dear beloved Sister Margaret A. Stancil. She was about 71 years old Sister Stancil joined the Church at Sandy Grove the third Saturday in April 1921 and was baptised by her pastor, Elder L. H. Stephenson. The funeral services were conducted at Sandy Grove Church by her beloved pastor, Elder L. W. Turner, assisted by Elder T. F. Adams, and her body was laid to rest in the Church cemetery.

Therefore be it resolved that the Church at Sandy Grove bow in humble submission unto our Heavenly Father who doeth all things after the counsel of His own will and feel that our loss is her eternal gain.

Second, that we wish to extend to the bereaved family our tenderest sympathy and pray that God's richest blessings may rest upon them all.

Third, whereas the Church at Sandy Grove has lost one of her faithful members always filling her seat unless providentially hindered.

Fourth, that a copy of these resolutions be placed on our Church records; and a copy sent to Zion's Landmark.

Done by order of Church in conference on Saturday before the third Sunday in April, 1951.

Elder L. W. Turner, Mod.
Alex Dupree, Church Clerk
Sister Linnie Dupree, Com.
Sister Effie Ogburn, Com.

RESOLUTIONS OF RESPECT

We are called upon, with sad hearts, to record the death of our beloved pastor, Elder O. J. Denny, who faithfully and humbly served Reidsville Primitive Baptist Church for thirty - seven years.

We know that words are needless in regard to Brother Denny's life. And words also cannot express our deep sorrow and the feeling of loss over his death.

Not only our church, but also the community at large, is grieved by the passing of one so dearly loved. The often repeated words seem filled with new meaning: "Our loss is truly his eternal gain." Brother Denny is resting from his labors, and his reward is with him.

He was ever striving for peace and unity among his churches and the Lord's people everywhere, always expressing the desire to speak something of comfort to God's

little ones.

Be it resolved:

1. That we bow in humble submission to God who doeth all things well.

2. That we extend our sympathy to our sister church in Winston - Salem. We know their feeling of loss. With the passing of our pastor, we indeed feel that our head and stay has been taken away, and we are left to mourn. But God who called him from our midst, can safely lead us on.

3. That we extend our love and sympathy to Sister Denny and all of the family. We are trusting that the God of all grace may comfort and sustain them in this, as well as all of the trials of life.

4. That a copy of these Resolutions be recorded in our church book, a copy be sent to the family, and a copy sent to Zion's Landmark for publication.

Kate D. Mitchell,
Annie Lea Nance,
Sallie Bennett: Committee

OBITUARY

Sister Lucy Rowland was born February 20, 1867 and departed this life March 16, 1951. Her age being 84 years and 24 days.

On September 12, 1889 she was married to Brother Robert Rowland who preceded her to the grave, January 29, 1937. To this union there were born one son and three daughters. The son and two daughters remain to mourn their loss.

Sister Rowland united with the Church at Willow Springs on Saturday before the fourth Sunday in July 1918, where her membership remained until her death. She was in very poor health the last several years of her life and was unable to attend church, but until that time she was faithful to fill her seat.

She was a devoted and faithful mother. She lived for her children, and they were as loyal to her. They tenderly nursed and cared for her both night and day and made many sacrifices in an effort to supply her every need and comfort. They have done according to one of the ten commandments: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Therefore be it resolved that a copy of this obituary be sent to the bereaved, a copy sent to Zion's Landmark, and a copy recorded on our Church book.

Done by order of the Church in Conference Saturday before the fourth Sunday in March, 1951.

E. B. Pearce, Eva Pearce, and
Pauline W. Adams: Committee.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

July 1, 1951

NO 16

PSALM 102.

When the LORD shall build in Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

To hear the groaning of the prisoner, to loose those that are appointed to death;

To declare the name of the LORD in Zion, and his praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve the LORD.

He weakened my strength in the way; he shortened my days.

I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

But thou art the same, and thy years shall have no end.

The children of thy servants shall continue, and their seed shall be established before thee.

EDITOR

ELDER T. F. ADAMS,

WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS,

JACKSONVILLE, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

I AM COME THAT THEY MIGHT HAVE LIFE MORE ABUNDANTLY

Dear Elder Adams,

I have been delayed in writing the enclosed letter because of sickness in the family, because of doubts and fears, and because of some Godly fear, I trust. I began writing in September after you gave your version on Isaiah 40:1, 2 when I was in your home. A short time later I became interested in St. John 1:16; and Saturday night of the Little River Association, when again I was in your home, I mentioned this; and you said that you spoke from this verse Friday morning. I was amazed that your interest had also gone from Isaiah 40:1, 2 to this passage from St. John. At the Kehukee Association you told me very briefly about this, and then you repeated the words of Jesus, "I am come that they might have life, and that they might have it more abundantly." (John 10:10). I hope that you and your family are well. Come to see us.

Yours in faith, hope, and charity
Beulah Mewborn
Snow Hill, N. C.

Dear Brother Adams:

Thank you for the article on Isaiah 40:1-2. I will try to obey that "still small voice" (I Kings 19:9-18) and tell of my interest in the "dou-

ble", although I still feel that my yearning has been more in wonder than in revelation.

In June 1949 Elder H. H. Lefferts wrote me several letters on The Two Olive Trees from Zech. 4 and Rev. 11:4 (published in August 15 and September 1, 1949 Old Faith Contender) and he stated "Going back to Zech. 4, there was but one candlestick in that case; here in Rev. 11:4 there are two candlesticks. Why? Because under the gospel, everything is doubled from what it was under the law. If you have a concordance, look up the word "double" and read the passages indicated. "Ye shall receive double for all thy sins", Isaiah 40:2 and Isaiah 61:7 and Zech. 9:12. The prophet Elisha who succeeded the prophet Elijah received a double portion of Elijah's spirit. Elijah's ministry was mostly condemnatory as is the ministration of the law, but Elisha's was mostly salutary as is the gospel. Elijah performed eight miracles; Elisha performed 16. There you see the double. The one candlestick in Zech. 4 is the visible church at that time in the Jews restoration from the seventy years captivity in Babylon under Zerubbabel as magistrate and under Joshua as priest. These two men with their gifts and all the abilities they had naturally and religiously, were the nourishers of the restored remnant; under them

the second temple came to completion despite many hindrances and difficulties. All these mountains of difficulties became a plain before Zerubbabel. Nehemiah 6th chapter tells us of some of their trials in rebuilding the city and the temple. There was but one visible church in that legal day and it was only among Israel. Here in Zechariah, the one candlestick is the restored church, there was none other. But under this present gospel era, there have been and there are many visible churches, not only one but with all these churches of this age which stand in gospel order and doctrine, there is no one visible church that is head of all. There is no mother church, but there are "sister" churches. One church is equal in sovereignty with all the others, no one having any right to lord it over the others. This is New Testament order. Right here you see the utter error of Romanism which uses Rome as the mother church and head of them all. This shows Romanism is an imposition upon the consciences of men and is a false system. And so are all religious systems that have been derived from her and who copy after her and all others who head up under bishops and councils and Presbyterys and synods and all else similar. But the true visible church is made up of "Sister" churches all on an equality of order, faith and privilege, one church testifying with another to the truth, and here you see the double. Under Zechariah, there was but the one visible church in the whole world, only one candlestick. But in

this gospel era, we have a sister church with sister church, we have the "double", the two witnesses and two candlesticks. Faith and practice are both of the Holy Spirit and both are from the living Head, the risen and exalted Lord in the heavens with the Father. The faith and order of the church come down from Him, they are the olive oil that nourishes the church. Christ combines in Himself both Zerubbabel and Joshua, He is both Priest and King. His Lordship over us, His high priesthood on our behalf, flows into the candlesticks and feeds and keeps alive His church." End of quotation from Elder Lefferts. It is better to read these letters in their entirety.

Double means two, twice as much, two-fold; or the state of two things or persons being of the same condition or kind, or of being united in the same faith and order.

Elder Lefferts described the sister churches as receiving their faith and practice of the Holy Spirit from Christ and as being equal in sovereignty and testifying with another church to the Truth. In this same way, I have thought of the members as an example of the "double." The brethren, like St. Paul, feel less than the least of all (Eph. 3:8) and esteem the other brethren better than themselves (Phil. 2:3); and yet, "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. 12:13) "And did all eat the same spiritual meat: and did all drink the same spiritual drink: for

they drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10:3-4)

In the song "Rock of Ages" we sing the words of Toplady: "Rock of Ages, cleft for me, Let me hide my-self in thee! Let the water and the blood, From thy wounded side which flow'd, Be of sin the double cure, Cleanse me from its guilt and power." When the soliders found that Jesus was dead already, one of them "pierced His side, and forthwith came there out blood and water." (St. John 19:33-34) "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1): "And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1:5): and "How much more shall the blood of Christ, who through, the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14) and "That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:26-27): and "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from

all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36:24-27) We read in a Psalm of David: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. — Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 51:7-10) We read also: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, "This is the blood of the testament which God hath enjoined unto you." (Heb. 9:19-20)" It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:23-24) And again: "For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:4) Jesus said, "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." (Matt. 9:13) It is written: "having therefore, brethren, boldness to enter into the holi-

est by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised." (Heb. 10:19-23) One is clean when he is washed from his sins in the blood of Christ (Rev. 1:5); one is clean when he is washed in the pure water of the River of Life. (Rev. 22:1) For His little and faithful ones, we can see that God made the cleansing doubly certain "by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5): "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (I Pet. 1:23).

Let me go back to the time I received Elder Lefferts' letter if I can. I thought of five or six people who had brought the "double" to my attention. In speaking of the Prophecy in Daniel and Revelation and at other times, Elder J. E. Mewborn had also stated, as Elder Lefferts' did that there is a double in everything in and under the Gospel as is taught in the New Testament. I accepted this as a Truth which I did not fully understand. This declaration must include a lot and I hoped and still hope that some one would and will speak and write further on it. Others had spoken of the "double" and had re-

ferred to Isaiah 40:1-2. So you see that the "double" came to me in a most interesting way. I desired to know more about these verses from Isaiah. More specifically what have I, who hopes to be embraced in His Mercy, received? What was indicated in the passage, "for she hath received of the Lord's hand double for all her sins?"

When I first read this scripture: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all of her sins"—I thought of it as a prophecy for the church at the end of time. Then I realized that these words were written for His people who need comforting in their trials and experiences all the way on this earth, as there will be no sorrow in the New Jerusalem. (Rev. 21:2-4) I hoped that Jesus had healed me and I was glad. However, I was and am still a sinner and it hurts or grieves worse to do wrong than it did before. The warfare in "her warfare is accomplished" could not be the warfare St. Paul describes in Roman's Chap. 7; but would mean that Jesus had atoned for the sins of the ones the Father gave to Him. (St. John 17:6) "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. 5:11) I hope that Christ has offered one Sacrifice forever for all of my sins. (Heb. 10:12-14) While I witness with the Apostle and feel to be the chief of sinners (I Tim. 1:15), I believe that

the Holy Spirit is a Witness to the Lord's people and, I hope to me. I trust that God will be merciful to our unrighteousness and will remember our sins and iniquities no more. (Heb. 10:16-17; Heb. 8:12) Elder Mewborn has spoken comfortably along this line including the time he stressed, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:14): for "Christ hath redeemed us from the curse of the law." (Gal. 3:13) We are no more "under the law, but under grace." (Rom. 6:14) About the time I received Elder Lefferts' letter, my most satisfying answer to, "What have I received?" was to hope that I had received Grace for all of my sins remembering with the Apostle that His Grace is sufficient. God chose to swear to His Own Promises. We also read that the Promises of God are yea and Amen to the Glory of God. 11 Cor. (1:20): and "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. 5:17) I know of nothing more consoling and assuring than the two Promises quoted above and the fact that a God-given Hope is "an anchor of the soul, both sure and stedfast." (Heb. 6:19)

It was about a year and a half later that I visited you and your family and you explained the double in Isaiah 40:1-2 as pardon and peace, going back to the cleansing of the leper to show this. (Lev. 14:1-20) Your article was published in Zion's Landmark September 15,

1950. If this letter were not all ready long, I would like to mention a few things which you said in your home and which you did not include in your article; and I might tell how, a few days later, I was given a verse from St. John when I asked about my hope of grace and mercy. I will close by saying, now I can write: we hope we have received grace and mercy for He is "plenteous in mercy" (Psalm 103:8) and "full of grace and truth.— And of His fulness have all we received, and grace for grace." (St. John 1:14,16) "Therefore it is of faith that it might be by grace; to the end that the promise might be sure to all the seed." (Rom. 4:16) I am waiting for some one to write on "grace for grace."

May the Lord give us the spirit of grace and of supplications (Zech. 12:10) and cause us to have charity among ourselves. (I Peter 4:8) The Love of Christ constrains us (II Cor. 5:14) for the love or peace of God passes all understanding.

(Phil. 4:7; Eph. 3:19) Read Psalm 85:8-13.

Yours in the Hope of Eternal Life,
Miss Beulah Mewborn.
Snow Hill, N. C.

BAPTISM

This is their all important theme, the darling of their theology, the culminating point in salvation of sinners.

Let us remember that the issue between our friends and myself does not involve all the elements constituting scriptural baptism. We agree as to what the elements are

but differ as to what constitute some of those Elements. Baptism of scriptural requires.

1. A proper subject
2. A proper administration
3. A proper mode
4. A proper design

Upon the 3rd item we all perfectly agree that immersion or burial of the subject is the only mode; hence no issue there. On the second item we agree that the administrator must be a member of the Church of Christ, but differs as to where that Church is. The first and fourth items bring war when mentioned. First, a proper subject. Now we will agree that it is a believer who has repented of his sins and confessed Christ before men, but we very materially differ as to the condition of the penitent believer. I contend that all such are born again, but our friends contend that all such in an unbaptised state are alien sinners and must be born again. This is the real issue. Now to prove that the believer is in a saved state we refer you to a list of proofs in our treatise on faith. I John 5:1, John 5:24; Acts 13:39; John 3:18. These texts show in their order given that a believer is born of God, has everlasting life is justified from all things, and not condemned. We in those quotations have the believer (whom we both agree is a proper subject) described, but the description by no means favors campbellism. If a believer is justified from all things, baptism cannot be a means of justification. If a believer is born of God, baptism, a subsequent act, cannot be a means of the birth. No man on

earth can admit that faith in Christ is a qualification for baptism and make any start to prove water baptism regeneration. Water baptism had its beginning with the ministry of John, the Baptist, by a brief review of his ministry, we might find some facts that would break some light upon the question as to who is a proper subject, for baptism, but we wish to deny or rather subvert. that old campbellite dogma that John's baptism was not gospel baptism. To deny the validity of John's baptism is to surrender the claim of having this solemn example in the person of Jesus, for He was baptised by John. If Christ was baptised by John for us to follow Him, must we not be baptised with the same baptism that He was. If John's ministry was under the law before the gospel and Christ was baptised under the Law, could we who are under the gospel and baptised by Church authority be consistent in claiming Christian baptism. To have Christian baptism is to have Christ's baptism, we must be baptised like Christ was baptised. John's ministry was not under the law, for he preached saying, repent, present tense. "Repent, for the kingdom of Heaven is at hand" he came to make people ready and that readiness consisted in repentance turning from the law and its ceremonies, for the kingdom is at hand. Do you suppose John could have had material ready for Christ by encouraging them in the law, that is to absurd to deserve more than a passing notice? "The law and prophets were until John, since that time the kingdom of God is

preached, and every man presseth into it". Luke 16:16. Notice the law and the prophets were until John. John came to condemn the law service and to introduce the Christian service. Since that time the kingdom is preached. Since what time, since until John. Not since the close of his ministry but since its commencement.

Things which are equal to the same thing are equal to each other. If Christ was baptised under the law and our friends are baptised under the gospel, it is conclusive that they have not Christian baptism, or if Christ was baptised under the law, and they are baptised like Christ they are baptised under the law, and they therefore have not gospel baptism. Their own contentions declare them destitute of Christian baptism. But if Christ was baptised under the gospel (which He was), and we are baptised like Christ, then we have both Christian and gospel baptism. The very introduction of his administration shows to any fair minded person that He was not under the direction of the law, for under the law its blessings flowed to its subjects primarily as the lineage of Abraham. Being the seed of Abraham entitled them to all the blessings of the law when honored by them, but when the Pharisees who no doubt like Campbellites thought John was an officer under the law and went to John demanding baptism and basing that demand upon their lineage to Abraham, He renounced them as a generation of vipers, saying "who hath warned you to flee from the wrath to come.

Bring forth therefore fruits meet for repentance, and think not to say we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." John here shows conclusively that he positively disclaims any connection with the law as a guide in his ministry, for he eliminated in his demands the very bases of the law, which was inheritance by natural descent and preached the miraculous power of God in preparing material for the ordinances of his ministry in his reference to God's ability to convert stones into children of Abraham. To be an heir under the law was to be the literal seed of Abraham. But now under the gospel and reign of grace. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Just as those under the law had to be the children of Abraham to share of the law, so it is under the gospel that one must be Christ's to share with the saints in light, as the observing ordinances and ceremonies under the law did not produce a child of Abraham, so it is that under the gospel, the observing of ordinances and ceremonies does not produce a child of God.

But we are so often referred to Acts 19 to prove that John's baptism was repudiated, but when we turn and read, we find no such intimation. We do find some people who no doubt had been baptised by a man (Apollos) who like the Campbellites knew only the baptism of John, knowing nothing but water baptism. Acts 18:24-28, he like our friends, was mighty in the scrip-

tures, the letter of them with no spiritual understanding of them. This man was at Ephesus just before Paul, teaching water baptism only. When Aquilla and Priscilla heard him, they expounded unto him the way of the Lord more perfectly, and he departed into Achaia. Acts 18:26, 27. Paul came to Ephesus where Apollos had been and found certain disciples. Acts 19:1. Who could doubt for a moment that these were Apollos' disciples and not John's. Such circumstances pointing to a crime would convict any man in our courts of justice. Remember that these people had only been taught the baptism of John (by Apollas) as a consequence. When Paul asked if they had received the Holy Ghost, the answer was, "We have not so much as heard whether there be any Holy Ghost". That was a new word to them. They had heard nothing under that name. Do you suppose that if a man never heard of electricity, and some one was to ask him if he was ever electrified that he could honestly answer yes. Certainly he would be like the untaught disciples at Ephesus they would not as much as know whether there be any electricity, but would that prove they were never shocked?

Those people were children of God and needed to be taught and baptised by one properly authorized, one who knew something of the Holy Ghost's baptism as well as John's baptism. In regard to the one that should come after him, John had before said that He shall baptise you with the Holy Ghost

and with fire. Matt. 3:11. Where is the proof that in the baptism of these people that Apollos had baptised, that John's baptism was repudiated? They were not baptised again, but because they were not baptised in the name of the Holy Ghost, there has been an effort made by some to repudiate his baptism.

We will now endeavor to demonstrate that John baptised only those born again. If he had been a Campbellite preacher instead of renouncing those Pharisee vipers, he would have said, "Come on boys and let me baptise you, and all the viper disposition or nature will be gone," but John said, "Bring forth therefore fruits meet for repentance". Prove to me that God has prepared you for this. **Solemn duty**, for I have come to make ready a people prepared for the Lord.

God did not send His ministers into the world to doctor or redeem snakes but to feed His sheep, but our friends have the snakeology down so perfectly that they by their skillful treatment can convert a snake into a sheep.

When John shrieked at the thought of baptising the Saviour, Jesus said unto him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness". Matt. 3:15.

This proves that baptism is an act of righteousness. It takes a righteous person to do an act of righteousness. "Little children, let no man deceive you: he that doeth as he is righteous." I John 3:7 Our friends declare that the unrighteous (sinners) must do right-

eousness (be baptised) in order to become righteous. If as the Saviour said, "Baptism is a righteous act, and as John says those who do righteous. If as the Saviour said, "Baptism is a righteous act, and as John says those who do righteousness are righteous, it follows that only the righteous are to be baptised. If it is the righteous to be baptised, baptism makes no one false.

Again I John 2:29, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of Him". Question. Is God righteous? If yes the text says those who do righteous are born of Him; therefore campbellism is false.

If as the Saviour says, that baptism is a righteous act and those who do righteousness are born of God, it follows that only those who are born of God should be baptised. If only those who are born of God are subjects for baptism, it forever destroys the idea that alien sinners are baptised in order to be born of God. Who did John Baptise? Did our great Head and Exemplar give a pattern for devils to follow? Does He say to devils, "Follow me", or did He say, "Ye are of your father, the devil, and the lust of your father ye will do"? John 8:44.

Does that ally the Saviour very closely to campbellism? Nay, but it puts his living veto on their infidelity.

Every text they undertook to use on baptism proves too much for them. Take for instance the lan-

guage of Ananias to Paul. "Why tarriest thou, arise and be baptised and wash away your sins". It is impossible to believe that command without believing that baptism was to wash them away by his own act, baptism; but if the washing there is regeneration, then Paul regenerated himself, for it was he that was to wash away his sins. "We don't believe that the sinner saves himself, then they do not need that text, for it was Paul that was to wash himself by his own act.

We get a similar example in I Peter 3:21, "The like figure whereunto baptism doth also now save us." They use this to prove that baptism is a condition in order to effect salvation, but the text, baptism, saves, but Y. B. Ashley and Charles Holt, Jr., and many others with whom I have debated declared that baptism was not a cause of salvation; yet they say one cannot be saved without baptism. Baptism is an act of ours, and hence it can be said as at Pentecost. "Save yourselves from this untoward generation", but if baptism is a figure as Peter says it is, and baptism saves, it follows that the salvation is figurative. If it is figurative, it points to or represents the real, so if one is in possession of the real, he can and ought to indicate it by the figure, but as there can be no figure without the real, so it is that none except those who are really saved by the blood of Christ can express it in the figure.

To prove my position Peter says, "Not the putting away the filth of the flesh, but the answer of a good

conscience toward God". Baptism then is an answer or expression of a good conscience, then the conscience is good before baptism.

The blood of Christ makes the conscience good. Heb. 9:14. Therefore the blood of Christ which really saves is applied before and prepares one for baptism. That is the Bible, and therefore the truth of the matter. So campbellism falls as a struggling victim. (Figuratively) baptism saves. Baptism remits sin, but we never say that baptism regenerates or gives life.

I will now close by giving a quotation from a Campbell, the Christian System, page 207, you find the following: "Being born imparts no new life, but is simply a change of state, and introduces into a new mode of living." Again on page 201, he says, "A child is alive before he is born, and the act of being born only changes its state, not its life. Now we dismiss the subject of baptism, hoping that it will be of some light and comfort to the little child of our Heavenly Father.

Respectfully submitted,
B. B. Walston
Kinwood Texas

**AN APPEAL FROM
ELDER R. B. DENSON**

Dear Sir:

I have received some renewals, and a few new subscribers for the Landmark. I have mentioned it, to the brethren among the Churches I serve because of the interest I have in the dear paper and by doing so my effort has brought results.

I have been a reader of the

Landmark for forty years and look forward to each issue which is always interesting to a believer of which I hope to be.

Recently I have been visiting in the homes of some of our sick members and observed that three of them had the Landmark by their bedside and spoke of the comforting articles they had been reading. I hope I am one that is interested to see it continue to live and grow in circulation. Let's give Elder Adams all the support that we can by recommending it to others and encouraging them to write for the paper. It is a great pleasure to read the experience of our young members also those that have a mind to unfold and expound the scriptures to us as inspired men of God.

R. B. Denson
Rocky Mount, N. C.

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I am enclosing \$2.00 to pay my subscription to Zion's Landmark. I do enjoy reading the Landmark so much and do hope the Good Lord will bless you to keep sending them out. I feel like they are food to hungry souls. Love and best wishes to the household of faith.

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VOL LXXXIV

NO 16

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C.

July 1, 1951

CALL UPON THE LORD

"I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Psalms 116:1, 2.

The word "love" is perhaps one of the strongest words in our language, if not the strongest. Paul speaking of "Love" said, "For I am persuaded, that neither death nor life, nor angels, nor principalities, not powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. In all of the writings of the Apostles and Prophets, it seems that they were unable to find words to express the fullness of this word, "Love." It has and will continue to be told in part, but I am persuaded that the fullness of this love of God is yet to come. Mary said, "My soul doth magnify the Lord, and

my spirit hath rejoiced in God my Saviour." But according to the writings of Peter, this does not fully describe this "Love". He said, "Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Peter 1:8.

There is a sweet communion between God (through His Son Jesus) and the chosen family of God and between each other "Because the love of God is shed abroad in our hearts." This love is not a voluntary act or something which can be worked out or performed by the creature. If love was a thing that had been left to our choice, we would have never loved God. Our affection would be still set on the things of this world. John tells us in one of his epistles how this love was first manifested to us. He said, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I John 4:10, and in verse 19 he says, "We love Him because He first loved us."

As before stated we cannot describe the fullness of this love, and the reason for this is because God is love, and no man can describe the greatness of God. Paul said, "For we know in part, and we prophesy in part, But when that which is perfect is come, then that which is in part shall be done away." I Cor. 13:9, 10. Love is not something that is displayed by a multitude of words, but it is manifested more fully by our actions toward each other. Though we may make a great display of our zeal

and affection toward God, and then manifest a coldness toward our brother, there is no evidence that we love God, for Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Again He said, "This is my commandment, that ye love one another, as I have loved you." Jno. 15:12. John brings forward this testimony by saying, "if a man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also." I John 1:20, 21. "Beloved, let us love one another: for God is love; and everyone that loveth is born of God, and knoweth God." I John 4:7.

As before stated, a man may say that he loves God, and he may be ever so sincere, yet if he hates his brother, there is no evidence of the love of God in him, according to the testimony of John. Paul was a great law worshipper before he was converted, and was zealous of the tradition of the fathers. He said, "Touching the righteousness which is in the law blameless". He hailed men and women and brought them bound to Jerusalem and did many things contrary to the name of Jesus of Nazareth; but in all of his zeal in following the traditions of the fathers, there was no manifestation of the love of God in his heart until God manifested his love for him.

A great manifestation of God's love is that we share our worldly

goods with our brother who is less fortunate and is in need, and if we fail to do this, there is no evidence of the love of God in us. For John said, "But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him"? I John 3:17. Now inasmuch as you share your worldly goods with your brother who is in need, there is good evidence that this is the love of God. A still greater manifestation, or a more positive evidence of God's love is displayed in loving, praying, and doing good to your enemies, for Jesus said, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. It is only those who are overshadowed by the great love of God who are enabled to "bless them that curse you, do good to them that hate you and pray for them who despitefully use you and persecute you." What a great manifestation of God's love is seen in the martyr Stephen, when his enemies were stoning him to death, and he said, "Lord, lay not this sin to their charge." He evidently was overshadowed by the spirit of God because we recognize the image of his Lord and Master. When Jesus was crucified, He prayed to the Father in behalf of those who crucified Him. He said, "Father, forgive them, for they know not what they do." What a contrast between the meek and lowly lamb of God and those who are so zealous of the tra-

ditions of the fathers (or law worshippers). Jesus gives to the sinner everything he needs and exacts nothing. The law worshippers exacts and takes everything and gives the sinner nothing.

A person to whom God has never shown the wretchedness of his own life has little love and sympathy for those who are poor and needy, and what they do is more for an outside show and to be seen of men than from a feeling of love. This was manifested in the action of Simon, who invited Jesus to dine with him. He thought he would be the receiver of whatsoever honor there was in having Jesus dine with him. He manifested an indignant spirit, toward Jesus for being merciful to a poor woman who was a sinner. He had but little love for Jesus and apparently none for the woman. For "He spake within himself, saying this man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner." Luke 7:39. This woman washed his feet with her tears and wiped them with the hairs of her head. Jesus knew his wicked and evil heart and put this question to him. "There was a certain creditor which had two debtors: the one owed five hundred-pence, and the other fifty. And when they had nothing to pay, He frankly forgave them both, Tell me therefore, which of them will love him most? Simon answered and said, "I suppose that he, to whom He forgave most." And He said unto him, Thou hast rightly judged." And He turned to the woman, and said unto Simon,

Seest thou, this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little, And he said unto her, Thy sins are forgiven." Luke 7:41-48. What a contrast between Simon (who was indignant and showed no mercy) and Jesus who was kind, loving, extending mercy and forgave her of all her sins.

All of those that have eyes to see that they are great sinners and have seen the total depravity of their own life and have received pardon and peace through Jesus Christ; are the ones that can sing in the spirit with the poet.

Because He first loved me,
 "I love my Savior God
 Because He shed His precious blood
 To set my spirit free.

With my whole heart I love,
 The God that loved and bled,
 Who lifted the shining realms above,
 And suffered in my stead."

David said, "I love the Lord." He assigned his reason for this love, "Because He hath heard my voice, and my supplications." We love our friends and neighbors and especially those who lend a help-

ing hand in time of need by administering to our necessities and making our burdens lighter. Inasmuch as this is true Then how much more do the afflicted and poor of God's kingdom love this covenant keeping God, who said: that He would be a present help in time of need? The one who Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

David learned by experience when he was in trouble that God came to his rescue, for he said, "He hath inclined His ear unto me; therefore will I call upon Him as long as I live."

There is one thing that I am persuaded to believe, which is this, to those who have a precious hope in Jesus, you are made to wonder many times why God ever manifested His great love to you. As you look in the past, you cannot see one thing good, that you have ever done to merit His favor, because you are made to see that your whole life has been nothing but sin and a mass of corruption. The only answer to this question, so far as I have been able to find in Holy Writ, are the words of God concerning Jacob and Esau. "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of Him that calleth:) It was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved but Esau, have I hated." Rom. 9:11, 12, 13.

In Deut., we find these words re-

corded by divine inspiration, "The Lord did not set His love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondment, from the hand of Pharaoh, king of Egypt." Deut. 7:7, 8. We also find recorded by the Prophet Jeremiah, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. Solomon, the son of David, is another witness of this love and favor of God, and he records the reason why, "He brought me to the banquetting house, and His banner over me was love." Solomon's Song 2:4.

I am here reminded of the words of the poet:

"Love is the golden chain that binds,

The happy souls above,
And he's an heir of Heaven that finds,

His bosom glow with love."

While we sojourn here in this world, we will still feel the pangs of sin and will often be pricked by a thorn in the flesh, all of which is needful to keep us humble, that we may be at the feet of our brethren, but we have that precious hope that when we breathe out last breath (in what men call death) we will wake up in the Paradise of God, see Jesus as He is, be like

Him and be satisfied, or as David said: "as for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Psalms 17:15. The word "satisfied" means to want nothing more.

Humbly submitted,
T. F. Adams

ELDER GURGANUS NAMED ASSOCIATE EDITOR

Through the columns of Zion's Landmark we are glad to present our highly esteemed and yoke fellow in the ministry to the readers of our family paper as a member of its staff and associate editor, Elder R. W. Gurganus. Elder Gurganus is an humble but able defender of the doctrine of salvation by grace. He is well known among the Old School Baptist of North Carolina having served full time in the capacity of pastor of Churches many years and as moderator of the White Oak Association. We believe the editorials of our paper will be enriched by his contributions.

Humbly Submitted,
T. F. Adams

RESOLUTION

It is with sad hearts that we attempt to write a short sketch of the passing of our much beloved and highly esteemed Pastor Elder Oliver Joel Denny.

Elder Denny served Broad Street Primitive Baptist Church with ability and christian devotion for twenty-seven years and was much beloved by the entire membership.

The Church and family has sustained a great loss in the passing of this father in Israel; but it is our desire to be submis-

sive to the will of our Heavenly Father who doeth all things well believing our loss is his eternal gain.

Resolved that a copy of this memorial be sent to Zion's Landmark and to the family and one to be inscribed on our church book.

Isabelle Denny Cubbreth
S. J. Reich
Mary Denny

Done by the order of the Church, this the second day of June, 1951.

W. L. Teague, Moderator.
B. C. Clinard, Clerk.

OBITUARY OF BROTHER

JAMES E. SMITH

Brother Smith was born in Rockingham County July 13, 1859, and departed this life on January 14, 1951 making his stay on earth ninety two years. He was married to Fannie Pratt on March 23, 1893, and to this union were born nine children — five sons and four daughters.

Brother Smith joined the Church by experience and was baptised the 3rd Saturday in November, 1921. He was the oldest member of Matrimony Church at the time of his death. He served the Church as clerk for twenty - two years and always attended his meetings regulary. He was a firm believer in the doctrine of salvation by the grace of God. He was loyal to the Church always lending a helping hand to the necessities of the Church and ever expressing his love for the Church. He was a loving father, kind and good neighbor, and a friend to all. We feel the Church has lost a good member but trust our loss is his eternal gain.

Funeral services for Brother Smith were conducted at Matrimony Church by the pastor, Elder James G. Gardner, also Elder R. D. Bell, Elder N. B. Gilbert, and Elder J. T. Cox. The body was laid beneath a mound of flowers to await the great day, when the dead in Christ shall rise, be like Him and be satisfied.

Done by order of the Church while in conference on May 12, 1951.

Elder James G. Gardner, moderator
Sister Mabel Rhodes, clerk

APPOINTMENTS FOR ELDERS

D. V. SPANGLER AND H. O. NASH

The following are the appointments for Elder D. V. Spangler of Annapolis, Maryland and Elder H. O. Nash of Atlanta, Georgia';

Raleigh, Tuesday night, July 3 at 7:30
Willow Springs Wednesday 11 A. M. July 4.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

July 15, 1951

NO 17

PSALM 103.

Bless the LORD. O my soul; and all that is within me, bless his holy name.

Bless the LORD. O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The LORD executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide; neither will he keep his anger for ever.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

EDITOR

ELDER T. F. ADAMS,

WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS,

JACKSONVILLE, N. C.

ELDER W. E. TURNER

WILSON, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

TO THE READERS OF ZION'S LANDMARK

I am now attempting to write what has been on my mind for a long time. But as I make this effort, I feel so little and sinful that surely no one would care to read what I hope to be a part of the dealings of the Lord with me.

For many years I have loved the Primitive Baptist people, but I have never felt fit to be with them. My father and mother were both members of the Old Baptist Church, and I felt that they were right in their belief. But when I was very young I would hear so many people say hard things about the Old Baptist, calling them "Ironsides" that I would wish my parents belonged to some other order.

As I grew older, I seemed to love Old Baptist more and more, but I did not tell any one of my love for them. I have had people say to me, "you are an Old Baptist." I would only say, I wish I was. This was my feeling, as stated above, when I was a young girl. Many years passed, and I began to feel very much disturbed and depressed, and being in the trouble that I was, I felt the need of the blessed Saviour.

During World War II, my youngest son was over seas fighting, and I was left alone with my paralyzed husband and of the trouble I was in! My father was old and

blind, he couldn't be of much comfort to me as he couldn't remember things he would start to say, and my mother was dead. But I did have her old hymn book, and many times when sleep would not come to me, I would get up and get that old book and read, and sometimes enough comfort would come to me that when I would return to bed I could sleep some. Reading that dear old hymn book in the dead hours of the night was as near my mother as I could get.

My husband was an invalid for three years. He died, in 1944 while our son was still overseas. But after my husband's death I could get out more. So I began going to Church meetings and hearing the gospel preached. O, how sweet this was to me. Nevertheless I still felt so little and sinful. The members and others who loved the truth, looked so good and sweet, but I still felt unfit to be in their presence. However, I could not keep from going and being with them, and hearing the glorious gospel proclaimed. This was indeed my meat and drink.

My sister in the flesh, Mrs. Katie Radford, believed in the same doctrine, faith and order as I did, and when we would have the privilege of getting together, we would talk and shed tears of joy. But we both became very much distressed by reason of our impression to offer

to the Church until neither of us could sleep at night after retiring. We both came to the conclusion that if we offered to the Church that perhaps they would receive us in their membership, and that we might feel better. We would go to the meetings again and again and come away without offering for membership, which caused us to feel worse.

A little later I came to Durham on a visit with my daughters who live in that city, and while there I met Elder F. W. Rhodes, and I think that he was the most comfort to me I had been blessed to have. I would go to Mt. Lebanon Church and hear brother Rhodes preach and I would think everytime I went that I would offer, but I would come away without telling the Church my feelings; and while listening to brother Rhodes preach I would get so full that I would sit and cry through the whole time of service.

One night while in the home of my oldest daughter, Mrs. Eula Thompson, who lives in Durham, I could not sleep. I lay looking out of the window, and I saw a place outside, that was very bright, and I sat up in bed. There I saw a place with a little wall around it. Inside of this wall there were many people, and they appeared to be rejoicing. My sister referred to above, my daughter, Mrs. Thompson, and I were walking up and down a hill, and two people were behind us; but I did not know who they were. We were all just as white as snow. I would look at those who were inside the wall and they looked just like we did. So, I said,

"What makes that light?" Then I looked up and it was coming down from the sky, and I began to cry out, saying "draw me nearer Lord" I was holding out my hands, but I did not get any nearer. I felt like, that inside the wall was the Church, and we would go to the gate, but wouldn't go in.

After this experience, I wrote my sister to come to Durham, for I felt that we would just have to offer to the Church at Mt. Lebanon meeting house. I felt that we three must go. My sister came to Durham the first Sunday in June 1950, and I did not know whether to tell her and my daughter what I had seen or not. I finely did tell them both, and they said they thought that I should offer to the Church, but as for them, they felt that they should not. The meeting time came for the service at Mt Lebanon and by that time I felt that I should not offer either. Hower, we all three went to the service and Elders A. L. Holloway and Rhodes, really were blessed to preach that day; but we came back home without offering. From then on I continued to go to Primitive Baptist Church meetings when I could get an opportunity. My son-in-law and daughter would carry me to Durham church on Cleveland street, to Mt. Lebanon and Eno churches, and everywhere I went to a Church service, the people looked so sweet to me, but I felt like they could see me a vile and wretched sinner, which in my feelings, was true. My sister and I were desiring more evidence. I wanted to feel like the brethren looked to me. I felt that

if such could be my lot, that I would be so happy. But alas! it was not for me.

It was my privilege to hear Elder W. G. Pate of Goldsboro, preach at sister Sally Johnson's home one night. My sister was present on this occasion, too. Ah, that was food for me! We went to hear Elder Pate preach several times at Goldsboro Church.

My sister and I both went to Pine Level and attended the service at Bethany Church the fourth Sunday in July 1950. There we heard Elder E. C. Jones, who is the pastor. I had fully made up my mind that I would not join any Church as I felt so unfit, but brother Jones seemed to be preaching to me, and I felt that I would surely die if I didn't offer and see whether they would take me in their fellowship that day. I did not know that my sister felt the same way. She got up and left her seat, moving toward the pulpit, and when I knew what I was doing, I was going up with her. They received us in their fellowship, and O, how happy I was. I felt a great burden had been lifted from me. Our baptism was set for the first Sunday in August, and on that day both my sister and I were baptized by Elder Jones. When we were coming out of the water I felt like singing, "Praise God from whom all blessing flow." Elders Turner and Jones both preached the best that Sunday and I was blest to enjoy the day. The service I have just referred to was held at Creech's meeting house.

The brethren sang my fathers favorite song, "In all my Lord's

appointed ways, my journey I will pursue," etc. It seems to me that father was looking at us although he had been dead three years. In a few days my happy and light feeling disappeared, and doubts and fears came upon me, and what I had done, that is, in joining the Church and being baptized, I feared it was the wrong thing for me to have done. I began to wonder why I did not wait longer. I was so low and cast down in my feelings. However, I came back to Durham and my daughter and I went to Elder Rhodes home and I tried to tell him a little about how I had been caused to feel, and he was such a comfort to me.

When the next first Sunday came around we went to Mt. Lebanon and Elder Layton Wingfield was there and he preached one of the sweetest sermons I ever heard. He said that he felt so little, but he did not look little to me."

Sometimes I feel that the Lord is near me, and often I think of Matt. 5:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." We must remember that we can do nothing without being enabled by the spirit of Him who is our strength. As for me, I groop along in darkness so much of the time, and if I have any light at all, it only seems to be a little glimmer. I try to pray for more of that light, and when I am favored with a manifestation of it, it is so sweet.

I desire that all of you who know the Lord indeed, to remember me in your prayers, and when I am

through here in this world, I hope that I will be with the Lord where there will be no more tears, heartaches, or anything to mar my peace and happiness, and with the likeness of my precious Redeemer, I shall be satisfied.

I beg your forbearance, and the Lord be with you all.

Your little sister, I hope
Mrs. Bettie Parrish
707 Fourteenth St.,
Durham, N. C.

THOUGHTS ON ISIAH

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Isaiah, 54:1.

To approach this subject from a natural point of view would be inconsistent with common logic. The person commanded to sing is described as barren, or lacking in the substance of that which is to be praised. What person would be lifted up and thankful for poverty or a barren state. Yet this is the person commanded to break forth and sing. To sing, is, generally speaking, an expression of joy, triumph or victory. My servants shall sing for joy. Isaiah, 65:14. But those who are troubled have no spirit to sing. How shall we sing the Lord's song in a strange land. Psalms, 137.

The people referred to in the next could be none other than the church of Jesus Christ. It was God who made an everlasting covenant with Abraham to the effect that to his seed or offspring was the promise

of the Messiah or Christ. And take notice, Abraham's wife, Sarah, was a barren woman as pertaining to nature, incapable of conception. Now, had it depended upon the co-operation of human nature with God to fulfill that everlasting covenant it would have been as dead as Sarah's nature, and upon that promise Jesus Christ would never have been born the Saviour of Sinners.

You hath He quickened who were dead in trespasses and sins. Eph. 2:1. Yes it was the Almighty God who imputed life to the dead womb of nature and brought forth the Child, Isaac. So it is the quickening spirit of Jesus Christ that quickens a dead sinner's heart to the joys of His salvation. When this quickening or awakening take place, that person who receives this wonderful transition knows what it is to be barren or unfruitful. Now, when by the faith of Jesus Christ a precious hope comes down from heaven and enters the heart, conveying the glad tidings, their sins, which are many, are given, that subject breaks forth into a song of praise for the triumph that took place outside of nature. The poor, tempest tossed child of the covenant race sings praise to Jesus Christ whose love embraces one who was so barren and desolate that there was no worthiness to plead. So barren that no conception of the spirit could take place by the most diligent exercise of the natural flesh.

Now, nature does not make a choice of that which is barren and void of life, but rather chooses the

rich soil of self sufficiency. But let us consider and ask the question, who chooses the land abandoned by man? a land of deserts and pits. A land of drought, and of the shadow of death. A land that no man passed through and where no man dwelt. Jer. 2:6. Is not this a horrible description of a barren state. When a poor sinner has the truth revealed to him he sees and feels in this description his own poverty stricken condition. As a natural land of this description would in no wise produce plant life; likewise, man in his desolate fallen state cannot produce spiritual life.

It was God who led the children of Israel for forty years through the wilderness as described by the prophet Jerimiah. Did those children choose the way they traveled? No, indeed. They were a chosen people and the way that led to deliverance was chosen for them. The land they passed through would not support them because of its barren, wilderness state. This land which corresponds to the poverty of nature of mortal man will not produce that bread of life which is Christ. Those children had to rely solely upon manna which came from above, not out of the soil. This manna is typical of the spiritual blessings which Christ rains down to his children. They do not produce it, neither can they save it. But when it comes it produces joy inexpressible. The way then, becomes one of joys and sorrows.

Let us consider briefly that part of our subject which states that; more are the children of the deso-

late than the children of the married wife. We will let Moses speak, Deut. 7:7. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." The scriptures are like the ancient landmarks, they establish the church which simultaneously sets the wicked within bounds, that no weapon formed against the churches shall prosper. When the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. Deut. 32:8. What an unspeakable blessing to feel that we are within the boundary of the protecting hand of Divine Providence. That while the world is so full of suffering, wickedness, destruction and death, that still small voice speaks and calms the raging tempest; provides handfulls of purpose which are strewn in the way the weary pilgrim travels. When these things are experienced in the soul they suggest - "Sing O barren, break forth and sing."

(Elder) W. E. Turner.
Wilson, N. C.

THOUGHTS ON THE LIFE TO COME

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14).

Surely all that really believe on the Lord Jesus Christ believe that He died and rose again, and just as surely as He died and rose again

will He bring with Him those that sleep in Him. Evidently this means that God the Son will bring with Himself the souls or spirits of all who have died in Him when He comes the second time without sin unto salvation. And He is coming to raise the vile bodies of the saints and fashion them like unto His own glorious body. I do not know that it is expressly stated in the Scriptures that the soul and body will be reunited but this may be so clearly deduced or made out from the teachings of the Scriptures as to leave no doubt of the truth of it. It may be justifiable inferred from the bringing of the souls and the raising of the bodies of the saints. Notwithstanding this the point has been raised that there is no Scriptural proof of the reuniting of soul and body. It had never occurred to me to question this. I can see no grounds for arguing that the soul will exist separate from the body after the general resurrection of the dead at the end of the world. Enoch was translated that he should not see death (Heb. 11:5) and so was Elijah. There was no separation of soul and body in their cases and we have every reason to believe that souls and bodies separated by death will be brought together at the resurrection and will ever remain in union. There will be no lack of uniformity among the saints in the heaven of heavens when all have been gathered in following the times of the restitution of all things. We think of perfect unification in that perfect day, in that morning without clouds, and of a oneness in all respects. God is one and the Church is one. Speaking of the

Church, Christ says, "My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her" (S. of S. 6:9). She is the mystical body of Christ and His fulness, and in the consummation of all things spirit and soul and body will most assuredly be joined together and dwell forever in the immediate presence of the King of saints in His glorified body. Thus the Church will enjoy the beatific vision and at last be perfectly satisfied. She will enjoy an eternal Sabbath of rest in union with her King in whose presence the soul takes delight here below. Here the soul is favored with foretastes of the joys above and the saints will be preserved unto the coming of Christ in all His glory. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"

The saints are said to be waiting for the adoption, to wit, the redemption of the body (Rom. 8:23), and fitted for that upper and better kingdom into which it will be ushered in union with the spirit and soul. In conclusion, I would say that as Christ will bring with Him the spirits of them which sleep in Him, even so will they be reunited to their own risen, redeemed, and glorified bodies and ever be with the Lord. This is the hope of those who love His appearing.

C. W. Vass
1901 Parker Avenue,
Portsmouth, Virginia

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

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Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

VOL LXXXIV

NO 17

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C.

July 15, 1951

JUSTICE AND JUDGMENT

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalms 89:14, 15.

I once heard a very precious Elder say that the Psalms of David is the medicine chest for every sin sick soul. I understood him to mean that if you are lifted up you will find David singing praises unto the Lord with you, and if you are cast down into the deep, he is a companion with you in trouble, for he said, "For thou hast lifted me up, and cast me down." John was cast in the Isle of Patmos, so he too, is companion when you are in trouble. He said, "I John who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, for the word of God, and for the testimony of Jesus Christ." Rev. 1:9.

In a previous article I wrote a little about this great love of God and the cause of his chosen people loving Him. Now the uppermost thought in my mind is portrayed in a part of the 14th verse of the 89 Psalm of David, "Mercy and truth shall go before thy face." When I was a small boy, I often heard Elder J. E. Adams (now deceased) pray, and among the many things he mentioned in his supplications to God, were these words "Lord, if justice had been dealt out to me, I would have been cut off as a poor cumber of the earth." How true is this expression in the life and experience of all of those who have received mercy from the hand of God.

David did an abominable thing in the sight of the Lord by having Uriah, the Hittertite, put in the front of the battle and killed, and in taking Uriah's wife to be his own wife. This act was a violation of one of the ten commandments in the law of Moses. "Thou shalt not covet thy neighbour's wife." Deut. 20:17. When the Lord sent His Prophet, Nathan, to David to let him know that he was taking notice of this wicked act, David made an humble confession and said, "I have sinned against the Lord." If justice had been met out to him, would he not have been cut off from the favor of God? But the Lord had mercy on him. "And Nathan said unto David, the Lord hath put away thy sin, thou shalt not die." 2 Sam. 12:13.

This mercy and truth has been bountifully bestowed and manifested to the children of God in all ages. Abraham's servant, whom he sent

to get a wife for his son Isaac, is a witness of this mercy and truth. "And he said, Blessed be the Lord God of my Master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. Gen. 24:27. Another great manifestation of God's love was displayed upon Joseph's brethren who deserved nothing but to be cut off from the favor of God because of the wicked act which they committed in selling their brother Joseph and in trying to cover up the crime by killing one of the kids and dipping Joseph's coat into the blood of the kid and sending it to their father to make it appear that some wild beast had devoured him. Notwithstanding the fact they committed this cruel act against their brother Joseph; yet the kind providence of God through Joseph; we can clearly see bestowed mercy upon them, and they were blessed with food to sustain life during the famine. Joseph gave them corn each time they came to him and then settled them in the goodly land of Goshen and fed them from the great store house of Egypt, all through the remaining years of the famine. How true are the words of David in this case, as well as all of His dealings with the children of God. "The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide: neither will He keep His anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the Heaven is high above

the earth, so great is His mercy towards them that fear Him." Psalms 103:8, 9, 10, 11.

Another display of God's mercy is sparing the city of Nineveh recorded in the book of Jonah. This city is said to be an exceeding great city of three days journey with more than six score thousand persons in it. It was also a wicked city. God sent Jonah to preach to them, and Jonah began to enter into the city, a day's journey, and he cried and said, "Yet forty days and Nineveh, shall be overthrown. The people of Nineveh believed God and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them. Jonah was greatly displeased since the outcome was not as he expected. See what a gentle rebuke he received from the mouth of God. "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah 4:11. This mercy which was bestowed on this exceeding great city of Nineveh is in keeping with this covenant keeping God as we find recorded in Exodus, "And shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:6.

In referring to the first part of this subject David said, "Justice and judgment are the habitation of thy throne." It may be thought by many that God deviated from His justice and judgment in dealing with the Ninevites, since it is recorded, "And God saw their

works that they turned from their evil way: and God repented of the evil, that He said He would do unto them: and He did it not." Jonah 3:10. But I cannot entertain the thought that God ever revokes His decrees or deviates from His justice and judgment. In my humble judgement God never revokes His decrees nor changes His mind, neither do I believe that the justice of God's law was fulfilled by the sinner, but the justice of God was fully satisfied through the death and resurrection of His Son, Jesus, who was God manifested in the flesh. He satisfied God's just and Holy law and kept it to a jot and tittle and through His death and resurrection He brought in everlasting righteousness. David spoke of Him long before His incarnation and said, "Mercy and truth are met together and righteousness and peace have kissed each other." Psalms 85:10. As before stated this work of redemption was wrought out and accomplished through the suffering and death of Jesus Christ and was manifest in His resurrection, ascension, and the appearing of the Holy Ghost on the day of Pentecost. Peter said, "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Acts 5:30, 31.

"Mercy and truth shall go before thy face." How wonderful it is to behold Jesus as the way, the truth, and the life. John said, "And the word was made flesh and dwelt

among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." John 1:14. And in verse 17 of the same chapter He recorded, "For the law was given by Moses, but grace and truth came by Jesus Christ." To those of you who have been so highly favored with this lovingkindness of Jesus have many things to be thankful for and are there not times in which you are made to exclaim with David? "I will worship towards thy Holy Temple and praise thy name for thy lovingkindness and for thy truth." Psalms 138:2. As you look back you cannot see one good thing that you have ever done to merit this high favor, but on the contrary you have been made to see that your whole life has been nothing but a mass of corruption and sin and all of your righteousness that you offered to appease the righteous indignation of God against you was revealed to be nothing more than filthy rags. What a mercy this is that God through His Son, Jesus, gave you pardon for all of your sins and transgressions; not only this but gave you peace, the precious truth of Jesus is now yours to enjoy. "For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." Heb. 8:12.

It appears from reading the sacred pages of God's word that the whole life of Jesus while He stayed on earth was spent in administering and showing mercy to the poor, afflicted, halt, maimed, and blind, healing all manner of di-

seases and was said by His adversaries to be a friend of publicans and sinners, which was true, for He said, "I come not to call the righteous but sinners to repentance." David said, "For thou, Lord, are good and ready to forgive; and plentiful in mercy unto all them that call upon thee." Psalms 86:5. What a great manifestation of His mercy was shown to the man who had leprosy (a disease which was incurable by the best of physicians or beyond the aid of human skill) he said, "Lord, if thou wilt thou canst make me clean." Jesus stretched forth His hand and touched him, and said, "I will, be thou clean." We read of two blind men, following him, crying and saying, "thou son of David, have mercy on us." "And when he was come into the house, the blind men came to Him: And Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, yea, Lord. Then touched He their eyes, saying according to your faith be it unto you." "And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: And they lifted up their voices and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed." We read of others, having divers diseases, one had the palsy, another, an issue of blood twelve years, another lay sick with fever, one was blind from his birth. The woman that came into Simon's

house was a great sinner. He, Jesus, healed all of their diseases and even raised the dead. What a wonderful truth that was spoken again by David, "The earth, O Lord, is full of thy mercy." And he said, "Thy mercy endureth forever." He was so lifted up by this great mercy which God had bestowed upon him that he could exclaim, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Saul of Tarsus, who was once a blasphemer and a persecutor of the saints of God and "He made havoc of the Church entering into every house, and hailing men and women, committed them to prison." He is another witness of this mercy. He said, "But I obtained mercy because I did it ignorantly in unbelief." "Mercy and truth shall go before thy face." The Lord is merciful in pardoning sinners that come to Him by Christ, and this Truth, Jesus, who is the Way, the Truth, and the Life, performs all of His purposes and promises by supplying the need of every chosen vessel of mercy. Paul said, "My God shall supply all your needs according to His riches in glory by Christ Jesus."

"Blessed is the people that know the joyful sound." It will be observed that David did not say, Blessed is the people that can tell the joyful sound, but blessed is the people that 'know' the joyful sound." It is so often true in the experience of the children of God that if they are called upon to tell what they really believe, they are

unable to find words at their command to express it, but when the gospel is proclaimed which is the power of God, it touches a responseve cord in their hearts, and they immediately recognize the joyful sound; for they have the witness within. Jesus said. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27, 28.

To all of those who know the joyful sound, David said, "They shall walk, O Lord, in the light of thy countenance" which is not to be understood that they will always be in the light, for a great portion of their time they will be down in the valley, groaping in darkness, and their spirit will make diligent search. As David said, "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in His anger shut up His tender mercies." Psalms 77:6, 7, 8, 9. It is indeed a great mercy for the soul to diligently search after God, for in the night time of your experience you are receiving knowledge and taking root downward, but after a while when the rain comes, the bows will shoot forth upwards to praise and honor God, then it is that you are walking in the light of thy countenance. It is recorded

in Holy writ, "Day unto day uttereth speech, and night unto night sheweth knowledge." Psalms 19:2.

In conclusion may I add what a great mercy it is to have a little light, a little favor, a little grace, a little love, a little hope, a little faith, and this great mercy, which is evidence that you are walking in the light of His countenance.

Humbly submitted,
T. F. Adams

ELDER W. E. TURNER
NAMED ASSOCIATE EDITOR

Through the columns of Zion's Landmark we are glad to present our highly esteemed and yoke fellow in the ministry to the readers of our family paper as a member of its staff and associate editor, Elder W. E. Turner. Elder Turner is an humble but able defender of the doctrine of salvation by grace. He is well known among the Old School Baptist, particularly in Eastern Carolina, having served full time in the capacity of pastor of Churches many years. We believe the editorials of our paper will be enriched by his contributions.

Humbly Submitted,
T. F. Adams

MRS. LYDIA ELIZABETH CRISP

It is with a sad heart I attempt to write in memory of our dear mother in Israel—Sister Crisp—who was born on October 3, 1871 and departed this life on January 15, 1951. She was 79 years of age.

She was the daughter of S. R. and Sallie Ann Dumford Moore. She was married to Amos M. Crisp in 1891. To this union nine children were born and five of her children preceded her to the grave, leaving 3 boys and 1 girl to mourn after her.

Sister Crisp united with the Church of Autrey's Creek on the first Saturday in September, 1897 and was baptised the following Sunday by her dear husband. Elder Crisp departed this life on January 2, 1933.

Our dear Sister Crisp was so lonely here without him; although, the dear Saviour blessed her with four sweet children to comfort her the best they could; I know

by experience that there was always a vacant place in her home and heart that no one else could fill.

She was troubled with asthma several years before her death, but she never complained. She was strong in the faith and never missed a meeting as I can recall unless she was providentially hindered by sickness. She lived and died in the doctrine of salvation by grace. We can say in truth a great woman is gone; yet she still lingers with us. All of us loved her; to know her was to love her. Sister Crisp was a dutiful companion and a devoted mother as well as a neighbor — ever ready to lend a helping hand. We feel that she has fought a good fight and finished her course and is reaping the rich reward accorded her through the death and resurrection of Christ. "By their fruits ye shall know them." She has lived and walked a clean, moral, and spiritual life before all that knew her. We believe there is a crown of righteousness laid up for her.

There is so much to be thankful for in seeing such a beautiful example of Christian life laid down before us. We should all remember to thank God for His Goodness and mercy shown us in blessing us with such a good mother and member as Sister Bettie Crisp was. She loved to meet with God's humble poor and was always present as long as she was able to go. We pray Heaven's blessings to abide with Sister Crisp's children who were so sweet and kind to her during her sickness. May God bless each and everyone of them. Children, weep not for your dear mother to be back in this sinful world.

A precious sister from us has gone,
A voice we loved is still,
A place is vacant in our Church,
That never can be filled.

As the angels stood awaiting there,
To welcome our sister home,
Our sister passed away,
And is gone to eternal rest.

Let us bow our heads and humbly say,
What God allows is best,
Both truth and justice she unfurled,
With every fleeting breath.

It was God's will that she should go at His appointed time. Her funeral was conducted at her home Church, Autrey's Creek by her beloved pastor, R. B. Denson, assisted by Elders George Hill and J. C. Smith. Her body was laid to rest in the Church cemetery beside her dear husband under a beautiful mound of flowers in the midst of a large gathering of relatives and friends.

Resolved: That a copy be sent to the family; one put in our Church book; and one be sent to Zion's Landmark for publication,

this being done by order of conference on first Saturday in March, 1951.

Written by one who loved her,
Addie L. Wooten
R. B. Denson, moderator
J. R. Brown, clerk

RESOLUTIONS OF RESPECT OF A. J. HARRIS

(1) The Lord has seen fit to remove by death one of our dear and faithful members, Brother A. J. Harris, who passed away April 6, 1951. Brother Harris joined our church at Roxboro on September 3, 1922 and was ordained deacon June 1, 1941. He had the welfare of his church at heart and made a faithful deacon. He was the oldest male member of our church and his judgment and counsel was always good. We know we will miss him so much. He was afflicted for several years, not being able to attend his church regularly, but was always present when he was able. He loved the church, and we feel we have sustained a great loss, but we are confident our loss is his gain.

(2) We wish to say to the family that you have our deepest sympathy in the loss of your father and brother. Since his dear companion was taken away from him just three months to the day, he did not seem to have any desire to live. Our prayer is that God will give you grace to be reconciled to God's will and not grieve for him, for he is out of his suffering and is now resting in the Paradise of God's love, where sickness, sorrow, pain, or death are felt and feared no more. There to sing His praises forever and ever.

(3) That a copy of these resolutions be sent to one of the religious papers for publication, one to the family of the deceased, and one recorded on our church record. Done by the order of conference, May 5, 1951.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

RESOLUTION OF RESPECT FOR SISTER LOUISA (SISSY) WOODALL

We have again been called on with sad hearts to record the death of another one of our dear members, Sister Louisa Woodall. She was born May 25, 1880 and died January 21, 1951, making her stay on earth seventy years, seven months, and twenty - seven days.

Sister Woodall united with the Church at Sandy Grove, Johnston County, N. C., the third Saturday in May 1924 and was baptised the following day by her pastor, Elder L. H. Stephenson. She was a faithful member and always attended her Church meetings when physically able. The memory of this dear Sister will linger long in the hearts and minds of the members of Sandy Grove Church. We feel that she was rich in faith and that a crown of righteousness is

laid up for her. We sorrow, but not as those who have no hope.

Her husband and children, whose loving hands were always so willing and ready to administer to her every need, as well as kind friends and physicians, did all they could do to keep her. May the grace of God comfort their hearts.

Therefore be it resolved:

That we submit to the will of God who doeth all things well.

That we extend our heartfelt sympathy to the bereaved family.

That a copy of these resolutions be sent to Zion's Landmark for publication, a copy sent to the family, and a copy recorded on our Church book.

OBITUARY OF SISTER FANNIE SMITH

It is with a sad heart I write in memory of our dear Sister Fannie Smith, who departed her life on February 5, 1951. Sister Smith was born in Henry County, Virginia in 1869. She was married to James E. Smith March 23, 1893, and to this union were born nine children, five sons, and four daughters who are all living.

Sister Smith joined the Church by experience and was baptised the 2nd Sunday in November, 1921.

She was a strong believer in the doctrine of salvation by the grace of God.

She is badly missed in the home, and the Church has sustained a great loss, for she always filled her seat at her meetings as long as health permitted her. We feel that our loss is her eternal gain, and may we be submissive to the will of Him that does all things well.

Funeral services were conducted at Matrimony Church by the pastor, Elder James G. Gardner, also Elder R. D. Bell, Elder J. T. Cox, and Elder N. B. Gilbert. Her body was laid to rest in the Church cemetery to await the great day when she will be brought forth in the likeness of Jesus.

Done by order of the Church while in conference, on May 12, 1951.

Elder James G. Gardner, Moderator
Sister Mabel Rhodes, Clerk

RESOLUTIONS OF RESPECT IN MEMORY OF SISTER LUCY H. JOHNSON

As our Heavenly Father has seen fit to call from us one of our faithful and devoted members, we desire to bow in humble submission to the one that doeth all things well.

Sister Johnson was born February 15, 1880, and departed this life January 5, 1951, having lived to be seventy one years and a few days old.

Her funeral was conducted by Elder F. H. Nordan, and Elder Luther Turner, and her body was laid to rest in the Church Cemetery in the presence of a large con-

gregation of people, showing the love and esteem in which she was held.

We deeply sympathize with her husband who is left alone to mourn his loss, but commend him to the one that doeth all things well, for we feel surely that our loss is her eternal gain.

RESOLVED: that a copy of these Resolutions be sent to the family, one to Zion's Landmark, and one placed on our Church record.

Done by order of Hannah's Creek Church in Conference at our January 1951 meeting.

Elder Lester Lee, Moderator

Committee: Bro. C. A. Johnson,
Sister Callie Johnson, Sister Ida Keen.

RESOLUTIONS OF RESPECT IN MEMORY OF

SISTER EMMA HINES GILBERT

Our Heavenly Father called Sister Gilbert home on December 28, 1950, her age being 77 years.

We feel that her death was a great loss to her Church, and to her family. To her we feel it was a great gain. We feel she is now in the hands of our dear Saviour, and at rest in a world of peace and love which has no end.

She united with the Church at Cedar Grove in September 1893, and later moved her membership to Hannah's Creek Church. She lived a faithful member until the end. She was a semi - invalid for 9 years, nevertheless, she always was true to write to some of the members or the Church every quarterly meeting, showing how strong her faith was in Christ.

We, the Church at Hannah's Creek, RESOLVE:

FIRST: that we and the family can be reconciled to God, as we know that His will must be done.

SECOND: that three copies of this Resolution be made, and that one be sent to the family, one to Zion's Landmark for publication, and one be spread on the church record.

Done by order of the Church at Hannah's Creek in conference Saturday before the Third Sunday in January 1951.

Committee:

Brother C. A. Johnson, Sister Ida Keen, Sister Katie Johnson

RESOLUTION OF RESPECT FOR SISTER JENNIE WOODALL BENSON

Sister Benson was born in Johnston County October 23, 1899. She was the daughter of the late John W. and Maggie Byrd Woodall. Most of her life was spent in or near Little Creek Community. On January 18, 1918 she was married to Dock Benson, to which union twelve children were born, six of which, with her husband survive her. Sister Benson united with Little Creek

Church, the third Saturday in July 1933 and was baptised by her pastor, Elder T. Floyd Adams, the following morning.

The last ten years of her life were filled with almost continuous bad health and much suffering which she bore with great patience. Finally on March 31st, 1949, she suffered a severe stroke from which death resulted on August 2, 1950. Her funeral was conducted by her pastor, Elder T. Floyd Adams, at Little Creek Church, and burial followed in the Church cemetery. This dear sister greatly loved God's people and particularly the membership of this Church. Until almost the last moment of her life she made inquiries concerning us and we feel to be greatly humble and thankful to God for her great devotion to us. We extend to Brother Benson and the family our heartfelt sympathy and we know of our own knowledge that they did everything in their power to relieve her suffering and to make this burden easier to bear. She was a faithful wife and a good mother. Written by request of the Church in conference on Saturday before the third Sunday in September 1950.

Committee

Janie McGee,

W. J. Woodard,

I. R. Casey.

IN MEMORIAM

On April 12, 1950, God called, and our beloved brother in Christ, Brother Johnny William Pulliam, had to answer, leaving this vale of tears after a pilgrimage of 78 years.

Born May 16, 1872, son of Mack and Martha Ann (Hardy) Pulliam, in Henry County, Va., and leaving to mourn his passing, seven sons - Elder J. P., and Joe Hill, Tommy, Deamus, Berlie, Claude, all of Spray and Charlie of Draper, N. C. two daughters, Mrs. A. H. Harvey and Mrs. Fred Carter, of Spray, N. C. One brother Charlie, of Leaksville, N. C.

Brother Pulliam's wife preceeded him in death about 3 years.

Brother Pulliam moved to Spray, N. C. in 1905, and united with Spray Primitive Baptist Church, 1st Sunday in October, 1917.

He lived his faith, quietly, humbly, faithfully, never causing trouble nor confusion in the least degree. Beloved, gentle, peaceable, unassuming.

He loved the blessed doctrine of Gods Sovereign love and power, the doctrine of Salvation by Grace, in all its purity and fundamental points, and was blessed of God to live his belief.

Several years before he died, he moved his membership by letter to Goodwill church, and was gladly received, there he lived till he died, quietly filling his seat, unless Providentially hindered.

Brother Pulliam met death in a tragic

way. Preparing his garden, burning brush near the edge, the fire got away from him in a measure. While fighting the flames, some way his feet became entangled in some vines, he fell, and as the wind was blowing, the flames wrapped him up before he could get up, and he was literally burned to death. Some neighbors, hearing his cries, went to his aid, but it was too late. His span of Time allotted him of God was fulfilled, the days of the years of his life were ended, and his gentle spirit was wafted home to God.

For convenience sake, Brother Pulliam's funeral was held in Spray Primitive Baptist Church. Elders R. S. Smith, J. T. Cox, R. M. Flinchum, and Layton Wingfield spoke to the congregation and grieved ones, endeavoring to solace them with the precious doctrine and hope of the Resurrection, when "these, our vile bodies, shall be changed," from mortal to immortality, corruptible to incorruptible, from natural to Spiritual, coming forth from the tomb in the glorified likeness of our Lord Jesus Christ, to inhabit and sing in Heaven Eternal forever. "Thou art worthv, for Thou wast slain, and hast redeemed us to God, by Thy blood, out of every kindred and nation, tongue and people." Amen.

Done by order of Goodwill Church in conference 1st. Saturday in August, 1950.

Eld. J. T. Cox, Moderator

J. H. Walker, Clerk

SISTER MINNIE E. ROBERSON

It is with a sad heart that I attempt to write the obituary of our deceased Sister Minnie E. Roberson. She was the daughter of William Eli and Penniah William Everett. She was born near Robersonville, August 12, 1874 and departed this life on March 16, 1951, making her stay on earth 76 years. She was married to John Daniel Roberson, December 28, 1892. To this union eight children were born. Her husband, two sons and three daughters survive her.

She united with the church at Flat Swamp on the first Saturday in June 1900 and was baptised the following day by her pastor, Elder G. D. Roberson.

She was a very faithful member - always filling her seat when not providentially hindered. The church will greatly miss her. We feel that a mother in Israel has passed on. Her conversation was usually sweetened with her remarks concerning the goodness and mercy of God to poor sinners.

We are told in the scriptures that blessed are the dead who die in the Lord. They rest from their labors and their works do follow them. We feel that this dear sister's life will live on in the hearts and minds of her family and friends, and while her body is sleeping in the tomb, her spirit is resting in the Paradise of God.

We, the members of Flat Swamp Church bow in humble submission to Him who doeth all things well. May God's richest blessings abide with the family and reconcile them to His Holy will.

Written by order of Conference Saturday before the first Sunday in May 1951.

Elder W. E. Grimes, Mod.

Neffie J. White, Com.

OBITUARY OF MY OLDEST SISTER

Pattie Wilson Williams, daughter of Mr. and Mrs. W. H. Wilson, died September 28, 1950, age 73 years. She was my oldest sister, was married to Ernest Williams December 5, 1900. She was a good sister and did all she could for others. She was the mother of 6 children. They had lived in Danville, Virginia for 42 or 43 years. Their home was a sweet home for all of us who visited them. Her husband died in August 1929 of a long illness. They both joined the Primitive Baptist Church in Danville when quite young. Pattie died in her sleep. She was lying on her side, and it didn't seem that she suffered. She had a son living in Atlanta, Georgia, one in Reidsville, N. C., one daughter in Covington, Virginia, and one in Clifton Forge, Virginia, and two daughters, Wilma and Frances, who live at their homestead in Danville. Wilma is a nurse at the King Daughter Hospital here in Portsmouth.

My mother and father had 10 children, 4 boys and 6 girls. It is sad to be parted, but I hope someday that we may be gathered around the great white throne never to part anymore.

There was at one time 10 of us children and now only 5 are left of the family. My brothers all died alone together during the war I think.

I am the oldest of the 10 children and live at the Home for the Aged here in Portsmouth. Pray for us.

Your little sister,
Maggie Moss

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Healthy Plains, Wilson County, N. C. The fifth Sunday and Saturday before in July 1951. Elder W. E. Turner is appointed to preach the introductory Sermon and Elder W. G. Pate his alternate. All lovers of truth are cordially invited to attend, and a special invitation is extended to our Ministering Brethren.

J. T. Boyette,
Union Clerk

ANNOUNCEMENT

The next session of the Black River Union will be held, the Lord willing, with the church at Oak Forest on the fifth Sunday

and Saturday before in July, 1951. The church is about two miles from Blackman Crossroads. All believers of the truth are invited to attend.

Elder G. A. Johnson, Mod
Alonza Barefoot, Clerk

LOWER COUNTRY LINE MEETING

Lower Country Line Union meets with Durham church. Located in Durham, N. C. Time fifth Sunday and Saturday before in July 1951.

Elder J. W. Gilliam was chosen to preach the introductory sermon with Elder N. D. Teasley as alternate.

Clyde Satterfield, clerk

EASTERN UNION MEETING

The next session of the Eastern union is appointed to be held the Lords will with the church at Concord in Washington County, N. C. on Saturday and fifth Sunday in July 1951. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose
Union Clerk

CONTENTNEA UNION MEETING

The next session of the Contentnea Union meeting is appointed to be held with the Church at Red Banks, Pitt County, North Carolina. Red Banks Church is located about five miles from Greenville, 1-2 mile from Greenville - Vanceboro highway.

J. E. Mewborn
Union Clerk

UNION MEETING

The Skewarky Union is to be held with Conetoe Church 5th Sunday in July 1951. Friday and Saturday D. V. church located on highway 64 East of Tarboro, N. C.

A cordial invitation to all.

E. C. Harrison
Union Clerk

ANGIER UNION MEETING AT UNION

The next session of the Angier Union meeting is appointed to be held with the church at Union in Johnston County, Saturday and Fifth Sunday in July, 1951. Elder T. F. Adams is chosen to preach the Introductory sermon, Elder N. S. Davis is alternate. Union Church is located about nine (9) miles southeast from Smithfield, N. C. on the road leading from Smithfield to Goldsboro and is near the Brogden school.

Anyone desiring further information may communicate with Brother M. G. Thompson, Church Clerk, Smithfield, N. C. Route 1.

An invitation is extended to all of the same Faith and Order and especially to the ministering brethren.

W. F. Young, Union Clerk
Brother C. D. Turner, Ass't

(2861)

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

August 1, 1951.

NO. 18

PSALM 103.

Like as a father pitieth his children, so the LORD pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the LORD, all ye his hosts; ye ministers of his that do his pleasure.

Bless the LORD, all his works, in all places of his dominion: bless the LORD, O my soul.

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WILLOW SPRINGS, N. C.

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ELDER W. E. TURNER

WILSON, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THEY THAT GO DOWN TO THE SEA IN SHIPS, PSALMS 109

Jesus is the captain of the ship,
He leads the way in light.
The world cannot fathom this sea,
For her inventions are weak.

Life is like the stormy sea,
Tossed with many cares.
Again like the sea in sunlight
showers
With rainbow colors bright.

Life is like a flying plane,
Or a fast traveling train.
Many of our loved ones are gone,
No more in time to see.

Life is like the stormy sea,
Her waves so high ascend.
Again low in the depths she sinks,
God makes the storm a calm.

They that go down to the sea
In ships of gospel truth,
That do business in great waters
The work of God alone.

These see the works of the Lord,
And His wonders in the deep.
The sea of God's everlasting love
For servants to swim therein.

This surpassing sea excels the
wise,
The adamic race are blinded.
The world can never swim therein,
For sinking is her lot.

A sea surpassing that of time,
A sea to ever swim in,
That can never be passed over,
Her waters are chrystals clear.

For Christ is her fountain head,
His love for her ever flows.
Laden with fruit she ever stands
With Jesus ever nigh.

In the sea of love she ever swims
With Jesus by her side.
This sea is dim to this sea in hea-
ven,
Where faith is turned to sight.
Mollie Salmons

IN MEMORY OF MOTHER

Mother dear, how we miss you,
Miss you more as days go by,
Never shall we cease to love you,
Never shall your memory faule.

Sad and lonely was the call,
For one so dear who loved us all,
Someday we hope to meet you,
And together we shall dwell.

Always patient, kind, and loving,
But our Saviour thought it best.
To take her to His home in glory,
Where the weary all find rest.

Dearest Mother, how we miss her,
As we assembled long before,
Your loving voice no more will
great us,
As we enter at her door.

Thorns she gathered with her
roses,
But she trampled them all down,
With the angels now she's roaming,
There to wear that glorious crown.

Sorrow and trouble she had to en-
dure,
Gave up all that was so dear,
God Himself was her refuge,
And her Saviour was always near.

Mother was an Old Baptist,
And each one of us was so glad,
That the Church had such a mem-
ber,
Although our hearts were made so
sad.

When we knew her life was ending,
Though she could not say farewell,
Our hearts began throbbing,
More than any tongue can tell.

So we took her lifeless body,
To the city of the dead,
Her spirit went to God who gave
it,
So in the Bible we have read.

One by one our loved ones are
leaving,
We are sad to see them go;
Yet we know we soon must follow,
Death must come to all below.

In the graveyard, oh, how lonely,
They did lay her there to rest,
When the sun was slowly sinking,
In the far off golden west.

From that spot we turned with sad-
ness,
Turned away with a broken heart,
Turned away to fight life's battle
From Mother we had to part.

Heavenly Father, guide us child-
dren,
That our Mother left behind,
Keep us ever with thy watchcare,
Which at all times we hope a pray-
er in mind.

In loving memory of our Mother,
Mrs. Florence Strickland who
passed away March 2, 1950, one
year ago.

Her devoted children, Written by
Mrs. Everette Dupree,
Four Oaks, N. C.
R. F. D. 3

LETTER TO EBENEZER CHURCH

Dear Brother Adams:

Enclosed herewith is a letter to
Ebenezer Church by our dear
young Sister Christine Linthicum.
It was read at our meeting the
third Sunday in January. If you
approve I would love to see it in
Zion's Landmark.

Mrs. Mamie W. Rowe
704 Deepdene Road
Baltimore 10, Md.

WRITTEN TO EBENEZER CHURCH, BALTIMORE

Dear family in Christ,

I received the papers yesterday,
Sister Rowe, and I do appreciate
them so much. It is so sweet of
you to be so thoughtful of my
great need, and I feel surely the
Lord is mindful of me to put it in
your heart to send them. I try in my
humble way to thank Him for this
blessing. So often it is through
some letter of experience that
God is pleased to reveal to me

that He has been in the matter, which is so much like that of others, and I have been so upset and puzzled and knew not what it meant before.

I do enjoy all the letters I have received personally and those published in our family papers. I feel like sometimes they have been written to me also when I have been blessed to rejoice in them. I did so much enjoy Elder Dodson's New Year's message. We will all miss his good articles. Surely if it be God's will, He will continue to bring them to us by others' pen.

I do feel so thankful though that it pleased our Lord to call him home — away from this sinful, troublesome world, and out of all his sufferings he must have had to endure.

Surely God does all things well and for the good of those for whom Christ died. May He be glorified in all things. I have had a cold and sore throat all week and have kept indoors. I seem to be some better this morning, I am glad to say, I had to give up my baking for the exchange, for it was too much for me. When I sat down and again figured up the cost I wasn't making hardly anything. I have been reconciled about giving it up, and I can see the Lord's hand in the matter; if not deceived, may He give me a thankful heart for all my many blessings and make me contented and satisfied with what He knows me to need. How hasty I am and how prone I am to go ahead and try to do things my way. He has given me a desire to sit still and know

that He is God. Take no thought about what ye shall eat or wear has been on my mind much lately. I do want to be given a mind to seek heavenly things and to be found in His righteousness. He clothes the lily and cares for the birds. Surely He is even more mindful of His little children, those who have been brought to feel their helplessness and dependance upon Him.

Those who can do for themselves and feel they are making this world a better place in which to live do not need a Saviour. I say this from a heart felt experience, and I do fear and tremble, as it is brought to my remembrance. I beg for His continued mercy in keeping me little and needy. He will surely supply the needs of all His little ones.

His children have been brought out of darkness — those already in the visible Church — and translated into His marvelous light. They seek those things from above, by His grace and love, not the world nor anything in the world. In so doing they take up their cross daily and follow in His footsteps, forsaking all else. Surely such people hate sin and beg for His mercy to keep them far from it. Our best efforts are as filthy rags. He is all righteousness. He is out worthiness. All good that is done in us is in Christ our hope in glory. He is our all in all. Oh! to be given a thankful heart and to ever praise Him for all things. I felt to write you this little today, for I won't be able to visit with you next weekend, as I had planned. I was very rebellious about it (as usual) and kept arguing

with the Lord. (Yes, I'm ashamed of it) and I saw so many reasons and ways to get there. He is a powerful God and works and none can hinder, and He hinders and none can work, or stay His hand. My flesh is weak, and I don't have to tell you how disappointed I am, but I also want to tell you that if I am not deceived, He made me willing, and I rejoiced through tears when He made it plain to me. It is all through His kind mercy that He has been pleased to give me this understanding, and I do feel so unworthy of it. I fear and tremble at these things. It is a fearful thing to fall into the hands of a living God, and the most wonderful blessing one can receive. In a way I suppose this looks like laziness me writing you together this way, but I do feel like it has its good points too. I feel like it keeps us in a closer relationship with out God and with each other to talk over these things together. If not deceived I love all of you the same and desire to express it the same to you. I do hope to feel thankful to our Heavenly Father for such love He has made manifest in your hearts. I hope to be with you in spirit, not only next Sunday but always. The Sun does not always shine in this heart of mine, but when it does, I like to share it with others if it be His will. I feel like so much of the tie I just imagine these precious things have been revealed to me. I feel so unworthy and so much of the time I cannot feel these things, and then I am so miserable and think surely I have deceived you all.

May He have mercy on us all. My desire is that God will give you a mind to remember me in your prayers. In sweet fellowship and love.

Unworthy,
Christine

LOVES THE LANDMARK

Sorry I have let my subscription expire to the Landmark, but was not able to keep it paid but am now sending you \$2 to pay for sending it on since it expired and renew it again hoping by the time it expires again I will be able to keep it renewed.

I love the Landmark and don't want to do without it.

Your sister I hope:
Lucy Collins
Cameron, N. C.

PARADISE

Dear Brethren and Sisters:

Just a few lines on how I've been shown paradise after death. It came to me so plain this morning. With God's help, I want to write a few lines as shown to me, that God's people who have passed from death unto life knows the feeling of paradise with Jesus after death.

Yes, I was shown that after death Jesus will take our souls to paradise and preserve them in glory and there they shall rest from all things pertaining to this life to wait the resurrection morn, when our bodies will be raised in glory and fashioned like unto Christ, and there will be reuniting of our souls and bodies when they will be joined together, and with that glorious band of angels and taken to

God, our Father in Heaven, there to dwell forever and ever, where there is no sin, sorrow, nor pain, but all as one in Christ Jesus. How happy we'll be. I feel that all who have passed from death unto life knows the feeling of paradise. For a long time, just how long I don't remember just now, but I felt surely I was going to die and hell would be my home. I would go to bed at night and O Lord, how I would wet my pillow with tears because of the awful thought of dying and going to hell. This thought and feeling was with me until I would go to sleep at night, but I slept very little, and would return the first thing in the morning when I awoke. Instead of getting better I grew worse and worse until one morning I got up, cooked breakfast and all my family ate. While washing my dishes I got into a terrible condition. I felt I must go on and pay the price of sin, not believing that I would live in this world any longer. Surely I must die; I left my kitchen and went into my bed room, never expecting to come out again. I closed the door, fell across my bed praying, "O Lord, have mercy on me, and after this prayer, I said, "O Lord, I'll never sin again." This promise worries me at times, now, but I do hope my soul is clear of sin, then I didn't remember anything for awhile, and here I feel I was shown paradise, as it is after death. When I came to my feeling, I was covered from my head to my feet, with a garment of sin which opened above my head and gradually slipped down off of me. When it came

from over my mouth, I was singing, "O what a precious Lord I have, and when it slipped down to my feet, I stepped out of it.

O Lord, how happy I was. That awful feeling left me and has never returned. I want to say, "I thank God for this great blessing."

I feel so unworthy to confess these wonderful things God has done for me, but it makes me very happy to know it, so thank God for His blessings.

Myrtle Godwin Thorton
Angier, N. C.

COMFORTING ARTICLE

Dear Brother Adams:

Your piece in March 15th Landmark was just for me a message from you, "Come unto me all ye that labor and are heavy laden, and I will give you rest." I am 77 years of age; one more month I will be 78. I have been sick and in the hospital twice in 7 months. It seems my time is short, but we can't tell. About two months ago I was in bed but didn't think I was asleep. I must have dropped in a doze. Something said these words to me, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Now as sick, as I have been, and as long as it has been since I was at Church you can imagine what a comfort it was to me. One of the greatest consolations one could receive I feel came to me. Who is to come? The sinners whom the Lord is inviting, one who is at our wits end. Come unto me all ye that labor and are heavy laden, laboring for what, over our sins, for a condemned sinner. Why

are we heavy laden? On account of our sins. What a great consolation to know we have a blessed Saviour to go to in our sore trials and temptations in our sorrows and grief, our Lord and Saviour. What a blessed thought to know we have a blessed Saviour to go to. Oh how He draws us to His bosom and says. "Come unto me all ye that labor and are heavy laden, and I will give you rest." These are wonderful words from our Saviour to a poor sinner, lost and ruined. Sometimes I feel I could reach forth and draw my Saviour to me in my embrace. Oh how wonderful!

I sincerely hope I can be able to go to Church again and see my brethren and sisters again. I have been a member at Flat Swamp Church 53 years. My name is the first on the list to be called.

With Christian love and sweet fellowship,

Mrs. Effie Barnhill
300 West Lee Street
Wilson, N. C.

EDITORIAL WORTH THE PRICE OF PAPER

I am sending herewith \$2.00 for another year on the Landmark. Elder T. F. Adams' editorial on the subject, "Look unto me and be ye saved" in the issue March 1st is worth the price for one year to me. Hope he will write more on some subject.

A friend to the cause, the Landmark stands for,

S. P. Bozeman
P. O. Box 186
Hertford, N. C.

A GOOD ARTICLE

Dear Brother Adams,

June has just handed me the Landmark, and I have read the article you wrote about Brother Denny, and I want to tell you that I enjoyed it very much.

It is so good and so true. I feel glad that you had a leading of mind to write so beautifully about him. The Lord gave him to us, and he was a wonderful pastor. His example and wise counsel helped to keep us in peace with each other and all other Primitive Baptist Churches.

When you were here, I told you just a little about how I felt. The Lord has been good to us. I hope that He will not forsake us now and will give us another pastor.

We enjoyed having you and Sister Adams with us even if it were for a short while. I hope you can be with us again before long.

Sincerely,
Sallie Bennett
Reidsville, N. C.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS."

Since it has been our Heavenly Father's will to send His death angel in our midst and remove from us our much esteemed and loving brother and deacon Irvin S. Garner, the church at Newport wishes to extend their heart felt sympathy to his bereaved family trusting that the God of all grace may comfort and sustain them in every trial.

Brother Garner was born on January 25, 1879 and was called to his eternal home on January 22, 1951

lacking 3 days of being 72 years old. He was the son of P. N. and Rebecca Garner. He was good and obedient to his parents looking after and caring for them. On April 15th., 1903 he was married to Pearl Francis McCain, living happily together until the day of his death. To this union six children were born, two boys and four girls, one girl died in infancy. The sons are C. S. and R. J. Garner, the daughters are Mrs. C. E. Millis, Mrs. J. J. Rhue and Mrs. Lewis Edwards, also 7 grandchildren. He also leaves one brother, Brother Lloyd W. Garner, three sisters, Sister E. F. Pollard, Sister I. S. Prescott, and Sister N. S. Bell.

He was a hard worker and a good provider as long as he was able, for the past several years he lingered along in poor health and death was due to complications.

On the third Sunday in March 1912, he and his wife were received into the fellowship of the church and was baptized by Elder Isaac Jones. In December 1933, he was ordained as a deacon in which he was faithful ever working for the peace and welfare of Zion. His soul's desire was to visit churches and mix and mingle with the brethren, and have them to visit his home. His heart and doors were ever open to the poor and needy. Yes, we say that the church, his family and community have lost a friend, but we weep not as those without hope for we believe he has received a crown of righteousness prepared for him from the foundation of the world. All was done for him that a good family and doc-

tors could do.

The funeral services were conducted at his home by the Pastor Elder R. W. Gurganus assisted by Elders E. F. Pollard, W. A. Walton, A. B. Barham, and H. E. Mann after which his body was laid to rest beneath a beautiful mound of flowers to await the resurrection morn when his body will be raised and fashioned like the glorious body of Jesus. It will be enough.

In that great world bright
and fair

We'll see him face to face
When gathered around to sing
the praise

Of God's redeeming grace.

Wherefore be it resolved first that the church at Newport bow in humble submission to Him who doeth all things well. Second, that a copy of these resolutions be recorded on our church book, one sent to the family, one to Zion's Landmark and one to Old Faith Contender for publication.

Done by order of church in conference Saturday March 17, 1951.

Elder R. W. Gurganus, Mod.

Bro. W. R. Mann, Clerk,

Sis. Winnie Mann

Sis. Annie Higgins Com.

EXPERIENCE

Early in life I was troubled about the welfare of my soul. I tried to do good and be kind to everyone, but in 1891 I had trouble. I had such a heavy burden in my breast it seemed I couldn't bear up under it. I read my Bible day and night. When I had a few minutes to sit down, my Testament was in my hands. I would sit up at night and read until late hours. In 1893

my first child was born and from then until 1897 I was awfully distressed over my condition. I had many dreams which gave consolation and many that gave me trouble.

I dreamed of traveling a narrow wood path; there were about six or eight of us, and there were little huts by the side of the road on which we were traveling, and the people would throw stones at us. Everytime stones were thrown some of them would turn back until all were gone but me. So I was alone; there was a great mansion at the end of the path I was traveling, so I opened the door and walked in. There was no one there, no furniture in the rooms but just one door to each room besides the one I went in. I kept going until I entered the last door. There being no other door, there was no way down and it looked from a window that it was several stories from the ground. Then Satan appeared. He was black with short horns dressed in a short purple dress, his skirt about his knees, and he was on springs just dancing so enthused over my appearance, but I had faith in my Heavenly Father that I would be delivered, so I began praying to be delivered from this horrible thing. I made so much disturbance praying I awoke my husband. He awoke me. I was sorry, for I wanted to know what the results would have been. I would dream of a little snake, he was always in my path; but never tried to bite me. Finally in a dream I went shopping. I carried my little boy to a neighbor while I was

gone, and when I returned, the snake which was in my way (some boys killed for me) came together and hid under the barn. He was one and one - half yards longer than the barn and his body was as large in proportion. I said, "Old fellow, I've got to kill you. I had as well do it now." So I turned my little boy's hands loose (he was then with me) and picked up a hoe in my left hand, a hatchet in my right hand. I stood perfectly still until he got in arms length of me. I gave him one lick, chopped his head off and it fell to the ground. I said, "Old fellow, you will never bother me again. He looked like a diamond back rattler. On my way home his head end was under a cross tie on the railroad, and I stepped right over him. His color had changed, he was pale.

On Saturday afternoon my husband went to town and no one was there except me and our three little children. I felt free to cry all I wanted to. I bathed them and put them to bed for their afternoon nap, and I went out of the house. I wanted to go to the woods; but I feared I might not get back to my three little children. So I went down a road by the tobacco barn, then down a row of cotton, about a hundred yards to an apple tree. When I came to myself I was on my knees begging God to be merciful to me a sinner. I lost myself and didn't know where I was. I got up and looked around to see if anyone was near to see me, but no one was. After this I felt somewhat different. My burden

was not so heavy, and I felt relieved in some way. In a short while I felt happy. I began singing and just could not be satisfied and just kept on singing. I went to my father's during my happy week, and I told them of some of my troubles and sorrows, but they had seen it in me, for I didn't talk much. Before this Mother would say occasionally, "Are you sick?" "You don't have a word to say." I would say "No, I am alright." I would dream of being on the housetop and no way to get down, but when in such places a beautiful young man would always appear and help me out of all such trouble. I felt it was our Lord and Saviour. Several times I was very sick and would have comforting dreams. On one occasion, I was very ill and couldn't talk above a whisper. We changed doctors and he said that I would have to have a minor operation. I said that I would never live through it. They tried to encourage me of course, but I knew my weakness.

That night about three o'clock I fell asleep. They said I slept only fifteen minutes, but I dreamed an angel from Heaven came, just a small woman with long wings. She flew in a circle in my room over me and fanned me with her wings and just cooled the high temperature I had from blood poison and healed me. Oh how good this wind did feel to my poor burning body, and before she disappeared she spoke in a soft low tone and said, "Believe what thou hast been told and believe on the name of our Lord and Saviour, Jesus Christ,

and thou shalt be spared." When I told them my dream mostly in a whisper, they were encouraged as well as I, but I was somewhat like doubting Thomas. Should I believe according to my vision that I would be spared? While this operation was being done the next day I clinched my teeth so hard and so long I could hardly use my jaws, they were so sore. Late that afternoon when this doctor left, he told my husband there would be a change by Thursday morning and if I were living to let him know immediately.

So Tuesday morning they came in and asked me how I felt. I answered "I believe I am a little stronger." I dreamed of singing the 109th hymn in my hymn book. "Oh Jesus, my Saviour, I know thou art mine; for thee all the pleasure of sin I resign." When my Saviour calls me home, I want this hymn read by whoever speaks on this occasion, Elder Willie Grimes is our pastor at Flat Swamp Church and how we do love him! I am seventy - eight years old the 15th of this month, and I have been a member there since 1898 in November. I am the oldest female member, my name is first on the record. On account of sickness, I have not been to Church since June of last year. Sometimes I get so blue and discouraged that I feel my Lord and Saviour has forgotten me, but then I realize how wonderfully He has blessed me all the days of my unprofitable life, and I have trampled His tender mercies under my unhallowed feet. I hope to write more

later.

With Christian love and sweet fellowship.

Effie Barnhill
300 West Lee Street
Wilson, N. C.

**AN APPEAL FROM
ELDER R. B. DENSON**

Dear Sir:

I have received some renewals, also a few new subscribers for the Landmark. I have mentioned it to the brethren among the Churches. I serve for the interest of the dear paper; by doing so, it has brought results.

I have been a reader of the Landmark for forty years and look forward to each issue which is always interesting to a believer of which I hope to be one.

Recently I have been visiting in the Homes of some of our sick members and observed that three of them had the Landmark by their bedside and spoke of the comforting articles they had been reading. I hope I am one that is interested to see it continue to live and grow stronger through the increase of the circulation. Let's give Elder Adams all the support that we can by recommending it to others and encouraging them to write for the paper. It is a great pleasure to read the experience of our young members; also those that have a mind to unfold and expound the scriptures to us as inspired men of God.

Yours very truly,
R. B. Denson

**READING LANDMARK SINCE
A CHILD**

Dear Sirs:

I am enclosing a check for three dollars (\$3.00) for renewal subscription to Zion's Landmark. Please use one dollar to help pay for the Landmark to someone who is unable to pay.

I have been reading the paper ever since I was a child and feel that I could not get along without it.

Sincerely,
Debbie Bailey
Kenly, N. C.

**DON'T WANT TO MISS A SINGLE
COPY OF THE LANDMARK**

Dear Brother:

Enclosed please find \$2. for which please renew my subscription for one year. I really enjoy the Landmark and don't want to miss a single copy.

Yours in hope,
E. O. Standley
F. F. D. 2, Box 39
Lufkin, Texas

ENJOYS LANDMARK

Inclosed you will find money order \$2.00 tp pay for renewal of my landmark.

I enjoy reading the landmark and the wonderful experiences of the children of God especially when it is food to this poor worm of the dust. I hope the Lord will bless you to print the Landmark, as you have in the past.

Sincerely
Mrs. Sam Duncan
Timberlake, N. C.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

Eld. T. F. Adams,
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VOL. LXXXIV

NO. 18

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C. August 1, 1951

THE GOSPEL WORSHIPERS

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5:17.

It seems to me the line of thought that the Apostle Paul had under consideration in writing the above words is to draw a line of distinction between the legal or law worshiper and the gospel worshiper, which will be clearly seen from the many expressions that he made in other epistles which he wrote. He was so wonderfully taught and when I say taught I do not mean the abundance of book learning which he received in making a great study of the dead letter of the law, but it was the teaching which he received from the Lord. For it is recorded by the Prophet Isaiah, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

Isaiah 54:13.

As a further proof that the Apostle had the law under consideration when he said that "old things are passed away" we read, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of spirit, and not in the oldness of the letter." Rom. 7:6. Again He said, "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. Before a person can receive the teachings of God he must be born again, for we are told, "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Again we read, "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." The above was the state and condition of Saul of Tarsus before he was converted. He describes himself as being a blasphemer and persecuter of the saints, hailing men and women, binding them and putting them into prison in Jerusalem. He consented to the death of Stephen and held the clothes of those that stoned him. He was zealous of the tradition of the elders, all of which is a clear manifestation of the flesh and no evidence that he was in Christ Jesus. But the great change took place when he was separated from his mother's womb. There is no more conferring with the flesh. For he said, "But when it pleased God, who separated me from my

mother's womb and called me by his grace, To reveal his son in me, that I might preach Him among the heathen, Immediately I c o n f e r r e d not with flesh and blood." Paul is now a new creature in Christ; his thoughts are different; his desires are not what they once were. His zeal, love, and affection is now drawn out towards Jesus Christ as will be observed by his own statement, "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. Is this not the experience of all the redeemed family of God? Do y o u desire to present any of your own righteousness? or have you come to the end of your wits and Jesus been made precious to you as the chiefest among ten thousand and the one altogether lovely? If so, you are a new creature in Christ; old things have passed away; and all things have become new. Another striking experience which the Apostle Paul had, and which he expressed in the following words "I am crucified with Christ; nevertheless I live, yet not I, but C h r i s t liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. Faith is a fruit of the spirit and it is this which the just live by, "The just shall live by faith," and wherever this faith is manifested in the life of a n y person you will also see the fruit of love, patience, meekness, gentleness, and longforbearance, for all

of this fruit is the fruits of the spirit and is an evidence that you are a new creature in Christ Jesus, and inasmuch as a branch cannot bear fruit except it is connected with the vine, Jesus said, "I am the true vine, and my father is the Husbandman," John 15:1, and verse 5 He said, "I am the vine, and ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

It is often true that a child of God may feel that they are not in Christ Jesus because they feel that they fall short of living up to the standard of one that is in Christ Jesus. This experience is brought about by reason of the great warfare that rages within, "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do t h e things that ye would." Gal. 5:15.

Paul's writing are a source of great comfort to those that battle with the flesh. He said, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that is good. Now then it is no more I that do, it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for t o will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me I

find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, so then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:15-25.

Is it not clear to see though all of this chain of experience which the Apostle Paul had that he had a great desire to live a holy and acceptable life before God and in the presence of all of His people? This, I believe is true in the experience of all the redeemed family of God, you would live holy if you could, but you find that your whole life is nothing but a mass of corruption, and that you are powerless and helpless to perform one good deed. This is indeed a wonderful lesson to learn when we are brought to see the depravity of our own sinful life, then we are forced to "Look to the Rock that is higher than I," and when this sweet deliverance is ours to enjoy, then we can say as Paul said, "I thank God through Jesus Christ, so then with the mind, I myself serve the law of God; but with the flesh the law of sin."

"If any man be in Christ, he is a new creature." I will now adhere a little closer to the subject, for the Apostle had under consideration the "old things," and the

"new things," for he said, "Old things are passed away: behold all things are become new." The old things which he had under consideration was the service performed under the legal dispensation, such as offering sacrifice year by year under the law, which was only a shadow of good things to come. "For it is not possible that the blood of bulls and of goats should take away sin. Wherefore when he cometh into the world he saith, sacrifices and offerings thou wouldst not, but a body hast thou prepared me," Heb 10:4,5. When those sacrifices and offerings were offered once a year there was always a remembrance of sin every year, circumcision of the flesh was also performed by the law worshippers, all of which could never take away sin, this together with all the law service, only portrayed a shadow of good things to come, and the good thing to come was Jesus, who took upon Himself a body of flesh, made like unto His brethern, that He might be touched with the feelings of our infirmities; yet without sin He kept the law and fulfilled it to a jot and tittle and then bowed in humble submission to the will of His Father. He was crucified by the hands of wicked men. He gave up the ghost. He was buried in the earth and remained for three days and nights and rose a victorious conqueror over death, hell, and the grave, and by this sacrifice of Himself He forever put away sin by the sacrifice of Himself and brought in everlasting righteousness. All of those who have received pardon and peace through the

blood and righteousness of Jesus Christ are new creatures in Christ. Old things are passed away and behold all things are become new. They now serve God, the new and living way. They ascribe all honor and praise to Him, not for what they have done or ever expect to do, but it is because of what Jesus has done for them in taking them up out of an horrible pit as David said, And put their feet upon the Rock, and put a new song into their mouths, even praises unto God. This new creature in Christ will never attempt to take any honor to himself, for his past experience has taught him the total depravity of his human nature to know as Paul said, "I know that in me (that is, in my flesh)) there dwells no good thing," and inasmuch as Jesus has done so much for him, and that which he could never do for himself and having received this pardon for all of his sins and transgressions, he is now made gladly, willingly, and ready to say that if a man glorys, let him glory in the Lord. The person that does this is a new creature is Christ. The old way of trying to appease the wrath of an offended God by pleading self-righteousness, is all done away. He desires to live a perfect life but finds that he cannot because of sin which dwells in his flesh, and for this reason the child of God often mourns and groans because he cannot do the things he would; but all this is indeed and necessary in order that he may be made sensible of the fact that he has no righteousness of his own to plead, but plead the righteous-

ness of Jesus Christ, as Paul said, "Who of God (Jesus) is made unto us wisdom, righteousness, sanctification, and redemption," and he must be fully taught the truth of what Jesus taught His disciples, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of Heaven." Now it will be observed that the righteousness of the scribes and pharisees was self righteousness, and the righteousness of God's humble poor is the imputed righteousness of Jesus Christ; and all of those who have received this righteousness are new creatures in Christ, and as Peter said, "Ye are no more foreigners, nor strangers, but fellow citizens with the saints and the household of faith." How wonderful it is to be led into the light to see that you had no lot nor part in this great work of salvation and redemption all of which you are now enabled to see by the grace of God was wrought out by the sufferings, death, and resurrection of Jesus Christ.

Having been brought to the knowledge to see and understand a little about this finished work of Jesus, you often wonder in great amazement why it is that Jesus ever took notice of you. Your sins in the flesh are so great. You see yourself a mass of corruption. It may not be so much what you have done, but it is what you are; and inasmuch as your sins have weighted you down, you are so wretched and undone you often feel as the poet said, "If thou send my soul to hell thy righteous law approves it well, but when

this pardon and peace is yours to enjoy, then it is if you had ten thousand tongues you would render them in praise to Him for what He has done for you. This is a new creature in Christ. Old things have passed away and behold all things have become new. Salvation by grace through faith, that not of yourselves, but by the finished work of Jesus for you.

Humbly submitted,
T. F. Adams

RESOLUTIONS OF RESPECT FOR SISTER DORA DUNCAN

Sister Duncan was born March 4, 1871. She was married to J. W. Duncan on October 3, 1902. To this union was born one child, George W. Duncan. She was a member of Surl Primitive Baptist Church for over forty years. God saw fit to remove from us by death our beloved Sister Duncan on March 28, 1951.

Therefore, be it resolved that we bow submissively to His will, knowing that He is too wise to err and too good to be unkind. The church has sustained the great loss of a true and faithful member. Our sympathy goes out to the bereaved family of Sister Duncan.

So be it resolved that a copy of these resolution be sent to Zion's Landmark, one to the bereaved family, and that it be recorded on the church book.

Done by order of conference, April meeting, 1951.

Elder L. P. Mislér, moderator
J. E. Dean clerk

RESOLUTION OF RESPECT FOR BROTHER G. W. PARTIN

We are called upon with sad hearts to record the death of our dear Brother G. W. Partin. He was born June 13, 1863 and departed this life November 10, 1950, making his stay on earth 87 years, 4 months, and 27 days. He married Winnie Emily Jones. To this union twelve children were born, nine are now living. His first wife died February 2, 1926; later he married Mrs. Malissa King of Johnston County. To this union one son was born. His wife, four sons and six daughters survive him.

Brother Partin united with the Church at Sandy Grove on the third Sunday in May 1943 and was baptised the third Sunday in June by his pastor, Elder L. W. Turner. He was faithful to attend Church when he was physically able. He did not live so long after he united with the Church, but

we were glad to see him come home to the Church before he had to go. We had evidence that he had been carrying a burden for a long time. He will be missed by his Church, his wife, and children. Brother Partin was a true believer in salvation by the grace of God.

The memory of this dear Brother will linger long in the hearts and minds of the members of Sandy Grove Church. We feel that he was rich in faith and a crown of righteousness was laid up for him. We sorrow, but not as for those who have no hope. We believe that our loss is his eternal gain.

Therefore: Be it resolved:

That we submit to the will of God who doeth all things well.

That we extend our heartfelt sympathy to the bereaved family.

That a copy of these resolutions be sent to Zion's Landmark for publication, a copy sent to the family, and a copy recorded on our Church record.

Done by order of conference on Saturday before the third Sunday in April, 1951.

Elder L. W. Turner, Moderator

Alex Dupree, Clerk

M. B. Pleasant, Committee

Julia L. Pleasant, Committee

BROTHER B. H. WHITLEY

In memory of my dear brother B. H. Whitley, who died June 20, 1951 at his home near Wendell, North Carolina.

He is sleeping in a new - made grave far from all his sorrows, sufferings, and pains. All his work is over. We loved him, but God loved him best and has taken him home to rest. I do believe with all my heart that he is a bright and shining angel today. Oh, my dear brother, I hope to meet you up in Heaven where we both will be so happy. I miss you dear brother. I am so sad and lonely, and I know I will see no more your sweet and smiling face. You were a loving and mindful son, a loving husband and father, a loving and sweet brother, a kind friend and neighbor, and good to all. Oh, how we miss you today.

God bless his dear family and help us all to bear our sorrows and heartaches in the loss of our dear brother.

You are gone but not forgotten. Never will your memory fade around this place where you loved to come. So sleep on, dear brother, and take your rest far from this world of trouble. I hope to meet you in the sweet bye and bye.

Written in sorrow by your loving and oldest sister,

Mrs. Mary Stephenson
Garner, N. C.

AUG 29 1951

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

AUGUST 15, 1951

NO 19

PSALM 104

Bless the LORD, O my soul, O LORD my God, thou art very great;
thou art clothed with honour and majesty:

Who coverest thyself with light as with a garment; who stretchest out
the heavens like a curtain;

Who layeth the beams of his chambers in the waters; who maketh the
clouds his chariot; who walketh upon the wings of the wind;

Who maketh his angels spirits; his ministers a flaming fire;

Who laid the foundations of the earth, that it should not be removed
for ever.

Thou coverest it with the deep as with a garment: the waters stood
above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the
place which thou hast founded for them.

Thou hast set a bound that they may not pass over, that they turn
not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench
their thirst.

By them shall the fowls of the heaven have their habitation, which
sing among the branches.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

GOD IS YOUR SUCCOR

Mrs. Janie McGee

Route 1

Benson, N. C.

Dear Sister in Christ:

As you are on my mind this morning, I will endeavor to write you a few lines. Hope you all are getting along all right. All are well here except me. I feel so bad; it's about all I can do to stay up from infected kidneys. I am under a doctor's care and taking treatment, hoping for the best. Last night, as I started to take my first dose of Doctor's medicine, I tried to ask God's blessing upon it, for I fully realize a doctor is only an instrument in God's hand, and that a doctor's efforts are in vain unless God blesses those efforts to the healing of the body under treatment.

How are your Mother and Dad now? I often think of you all and how we enjoyed our trip down there, for the kind treatment and hospitality we received, though we felt unworthy. I consider occasions like these as beautiful flowers planted in the garden of our memory. Sometimes we are carried back in our minds to these "heavenly places" and made to rejoice afresh, for "here the Lord appeared." These are Bethels spots where "bread is cast upon the waters to be gathered up many days hence," and Jesus is that bread.

In times of our afflictions when we have to travel in the valley of sorrow, and the rolling waves of distress come over our poor, defenseless heads, how sweet, how precious the thought that our Heavenly Father knows all about it, that underneath are the everlasting arms of God so that we cannot sink, and that it is all working for our good and the glory of God; for out of the depths of our afflictions comes the piteous cry to God for mercy, and thus are we made to remember Him, and in doing this, we are fulfilling the purpose of God on earth, for saith God, "This people have I formed for myself, and they shall show forth my praise."

How precious the lines of that precious old hymn, "How firm a foundation," when we are blessed to feel it (O! so very seldom can I feel they apply to me, for I feel Unclean."). The second verse to cry with one of old, Unclean, reads:

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be."

In perfect accord and harmony with this scripture to be found in Isaiah 43:2, "When thou passeth

through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee."

How often when looking back over life's pathway we feel in faint measure, surely God led me through this trial, that affliction, that temptation, or that danger. We hope we realize in a faint measure at least, that we are yet spared monuments to God's amazing mercy, that by His grace we have come thus far, and humbly hoping He will not forsake us now, but continue to gently lead us by His Spirit, safely through what ever lies in front. We desire to confess Him as we go along, but O! the sorrowful thought that we can't do this as we desire, for our carnal nature is filled with a myriad of temptations, weaknesses, and sinfulness, and we seem most of the time to be as the barren fig tree, hard - hearted, unthankful, everything we would not be, and nothing that we would. We find a witness in the words of the poet:

"Mark of grace I cannot show,
All polluted is my breast,
Yet, I weary am, I know,
And the weary long for rest."
Again, another poet sang:
"Often I feel my sinful heart,
Prove from my Jesus to depart.
But though I have Him oft forgot-
His lovingkindness changes not!"

Gracious words of comfort when blessed of God to feel it! For someone else has trod this road before

us, and though the hand that penned down these blessed words is long since mouldered back to dust, the Spirit of God that inspired these lines lives on forever, and we come along in our day, testifying to the truth contained therein by reason of our experience. Thus, we find this fact emerging, that these lines were inspired of God, for God is eternal; therefore time brings no change to their meaning. If so, we wouldn't experience the truth in them today, but the truth thus written is just as true and new now as when first written. Therefore, we feel this poet was taught of God in the School of Divine Grace in which school God teaches all of His precious little children alike and the same lesson. Had these old writers not have had an experience in Christ, they would not have known what to have written. Had we not also had an experience in Him, we would not know the meaning of what they have written. With this key in our hand, we now turn to the scriptures, in which we humbly hope we can sometimes see our own experiences in the experiences of the Prophets and Apostles, and thus our strength is renewed in the thought that we must be built on the very same foundation on which they stood, which is being defined, "Jesus Christ and Him crucified" experiencing Him by divine revelation as they in their day did. We see here a faint understanding of this scripture that says, "The scriptures were written aforetime for our learning, that we, through patience and comfort of the script-

ures might have hope."

I remember one night in a dream I was standing on the courthouse steps in Martinsville, Va. and was made to realize I was preaching the gospel of the blessed Son of God. I could see people coming from every direction toward me. Two men were standing in front of me with their arms about each other's shoulders crying; I said to them, "Fear not, for if you can go to the Bible and read your experience in the experiences of the Prophets and Apostles, Heaven is your home."

Dear Sister, we travel on in the before - ordained way of God, here we hope we can see a Landmark or some evidence to show us we are on that Way that leads Home that the old Prophets and Apostles have trod before us. The Landmarks being experimental of course. For instance, the things that bother me most are doubts and fears and the realization that I am a sinner, vile indeed.

You have read of John in the scriptures and of his baptising Christ which reads as follows, "And straightway, coming up out of the water, He saw the Heavens opened and the spirit like a dove, was descending upon him; and there came a voice from Heaven saying, "Thou art my beloved son, in whom I am well pleased." Later, this same John was put in prison, and he sent the men under him to Christ, asking: "Is this indeed the Christ, or shall we look for another?" See our very own experience here? Do we not often ask the question: am I truly a child of God? or

is this an experience of grace in my heart, or am I deceived and deceiving? Right here let me say as did the poet:

"My God, I would not long to see,
My fate with curious eyes,
What gloomy lives are writ for
me,

Or what bright scenes may rise,

In thy fair book of Life and grace,
Oh! May I find my name,
Recorded in some humble place,
Beneath my Lord, the Lamb!
Amen

Again Jesus sent out His disciples two by two (a figure here: it's still the same; the man, and the Spirit of God in the man) telling them to go and preach the gospel, to raise the dead, (again, a figure: when God sends one, He, through the Spirit, raises His saints from the darkness of nature, one who has already been wrought upon, and made alive by the Lord, into the light of the Spirit, thus causing them to rejoice. Have we not experienced this many, many times?) and to cast out devils (of unbelief). By and by Peter and John returned rejoicing saying, "Master, even the devils are subject unto us in thy Name!" Jesus replied: "Rejoice not because devils are subject to thee in my Name, but rather rejoice ye because your names are written in Heaven!"

By and by the last supper came. Jesus told the assembled disciples: "Verily I say unto you, one of you that is seated here with me shall betray me."

Peter and John were two of the ones that said, "Lord, is it I?" Remember this when traveling the

lonely valley of desolation and sorrow in doubts and fears. Think it not strange that you do have doubts and fears, for this is more evidence in your behalf that you are a true - born child of the most high God, for, as before stated, if we can read our very own experience in the experience of the Prophets and Apostles, the evidence is, we must also be His children, or we would not have the same experience they had.

Now, feeling to be so vile and sinful, did the Prophets and Apostles have this feeling too? Job, "Behold, I am vile," and David said: "I am a worm and no man." Isaiah 6:5, "Then said I, woe is me, for I am undone, I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts!" The Apostle John, was conscious of his unworthiness when he said, "I indeed baptise you with water unto repentance, but here cometh one after me, mightier than I, whose shoe - latchet I am not worthy to unloose, He shall baptise you with the Holy Ghost and with fire." The Apostle Paul felt his sinfulness when he said "This is a true saying, worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." "With my mind, I myself serve the law of God: but with the flesh, the law of sin." "In me, (that is, in my flesh) there dwelleth no good thing." Paul tells us why we cannot live as we desire He says "The flesh warreth against the spirit, the spirit warreth

against the flesh; therefore, ye cannot do the things that ye would." Paul further says; "The good that I would, I do not, but the evil which I would not that I do, now if I do that I would not it is no more I that do it but sin that dwelleth in me. I find then a law that when I would do good, evil is present with me. Rom. 7:19:20; 21.

When feeling forsaken, David said; "Is the mercy of the Lord clean gone forever?" "Restore unto me, the joys of thy salvation." Ps: 51::12. As Jesus was dying on the cross, upward from His heart ascended the piteous cry, "My God, my God, why hast Thou forsaken me? All these varied experiences combine into one that salvation is of the Lord. We are taught this by divine revelation of God, revealing Christ in us the hope of glory, and these experiences that make just one in the end, are the results of the daily teachings of God in the school of grace, which experience begins with us when we are made to realize in our hearts we are sinners, lost in our feelings, and go on till death, consummated in full on the resurrection morn.

Jesus said, "My sheep hear my voice, and they follow me, but a stranger they will not follow, for they know not the voice of strangers." To me, the voice of Jesus is this inward experimental teaching and anything contrary to that which you have and daily do experience is the voice of strangers, and you cannot follow, receive nor believe it, even though it may be your dearest friend or closest natural relative that speaks it.

When our time comes, it is our hope that we will rest till the great Resurrection Morning when Jesus shall call our sleeping dust from the graves, awaking us in His glorified likeness to live forever in Heaven eternal, where Jesus is, together with the whole redeemed host of Israel, to shout and sing forever the matchless song of grace that shall praise forever God the Father, God the Son and God the Holy Ghost.

Your brother in Christ, I humbly hope,

Layton Wingfield
Cascade, Virginia

ENJOYED A PRECIOUS HOME FOR 59 YEARS

May God permit me to call you Brother. I have just read your good piece in the Landmark headed the word of God," "Bread to the eater," and words cannot express how much sweet comfort it was to this poor worm of the dust. I did glean from it so many many handfuls of food, sweet to my soul. I thought about when we plant, we plant in faith and hope that it will come forth and make good, though, we cover it up out of our sight in a deep dark earth. We are not sure that it will come up, for we are but dust.

But God is sure. There is nothing hid from His sight. When He plants the seed of His Holy Spirit down in the deep dark dungeon of our very soul, He does not have to put a stick showing where it is, as we sometimes do, for He knows all things even the dark thought in our hearts, for we are naked and

open before Him. There's nothing hid that shall not come forth; He knows all things from the beginning to the end, for He is God, and beside Him there is no God. You spoke of the snow when it falls upon the small grain in the winter; that two was food for thought, for sometimes I am almost covered with the chill of winter and cry, "O Lord, art thy mercies clean gone forever, or am I one alone and one that has never known the Lord Jesus Christ as my Saviour or do we look for another."

I do go begging so much of my time in this prison of my flesh, then again, "Lord, what am I that thou should be mindful of me" or merciful to me, or how could I want any food if I had never tasted the food, our Spirit, want, Thy hand alone can give; O hear the prayer of faith and grant,

That we may eat and live.

I have been real sick for the past three weeks, but I am now so that I can sit up just a little and am so very thankful it is as well with me as it is, have had a precious hope 59 years last August, have had my unworthy name on the book at Upper Town Creek Church 51 years last third Saturday, January, 1900, and know if I know anything that I do love the place and all them that love the Lord; love is the golden chain that binds us together but I can't go and be with them, as I used to, affliction in my back won't permit me to ride. I hope you and your family are well.

A little one saved by the grace

of God if at all,

Mary E. Gardner

Rocky Mount, N. C.

P. S. If the Lord keep me here, I will be 78 years old the 22nd of this month. Please excuse bad writing and mistakes, for I am less than the least.

EXPERIENCE

I desire to tell with some degree of understanding a few of the things I hope I have felt. Each day I live I am a beggar for the mercies of a just God. I fear within that I ask for more than I am worthy to receive, but if I know my heart, I hope I seek the peace of God which passeth all understanding.

From my own opinion the time is not far hence when the freedom-worshipping people of our land can not enjoy the rich blessings we now are privileged to enjoy—that is, to worship together.

There seems to be a falling away and a coldness in our Churches and among our members. How can we stand together, “having a form of godliness and denying the power thereof,” trusting in man, lovers of self, deceiving and being deceived?

We read I Tim. 4:1, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils”.

Professing faith without deeds is unprofitable. I desire I hope to live in unity of faith and not be tossed to and fro and carried about with every wind of doctrine, but speak

the truth in love, also walk in love, as I hope Christ has taught me.

In I Cor. 8:12 we read, “But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ”.

Now the tongue is a little member. It can not be tamed; it is an unruly evil, full of deadly poison. What a blessing the man who offends not in words is able to bridle the whole body.

Who shall judge the Lord's people? Rom. 14:13, “Let us not therefore judge one another any more: but judge this rather, than no man put a stumblingblock or an occasion to fall in his brother's way”. Many things are lawful but do not edify.

In Paul's writing to the Thessalonians he commanded that the brethren comfort themselves together and edify one another, to know them which labor among you and are over you in the Lord. We should esteem our laborers very highly in love, for their work's sake, comfort the feeble-minded, support the weak and not render evil for evil.

Where there is envy and strife there is confusion and evil work. This is not wisdom from above but is earthly, sensual, and devilish. James 3:17, 18, “But the wisdom that is from above is first pure, then peaceable, gently, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace by them that make peace.”

Did Christ not build the Church on a solid foundation? It's as strong

as He is and pure as Heaven. It seems to me there is no higher organization or tribunal set up here on the earth. If this is true, can a Union or Association set up by man have dominion over the church, a sovereign body which we believe is planted and kept by God's love? I would like to have some light on this question. I feel to know so little, but some things get stirred up in my mind. Jesus being my guide, I hope, is able to reveal that which I should know and I should be therefore satisfied with my portion.

In Isaiah 66:3-5, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed".

Are there not some today trying to kill the ox or cut off the dog's neck. We are told these offences must needs be but woe unto him from whence it comes.

How do we know the large mem-

bership in a Church means peace and prosperity? I can't agree that this is always true; though it is pleasing to us to mingle with friends and loved ones in a Church capacity. We have heard too that where two or three are gathered together in my name there am I in the midst.

Our little Church here at Tabor City speaks peace after much labor. Prov. 15:17, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith".

Heb. 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us".

We invite all who will and love the truth to visit us and remember us in their prayers.

In bonds,

Mrs. Bessie Stanley

Tabor City, N. C.

ENJOYED APRIL ISSUE OF LANDMARK

Dear Brother Adams:

I received the April "Landmark" and after scanning its pages and having received so much enjoyment in reading same, I have a desire to write and tell you so. First: the article on Repentance was good. Then the article, The Three Arks, by Elder Arnold Belows of West Hurley, N. Y. was deep in spiritual understanding. The Ark of the covenant has been to me a wonderful thought on many occasions, and he brought out many things to this poor mortal

that I had not thought of for many years, and like the Apostle Jude, No. 5, "I will therefore put you in remembrance, though you once knew this," etc. I read it over, then in the evening Sister Weaver read it again. It was like news from a far country, nothing new, and again I rejoiced in the thought that there are yet among the people of God, men who declare unto us and bring us to remembrance of these things, that in a way are lying dormant in our minds.

Then a short article from my old friend, Brother J. H. Whitley, of Durham, N. C., short, but to the point, and I read it with joy. The word from Elder Priddy, whom I had not heard from in a long time. I was overjoyed to hear from him.

Then the editorial of Elder Adams, who showed us again that we must be taught of God, and that when He hath begun a good work in you, (not by you), He will perform it until the day of Jesus Christ. How we do rejoice when the Elders speak of that sure foundation; the Lord knows them that are His. So Brethren, we work out our own salvation with fear and trembling, "for it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. Being the sons of God in the midst of a crooked and perverse nation, shining forth as lights in the word, and Brethren, may we walk worthy of our calling by bearing the name, that wonderful name, that precious name, sons of GOD.

Yours in faith and hope, I am.

George L. Weaver,
Huntington, W. Va.

LOVES THE LANDMARK

Dear Mr. Gold:

As I am sitting here reading the Landmark, feeling so lonely without anyone to speak to, I feel impressed to write a few lines. Without the help of the Lord I can do nothing. The scripture says we can't even make one hair white or black. I would be so glad if I could write like some of the brethren and sisters. I don't feel like I am fit to call them brother or sister but would not give what little hope I have for the world or the fullness thereof as the 17th chapter of St. John ran through my head so plainly that I raised up and looked around, and I hope by His grace and mercy I'll be in that number when through with the troubles and trials of this old world. I can't see so very good, and my nerves are bad.

May the Lord bless you to keep up the good work is my prayer. If this is not fit for print, throw it in the waste basket, and it will be all right.

Mattie E. Cockerell

ENJOYED LAUREL SPRINGS ASSOCIATION

Dear Brother and Sister Adams:

With the help of God I feel that I want to write you this morning and in my weak way try to tell you just how great I enjoyed our Association this weekend, the Laurel Springs Association held with the church at Franklin and wish you could have been with us. I enjoyed the preachers greatly; the Lord blessed them all to preach the wonderful truth of God. I felt

like Jacob of old where he had had such a wonderful vision with his head upon a stone that "the Lord was in the place." His presence was manifested in almost every face, because of the great way His servants were blessed. The tears were flowing down our dear old moderator's face freely. I felt that I tried to pray all the way up there Saturday that God would bless and lead us in the right way, the way that He would have us to go and be with us all the way, for I know that where Jesus is, there is peace and happiness, as Elder Jerrall said yesterday in his preaching, "The Lord is still at the helm, guiding His people along". I am glad he said "Behold I am alive forever more." All the dear servants of God preached in harmony and sweet accord, the sweet message of God, the sweetest sound, I have ever heard. They all preached the sweet preaching that Jesus preached when on earth, if I never live to hear them, tell the wonderful news again, I can never forget how I enjoyed hearing them preach at this Association. I know I will feast for many, many days to come like bread cast upon the waters to be gathered up many days hence, Elder Rhodes' text was "Grace", as he said it is amazing grace.

Well, I must close as I have written more than I intended to. I felt that I wanted to tell you if I could, how I have feasted this last weekend at the table with Abraham, Isaac, and Jacob. Now I pray that God will give us of His Amazing Grace from heaven to guide us

safely through this world of sin and sorrow and safely land us all on that other shore, for without Him we can do nothing. God bless you.

Mrs. E. G. Hall
Spray, N. C.

SICK MUCH OF THE TIME

I am sending post office money order for \$2 to renew my subscription.

Please excuse me for not sending it on time. I have been in bed most of the time until some four months ago. I have been up going to Church some. Please send it as J. F. Rhiner and not as J. H. Rhiner, as J. F. is correct.

J. F. Rhiner
Godwin, N. C.

A LANDMARK READER FOR MANY YEARS

Enclosed find check for one dollar, for which you will renew my subscription to March 15, 1952.

I began reading the Landmark October 15, 1882 when my father began taking the paper and have loved its pages ever since.

I always look forward for the appearance of Zion's Landmark.

J. P. Tingle
Grantsboro, N. C.

ENJOYS LANDMARK

Dear Brethren:

Please find enclosed \$2. to pay for the Landmark. Thank you so much for sending it to me.

I do enjoy the good writings so much.

Rebecca Kelly
Napa, California

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

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VOL LXXXIV

NO 19

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C. August 15, 1951

CHRIST THE SAVIOR

"For unto us a child is born, unto us a son is given: And the government shall be upon his shoulders: And his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah, 9-6.

The above words are words of Prophecy, they were spoken by the Prophet Isaiah, which were directed by the Holy Ghost. He is foretelling the coming of Jesus, several hundred years before He was born of the Virgin Mary. The pronoun "us" embraces everyone who was chosen in Christ before the world began: For Paul said "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" Eph 1-4:5.

Peter records in holy writ this chosen family of God and describes who they are by pointing out some of their attributes when he said "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1st Peter 2-9 In Deut. we find these words "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people: But because the Lord loved you and because he would keep the oath which he hath sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Deut. 7, 7-8 Again we find the words of Jesus speaking to this little number, when he said, "Fear not little flock, for it is your fathers good pleasure to give you the kingdom." Luke 12-32.

"Unto us a child is born." Is it not clear to see from the above scriptures that the "us" under consideration embraces all the chosen and redeemed family of God? This chosen number and redeemed family of God did not do the choosing of this child which was born, for Jesus said himself, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name, He may give it you." Jno. 15-16.

"Unto us a son is given" This

son that the Prophet had under consideration is the son of God who came down from heaven not to do his own will but the will of God who sent him. "And this is the father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." Jno. 6-39. The same "us" unto whom this child is born is the same "us" unto whom this son is given. He is a "gift" of the father to the "Us. Meaning of course the chosen or redeemed family of God.

"The government shall be upon his shoulders."

The responsibilities of nations rests upon those who have been placed at the head of the government to make laws, to execute justice and judgment, and extend mercy, to provide for the poor and for those whom they have the supervision over. Inasmuch as this is true in a natural sense, it will to some extent, portray the characteristics of this son Jesus who is head over all things to the church. "And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the preeminence for it pleased the Father that in him should all fulness dwell." Col. 1-18.19. And ye are complete in him, which is the head of all principality and power." Col. 2-10 "And hath to the church, which is His body, the fulness of Him, that filleth all in all." Eph. 1-22.23.

In the types and shadows is it not clear to see that Joseph portrays this son of God who is Lord of Lords, and King of Kings? Joseph

was carried down to Egypt long before his brothers came. He was made governor over all the land of Egypt and stored away corn in the years of plenty to meet the necessities of his brothers in the years of the famine. It is recorded in holy writ: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4-19.

Solomon is a beautiful type of Jesus also. He was ruler over all Israel, he executed justice and judgment and extended mercy: he built a house and made ample provision for all the people. He cared for the poor, the halt and the lame, such as Mephibosheth, who was lame in both of his feet who ate bread at the king's table continually. This temple or house which Solomon built, was in later years torn down, but not so with this building or church of God, for it is recorded, "Except the Lord built the house, they labor in vain that build it; except the Lord keep the city, the watchman worketh but in vain." Psalms 127-1. In this we see that the Lord is not only the builder, but he is also the keeper of this city. For David said, "Behold, he that keepeth Israel, shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand." Psalms 121-4.5.

"The government shall be upon his shoulder."

This son Jesus is qualified and fitted in every way to govern, rule and supply all the occupants of His kingdom with all the necessities that they will ever need in this life and fitly prepare them to rich-

ly enjoy every thing that he has prepared for them in heaven after this life.

"His name shall be called wonderful."

This name "wonderful" is one of the attributes that belong to this son Jesus. He is verily God and man. Paul said, "And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received of into glory." 1st Tim. 2-16. There are many reasons why "His name shall be called wonderful." I will only mention a few. He caused the waters to go back in the red sea so the children of Israel could pass through dry shod as we find recorded in Exod. "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land and the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left." Exod. 14-21.22 And as the children of Israel traveled in the wilderness for forty years, after in places where there was no food or water, and many miracles were performed. Manna came down from heaven quails came up out of the sea to supply the necessities of these chosen few. Moses smote the rock and water came forth, which they drank to quench their thirst. In addition to all of this, He opened rivers in high places, and fountains in the midst

of the valleys. The wilderness became a pool of water and the dry land springs of water, and when this son of God who was God manifested in the flesh was born of the Virgin Mary we continue to read in holy writ his wonderful work. At the marriage feast in Cana of Galilee He changed the water into wine. He cleansed the leper who had a disease that was beyond the aid of human skill. He opened the eyes of the blind, He unstopped the deaf ears, He healed the person who had palsy, He cured the woman who had an issue of blood for twelve years, He cured another who had fever by a touch. He caused the dumb to speak, He raised up Jarius' daughter who was dead. He raised up Lazarus (the brother of Martha and Mary) from the grave after he had been dead four days. He laid down His life in obedience to the will of His father, when he was nailed to the cross, and He took His life again, for we find recorded, "Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my father." Jno. 10-17.18. All of this was done to accomplish a grand and noble purpose. Namely, that his chosen or redeemed family of God might have life, not only have life but that they might have it more abundantly, and all of those who have seen the total depravity of their nature and have been raised up with him and received peace and pardon for their

sins through a crucified and risen saviour will surely "call his name wonderful."

"His name shall be called Counsellor."

A counsellor is one who intercedes for another. So it is said of Jesus, when he arose from the tomb and remained on earth forty days then he ascended to the Father, and is even at the right hand of God, who maketh intercession for the saints according to the will of God. Rom. 8-34. He is "The mighty God, the everlasting Father." With the little finite mind that I have, I will not attempt to describe the greatness of this mighty God. But for the consideration of the readers, I will quote a few verses which are recorded by the patient man Job. "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds and the cloud is not rent under them. He holdeth back the face of his throne and spreadeth his cloud upon it. He hath composed the waters with bounds, until the day and night came to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of Him? But the thunder of his power who can understand?" Job 26-6.14.

Lastly, He is "The Prince of

Peace" to all of those to whom He (Jesus) has spoken peace and called their troubled souls can readily adopt the language of the Prophet. He is the Prince of Peace. The only good and lasting peace, that has been or ever will come, is through this crucified and risen saviour. He said, "Peace, I leave with you, My peace I give unto you." Jno. 14-27.

In conclusion, may I say how wonderful it is that we are some times drawn so near to him by his precious love and we are enabled to say that He is mine and I am His.

Humbly submitted,
T. F. Adams

THE WORDS OF THIS LIFE

Go stand and speak in the temple to the people all the words of this life. Acts 5:20.

After the day of Pentecost, the church then being founded by the quickening power of the Holy Ghost, the Apostles began to scatter out from Jerusalem, preaching the gospel as it had been revealed to them of the expiatory sacrifice for sin by the death, resurrection and ascension of Jesus Christ to the satisfying of Divine Justice.

At the same time a great mystery shrouds the church; the transition of Jesus by His resurrection from a natural body to that of a spiritual body, which was discernible, "Not to all the people, but unto witnesses chosen before of God. Acts 10:41. This assertion leads us to consider that baffling phenomenon, revelation, which is not only a profound mystery to the Apostles, "Lord, how is it that thou wilt

manifest thyself unto us, and not unto the world?" John 14:22. but a stumbling block to the Saducees and Pharasees, Judaizing, worldly professors, who teach for doctrine the commandments of men. Mat. 15:9. This teaching being identical with present day worldly professors, who require ordinances of baptism and militant church affiliation as a prerequisite to eternal salvation.

Preaching the gospel, "The power of God unto salvation to every one that believeth," stirred up the devout alter worshippers, who were enemies to the truth which the true gospel revealed, and the Apostles found themselves surrounded with opposition, intellectually and numerically, with such power and authority as to apprehend the Apostles and thrust them into the common prison. It as God's prerogative that the Apostles should learn the power of deliverance, "Not by might, nor by Power, but by my spirit. Zech. 4:6. Without the transpiring of this event the Apostles would not have qualified them to preach a true spiritual deliverance. Now the doctrine, or teaching of men is that Jesus Christ died universally for all the Adamic race, leaving their salvation to their choice. Keeping that thought in mind, let us watch revelation predominate in the release of the Apostles from prison. "But the angel of the Lord by night opened the doors, and brought them forth. Acts 5:9. The scriptural account of the release of the Apostles from prison indicates that the angel opened the prison doors, but were unseen by the prison guards. The Saducees Council

testified saying, "The Prison truly found we shut with all safety, (As far as nature was concerned), and the keepers standing without before the doors, but when we had opened, we found no man within. Acts 5:23. When Jesus appears and opens the door there is something within, but when man opens there is nothing within. Perhaps those guards thought they were doing a great work when, in reality they were doing nothing at all, for there was nothing within, which corresponds to the empty, worldly professors. Why did not Jesus appear to the guards and prisoners alike? The reason is logical enough; because of the discriminating grace of God, revealed to whom He will.

Let us here consider choice. The High Priest chose to imprison the Apostles. They would also choose to release them when they would. But whose choice predominated? Was it not God's choice? Neither did the angel appear to the guards or plead with them for the release of the Apostles. Christ is not a beggar. "If I were hungry, I would not tell thee; for the world is mine and the fullness thereof. Pslams 50:12. Even as the Son of man came not to be ministered unto, but to minister. Mat 20:28. When the Gospel is preached, "All the words of this life," it uncovers the mystery of iniquity which sets up a powerful force of opposition against Truth, "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Gal. 5:17. To the aston-

ishment of those who have a hope of redemption in Christ, and find themselves so often in prison and darkness and cannot find the door that leads out, it is then that hope and Faith make their way into the prison, (heart) as little beams of light from the Sun of Righteousness and speak peace to the broken heart. "Fear not little flock it is your Father's good pleasure to give you the kingdom. St. Luke 12:32. As it was with the Apostles when the angel appeared, it was midnight and it did not cease to be dark as pertaining to natural darkness of the night, but there was release from prison during, or in darkness. The Lord does not remove the night of the nature of the flesh, but gives release from the captivity as a light that shineth in darkness. II Peter 1:19. The tempest tossed child wonders why such a constant, perverse nature prevails. St. Paul "Lest I should be exalted above measure through the abundance of revelation, there was given to me a thorn in the flesh, the messenger of satan to buffet me lest I should be exalted above measure. This was a great trial to Paul. We hear him cry out, "O wretched man that I am! who shall deliver me from the body of this death. Of all trials, this seems to have the greater effect on the Apostle, bringing him down with great sorrow and distress of mind. When all the words of this life are preached, it is so searching that every nook and cor-

ner of the vile, fallen nature of the penitent sinner is made bare before the awful majesty of God, poor and blind and naked. Rev. 3:17. No righteousness to plead, but a beggar for mercy. Brethren, when these trials become a part of our experience a witness is established and hope takes root.

W. E. Turner
Wilson, N. C.

**IN MEMORY OF
HARRIETT L. HARDISON**

It is with a sad feeling that we attempt to write a short notice of sister Harriett Harrison's death, who passed away March 17, 1951. She had been in feeble health for some time and fell and broke her hip about three weeks before she passed away. Her pastor Elder A. B. Ayers conducted her funeral at the home and spoke words of comfort to the bereaved family and those who mourned her passing. She united with the Church at Bear Grass Saturday before the 3rd. Sunday in October 1924. She was a faithful member always filling her pew unless providently hindered. She was a very meek and humble Sister letting her light shine so others might see her good work and glorify her father which is in heaven. We mourn not her passing as those which have no hope but feel our loss is her eternal gain.

Sister Harrison was born in Bear Grass Township August 22, 1897, the daughter of the later Reubin Thomas and Carolina Cherry Rogers. In May 1900 she was married to Mr. John Harrison who passed away about thirty years ago. Surviving are two sons, J. T. and W. B. Harrison, one daughter Mrs. Tommie L. Roberson, six grandchildren, one brother Mr. Lonnie Rogers, one sister Mrs. Ernest A. Ward and a host of friends.

Sleep on Dear Sister and take your rest, God called you home he loved you best.

Done by order of conference the 3rd. Saturday in April, 1951.

A. B. Ayers, Mod.
E. C. Harrison, Clerk
Allie T. Bailey, Com.
Ella Peele, Comm.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

SEPTEMBER 1, 1951

No. 20

PSALM 104

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth;

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

The trees of the LORD are full of sap: the cedars of Lebanon which he hath planted:

Where the birds make their nests: as for the stork, the fir trees are her house.

The high hills are a refuge for the wild goats, and the rocks for the conies:

He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work, and to his labour, until the evening.

O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

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WILLOW SPRINGS, N. C.

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WILSON, N. C.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

FOR THEY SHALL ALL BE TAUGHT OF THE LORD"

I take Zion's Landmark and the Old Faith Contender. I like to read the articles of both papers written by those who have been taught the truth.

Those good letters bring comfort to the poor, hungry, and thirsty ones who are seeking after the righteousness as it is in Christ Jesus.

I get much comfort in reading the articles of both papers written by the brethren and sisters. It gives me much to meditate upon at times. I like to read and hear the word that gives God all the praise, honor, and glory for everything that is good, for it is by Him and through Him that we receive even the smallest crumbs that fall from the Master's table, for salvation is of the Lord, and it cannot be bought with all these worldly goods that man might possess. It is not for sale; it is a free gift. It all belongs to God and is a perfect gift to everyone that was treasured up in Christ Jesus before the foundation of the world. Man is too weak and helpless and without any strength of his own, a poor and helpless creature wholly dependent upon an all wise, all powerful, and righteous God, the One who doeth His will in the army of Heaven and among the inhabitants of earth, and saith Hea-

ven is my throne and the earth is my footstool, "For every beast of the forest is thine, and the cattle upon a thousand hills". Psalms 50:10. I can say that I only have a hope of eternal life, and there comes times when that hope becomes a dim hope, and then I just hope that I have a hope, and I am brought to the place to beg for God's mercy, for I know that if I am saved, surely it is the mercy and grace of God. "According as He hath chosen us in Him before the foundation of the world". Eph. 1:4. "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will". Eph. 1:5. "For by grace are ye saved through faith and that not of yourselves; it is the gift of God." Eph. 2:8.

Dear Christian friends, nearly three years ago, it seems I came to the end of my own strength, realizing that my sins were great, and it also seemed that I had sinned away the days of grace, and I became to feel in desperate need of the Saviour, Christ Jesus, and His pardoning love, and I desired from my heart, if I am not deceived, to be baptised. After this baptism by water, I was made to greatly rejoice, and it seemed a great love came over me for the church, and then I was made to set in Hea-

venly places and to rejoice, for it seemed to me that the manifestation of God's love was made perfect unto me through the dear saints of God, and I, if not deceived, was made to see and understand where the true Church stands, and the sacredness and beauty thereof, and to me the Church, the invisible Church, not seen by the natural light, but by that Light that John, the Baptist, spoke of, that he was not that light but was sent to bear witness of that Light. John 1:7.

Jesus is the true light that shineth through the hearts of everyone of His dear little ones and makes them to see the beauty of the Church and to rejoice in the sweet fellowship they have one for another, this is love, not a natural love, love which I did not know until it pleased God to reveal unto me, and this was in a mysterious way to me, for it was His will to hew me down, to bring me down to the little end of nothing and therefore I was made to cry out, "O Lord, have mercy on me, a sinner," and I was made to attempt to call upon His great Name for His blessings for which I feel to be unworthy and feel to be less than the least if one at all of the dear saints of God. Through at times I feel that great love of God with great force and that all my sins are forgiven.

Surely all God's humble poor have had an experience of His great love. "For God is love, and he that dwelleth in love dwelleth in God, and God in him". I John 4:16. "For every good gift and every

perfect gift is from above and cometh down from the Father lights, with whom is no variableness, neither shadow of turning." James 1:-

I want to extend the gratitude of my heart to everyone of the dear brethren and sisters, kind friends of the Angier Church and especially to my pastor, Elder T. Floyd Adams, for the many kindnesses and love that has so wonderfully been made manifested to both my wife and myself while at services and in every home that we have visited, also the sister Churches we have visited and their homes. I do not feel worthy for all this loving kindness.

In conclusion I will say that all God's children are taught of Him the truth, and this truth is that they are first made to know and confess to Him that they are poor and lost sinners, and Jesus is the way, the truth, and the Life, whereby sinners must be saved, and He has saved everyone that His Father gave Him from before the foundation of the world, and none is lost.

In these expressions of thoughts I hope I have not attempted to add anything to or take anything away from the word of God.

May everyone of His humble poor be blessed to continue in that sweet fellowship of God's love wherewith He has loved thee with an everlasting love is my prayer for Christ's sake.

sincerely,

C. Dewey Turner

Rt. 3

Dunn, N. C.

ABRAHAM

In our last epistle to the little children we were considering the case of the patriarch Abraham. Meditation on such characters in the lifetime spent here will always be profitable to those exercised thereby. If we study about one Bible character to make void the testimony of another we will show ourselves to be striving about words to no profit to anyone. Paul makes it clear that Abraham is our father. Sometimes we get tangled up about this, when the Saviour has told us in another place to call no man father (Matt. 23:9), but let us keep in mind that the Saviour was talking about our progenitor in getting into the kingdom. Abraham is not said to be our father in the sense of our getting into the kingdom, but inasmuch as faith is a fruit of the Spirit, we must be born of the Spirit, then we are the possessors of faith. Abraham did not believe God in order to be a Jew. He was a member of the Jewish family, which family was the chosen people of God. As a member of National Israel the Lord spoke to Abraham about what he had in store for him and his ancestors.

God appeared to Abraham and told him to get out of his country and from his kindred. The going was not optional with the patriarch. God was not experimenting to see if he could find someone to be faithful. Pure and undefiled religion is not an experiment. This world is constantly experimenting to see if it can bring about an Utopian mode of existence, but the God of the Church is not an Experimentor, but

he is a Sovereign over all worlds, creatures, events. The country did not have anything to do with the service that Abraham was to render. It is thought sometimes that environment has something to do with our attitude towards God, but in this case the country, with all the advantages gained by a lifetime in it, must be left. No doubt the rearing of Abraham had been circumspectly. It was the law for children to be taught aright concerning the oracles. We would have every reason to believe that he was dwelling in Haran with Sarah in complacency. But when the time arrived for going he had to leave country and kindred.

God did not show him the land before he went out. On that basis he could say to God that I like the country and since I do, I am going to go. Or he could have frowned upon it, and have refused to go. But the compelling power of the command sent him out before he was aware of the dangers or beauties of the land that was to be given him for an inheritance. Abraham was exercised by the compelling power of faith to go. It would not do at all to attribute his going to any motive of the human will. The faculties of the mind were not consulted, for a rational mind would always want to know something of the place that was going to be inhabited. Reason would dictate to one and all to know something before you go. In our deliberations with one another, we would always give that kind of advice. How many times have you, dear reader, asked a son or a daughter if they had looked in

to what they were fixing to do? Now if this had been the way that Abraham had done, we would have had salvation conditioned upon our reasoning powers; upon our ability to explore into the matter. But he went out into a place which he should after receive for an inheritance. No time spent in figuring if that was the best thing to do; no time given to weighting other propositions, but he obeyed, even to going without knowing whither he went. (Heb. 11-8).

David on one occasion sang this song: Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake (Psa. 115:1). Abraham could join in with David in unison about it not being unto man. He came into possession of his inheritance by faith — compelling, moving faith. It is the highest point in religious absurdity for any poor mortal to say that Abraham could have helped his leaving home, family, all. His traveling experience was an experience of the sovereign grace of a covenant keeping God. Surely, surely, salvation in all its glorious phases, is of the Lord. From the design to save in eternity before time was let down, until the safe arrival in that glorious haven of rest above, it all from first to last, is the work of our almighty friend.

Have we got time to note the travel of this patriarch? If he is the father of the faithful, and he certainly is, then it follows that the faith of the elect vessels of mercy in this gospel day is alone the gift of God. Dear child, have you in mind one test of Scripture that hints

that it is the duty of a child of God to exercise faith? If so, which chapter is it in? Do you call to mind that Jesus or the princes in Israel (apostles) ever exhorted or admonished their readers or hearers to have more faith? Oh, I'll admit that we hear that on every hand among the citizenry of this world, but it seems to me that I have read somewhere that the kingdom of Jesus Christ is not of this world. The testimony of the kingdom of Christ is not of this world; it is not a testimony of timely and hateful and perishing things; it is not a testimony that the recipients learned at schools of men; it is not a testimony in the letter of the truth, but it is a testimony of the heart—a heart made clean by creation (Psa. 51:10), purified by faith (Acts 15:9), established by sovereign grace (1 Thes. 3:13; 2 Thes. 2:17).

Ah, trembling child of God this is a good subject. May the Lord give us vision to look into the life and experience of our father Abraham. The Lord willing, we will follow in his footsteps for a while and see if our experience is like unto his. If it is, we may know that the Lord is showing us the way, and that we are blessed with faith that does not wait for us to use it, but that moves us into the servitude of the dear Lord, causing us to count not our life dear. If we are what we sometimes hope to be, we know not what awaits us, save that the witness of the Holy Ghost testifies that bonds and afflictions are ours to expect and endure. These things, together with all human relationship, all faculties of the natural mind, all

things from a standpoint of reason and intelligence, would move us to abandon our present course, knowing that it will bring down upon us all the hatred and prejudice and calumny of those that know not God and His son Jesus Christ. Yes, were it left to us, were the outcome for timely blessings or eternal felicity up to us, we would turn from our course, we would be moved from that straight and narrow pathway, we would exercise ourselves to escape all this, but there is a moving power in the heart and mind and soul of every one of God's people that have been born again, and that power exercises them to counting their life as a vapour, as not dear, as dung, that they may move on and on towards that land of endless perfection. What will it matter if trials await us; what will it matter if the world hates us; what will it matter if our appointed way is to burn at the stake? Our God, even our Father, is able and will do it, to the moving our sinful lips to sing his songs of sweet deliverance as the flames of persecution consumes this old tabernacle of clay, for the faith of Abraham, yea, the faith of all the little children of God, is that this old building must be torn down and moved out of the way. But that faith embraces the grand and glorious doctrine that he that first made it, and later takes it down, will, at the second and grand and triumphant last coming of our Redeemer, raise it up again to dwell in the regions of glory forever and forever.

God willing, more later.

William D. Griffin
Covin, Ala.

MASTER OF THE UNIVERSE

Dear Readers,

I often feel concerned about the circumstances in which we find ourselves today, sometimes feel anxious, full of suspicion and fearful that the end of time is near at hand. I am also reminded of the Scripture, Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way." We then realize, however, that God, in times of stress and sorrow, is, as always, Master of the Universe and none can stay His hand. We know, too, that everything works according to His will and at His own appointed time. I believe and if not mistaken the scriptures support me in this belief that the world will stand just as long as God intended - the time of which he fixed before the foundation of the world - regardless of intervals of strife, turmoil and chaos? Our fears will gain us naught for events and circumstances, even though often undesirable, are taking place according to the foreknowledging and purpose of God Isa. 14:24. "The Lord of hosts hath sworn, saying surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand. On one occasion Jesus said, "Think not that I am come to send peace on earth; I come not to send peace but a sword," therefore, should we not gather that God knows all about our world conflicts, and, regardless of who has what bomb, our worries are useless and fruitless, for events and results shall take place according to His fixed plan. Haven't we learned long ago that

poor, puny man cannot devise a bomb that will destroy the human race if it is against the will of God? God's way has already been provided to save His children, wars or no wars, just as "He sent Joseph before him to save much people impossible". However, we read, "The wicked shall be turned into hell, and all the nations that forget God." Is it not logical to believe God, perhaps, is hewing us down en masse thereby bringing us to His Feet as Joseph's brothers were brought to their knees before Him when they were in dire need and a terrible famine was upon the land? Doesn't it take adversity or fear of a catastrophe to bring us down and make us humble before God. We are always guided by a strong desire before we are made to petition God. We also are found begging when we are made to want or feel a need, and it is hard to ask God's help otherwise. We would not send for a physician if we were not sick, we don't ask for bread when we aren't hungry, or water when we aren't thirsty, and, therefore, in the same manner we do not ask for help when we do not feel the need of it. We poor, worldly mortals are a selfish lot, for even world conflicts effect us very little unless it touches us individually and when we are brought to our knees it is because of a personal need, either directly or indirectly. And thus, through adversity, we are hewn down and made humble before God. It takes a lot of tossing and battering before we give up and recognize our unworthiness and helplessness, or before we rea-

lize that our only hope is God. But thanks to an all-wise and mighty Father, "He knows the weakness of the flesh" and His chosen children are never so sinful that He tosses them aside as lost. "Of all that He chose He has not lost one."

Isn't it a great satisfaction to know that we do not have to pay or work for salvation? He said, "Those without money come," and "Ye are saved by grace and not by works least any man should boast," again discarding all paying or self-works. God's children have only to remember, "In the Lord put I my trust," Psalm 11:1, and leave the conversion of the world to His own good judgement.

It is extremely hard for our worldly minds to understand the why of things, for Paul said, "God's mysteries are past finding out," and when we realize that God is all power and "Hath not my hands made all these things," Acts 7:50, we can relax and know that we are in safe hands - that of the good and all powerful God. We should thus conclude that worrying over worldly trends is evidence of little faith in Him. "O Ye of little Faith," Math. 6:30.

Just a few nights ago a man from another church, and whose belief is different from mine, came by to ask why I didn't join my family, and thousands of others, in the big church where preachers were educated and used good English. I explained to him that when God commanded his disciples to "Feed thy sheep," that he surely meant for His people to go where the food was to be found, and that

it was just natural for me, too, to go where the food tasted good. This man said he just could not go to a church where the preacher was uneducated, stating that it was repulsive to hear anyone "murdering" the English language. To this, I explained if he meant following after those who were educated by man, with carefully prepared sermons, he was, of course, in the right church. But, for me, I enjoyed hearing those whose words are from the knowledge of the Bible as it has been revealed to them - not taught by man. For it is written, "Now therefore go, and I will be with thy mouth, and teach thee what thou wilt say." Ex. 4:13 I like to hear those preach who give God all honors, praise, glory and have no confidence in the power of man. We read again "The world by wisdom knew not God." I Cor. 1:21, and "I thank Thee, oh, Father, Lord of Heaven and earth because thou hast hid these things from the wise and prudent and revealed them unto babes." Matthew 11:25. "I will raise them up a Prophet from among their brethren like unto thee, and will put MY words in his mouth, and he shall speak unto them all that I shall command him." Deuteronomy 18:18. I humbly thank God that I believe the only preachers who can feed God's chosen children are those who were raised up a Prophet from among the brethren and whose words are put in their mouths.

Mrs. W. C. Edwards
Raleigh, N. C.

"WORK OUT YOUR OWN SALVATION"

It is amusing to me, in a way; as we travel along in our experimental life to see the ignorance of natural man, even those that have been to their religious schools of this world, and have the work system all figured out to garble the saying of Paul, to the Philippians, just part of the 12th' verse, misconstrue the subject that Paul is writing to putting up signs on houses on fences, barns, and even telephones poles, the above declaration. Work out your own salvation, trying to fool the people into believing that their salvation is something more than Grace, which the same apostle declares is not of Works, here is a contradiction, just as much so as making God out a liar, as the serpent said to Eve, thou shalt not surely die. Let us for a few moments try to look into the subject that, Paul is writing about, and to whom he is writing too, let us follow his subject, and then judge for yourself. The whole letter is addressed, to all the saints in Christ Jesus. Paul speaking by the, inspiration of God, if we examine the subject further where in the scripture where we find the above words written, we will find out who it is that it gives comfort to, and brethren if it does not apply to you, there is something wrong with you. While it is true that we work, and to state more definitely, God's people all work, and how they do work day and night, for a burden has been laid upon them, (that is Illumination) contrary to nature. Paul says unto them. "Wherefore My be-

loved" You have obeyed, in my absence, also in my presence, your report is good, now you brethren work out your own salvation with fear and trembling. (Why)? For it is GOD that worketh in you both to will and to do of his good pleasure. What a difference this makes, out murmurings and disputings. Love one another, bear each others burdens, and thus fulfill the law of Christ, that he may be blameless and harmless, the sons of GOD, without rebuke, for who can lay anything to God's elect, who can disanul his judgement or say unto him What doeth thou? rejoice and be exceeding glad for great is your reward in heaven. It is sure, a heaven below my redeemer to know, He is talking to me, it is part of my heritage, while ye are in the midst of a crooked an perverse nation among whom ye shine as lights in the world, notice he does not say lights to the world, but in the world it is the sons of God: that are shining, as they work out their own salvation with fear and trembling, as plantings of the Lord, and every plant that my heavenly father hath not planted shall be rooted up. Now, you see how wrong it is to apply the above Scripture to any or all the unregenerated world and try to convey the idea that you have to work to attain that saving grace, which is a free favor of God. why should the wisdom of man try to hide from grace. We must not blame them, for they have never tasted it, they have not felt it, they never have been born of that incorruptable seed and all they know is earthly wisdom, which is earthly sinful and

devilish. They do not fear the Lord, for how can they fear something they know nothing about, they depend on their works, feeling above the called of the Lord. They pay tythes, and do many wonderful works, and are so far advanced in this time that Jesus does not matter. He is, or was a man, only a man, the same as many other men that have written on various subjects, But ye have not so learned Christ, we hear one say, "Thou art the Christ, the son of the living God. The Sons of God here in this life have something to eat that the world knows nothing about. They thank Him for the small still voice that speaks from the heart, and pray in the spirit, and rejoice in God our Saviour. So Brethren: if they say all manner of evil against you falsely for my sake, you should thank God who hath counted you worthy to suffer for his name ,rejoice and be exceeding glad, for great is your reward in heaven. As we work out our own salvation with fear and trembling, God is working in us both to will and to do, with his own good pleasure. Yours in Faith and Hope.

George L. Weaver
Huntington, W. Va.

EXPERIENCE

Dear Brother Adams,

I don't know whether, my experience or what hope the Lord has done for me will be of interest to anyone else, but it is sweet to me. The change came when I was about seventeen years of age; the year of the Charleston earthquake (1886) Sunday night we had com-

pany and we were singing. Mother was sitting leaning against the wall. All at once we heard a noise that sounded like, wagons loaded with all kinds of metal coming down the road. Mother remarked that the wall of the house was shaking. My father got up and said it was an earthquake. I had never heard of an earthquake here. I had seen pictures in my geography where the earth was opening and everything was falling in, so of course I felt we would soon all be swallowed up. I ran to my father and threw my arms around him and cried, "Oh Pa, Save me." He looked down at me and said, "Child, I can't do anything." Well, it seemed I dropped to the bottom. Always before that if a cloud came up in the night, all I had to do was go to their room and be near them; but after he said he couldn't help me I felt I was lost. I cried myself to sleep and tried to pray; but my words fell to the floor. I went to the meetings but got no comfort there until September 1887, at old Shoal Creek in Newton County near my father's home, Elder Eubanks was preaching a wonderful sermon, when all at once, like a scroll parted, the house was as bright as the noonday sun, I was so happy that I felt like shouting. It seemed my burden was gone.

I married Lee Davis Adams, son of Elder William Adams on December 29, 1887. We were married by Elder J. G. Eubanks. I treasure this memory. My husband loved this truth, and we enjoyed going to meetings; but he was in business and wouldn't leave on Saturday. So

time rocked along for a number of years.

Elder Hess came to Covington and we invited him to spend the night with us. We also invited several of the members and neighbors in for the evening. They were telling their experiences. When they stopped, Elder Hess looked over at me and said, "Mrs. Adams, we feel like you could tell us something." Well, I don't know what I said, but after finishing, he turned to my husband and said the same thing to him. He looked over at me and said, "Eula has said too much already." Well, it hurt my feelings so badly that I thought "from now on I'll never mention the church or joining. The next morning after breakfast Elder Hess and my husband were leaving to go up town. He had told me good-bye. I was sitting at the table, finishing my breakfast when he stopped, looked back at me and said, "Mrs. Adams, it's a fearful thing to fall in the hands of a living God."

Those words haunted me day and night. I felt that if I didn't join the church, some terrible calamity would befall me. Yet, I was quiet. That was in April. Our annual meeting was in August. We had at that time no conveyance, but the nearer the time for the meeting, the more I felt that I must go. On Saturday morning I was getting breakfast when my husband came to the door and said to me, "What about our going to the meeting today?" I turned and looked at him and said, "I don't know what you are going to do, but I'm going." He went down

to the stable and hired a horse and buggy and we started. Pretty soon he said, "What do you reckon they will think of us coming to the meeting on Saturday?" I told him I didn't know what they would think and I didn't know what I might do.

When Elder Jimmy Jordan opened the doors of the church, I tremblingly went forward and my dear husband followed. It was a day of rejoicing. We were baptised on Sunday in a pond near his father's home. I had always felt that if I ever joined the church, I wanted to be baptised in a stream or pond of water. My wishes were granted.

Sometimes I get so low down that I wonder if I know anything about it, but then a song will come into my heart, and before I know it, I'll be singing praises to His name, and I feel as Elder Durand wrote in his Book of Fragments that I had come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem.

In humble submission,
Mrs. L. D. Adams
324 W. Ponce de Leon
Decatur, Georgia

GRACE FOR GRACE

"And of his fulness have all we received and grace for grace." (Jno. 1:16)

The above is the language of the apostle John concerning the Lord Jesus Christ and those who have part in and receive of Him. In verse 14 He is said to be, "Full of grace and truth." The apostle Paul said, "For it pleased the Father that in Him should all fulness dwell," and "In Him dwelleth all the fulness of

the Godhead bodily." (Col. 1:19, 2:9). The prophet Isaiah hath declared that He is, "Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end." (Is. 9:6,7). "Lo, these are parts of His ways; but how little a portion is heard of Him? but the thunder of his power who can understand?" (Job 26:14) The magnitude of His fulness surpasses our understanding. Yet, here in time all true believers receive of the fulness of His love, mercy, and grace as a little portion heard of Him. All true believers are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." (1st Peter 1:23). Thus being sons of God in spirit, they are given power to become sons of God by an open profession of His name before men and the church. All who have a token of faith in their souls should make such profession, for they owe it to themselves, and to the church. They should live as becometh the sons of God.

Oh, what a marvel that we by faith can lay hold on the great grace of His fulness with hope that we are given in the tokens of His electing love, writing the law of the New Covenant of grace in our hearts. His adopting grace and the token of having begun a work, He will perform it until the day of Jesus Christ, which day is the day of His coming to receive His own unto

Himself, that where He is, there they may be also.

The last phrase, "and grace for grace," is not a barter as swapping, or giving grace for another grace, but the sense is, and grace of grace. Jesus having begun his work in the heart is a great grace, and for this grace He supplies more grace and is represented," that He which hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. 1:6). Hence, when the blessed son of God puts His law in their minds and writes it in their hearts, it is there forever, and such are supplied from time to time as needed, and such are said to grow in grace.

J. P. Tingle

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Dear Friends:

Since my subscription to the dear old Landmark has expired, I am sending you a money order for \$4.00 to pay for my renewal and the subscription for someone who is not able financially to subscribe and would appreciate having it.

W. S. Wilson,
Elias, Ky.

LOVES THE LANDMARK

Elder T. F. Adams,
Willow Springs, N. C.

I am herewith enclosing my renewal to Zion's Landmark for another year - July 1952. I do not want to miss a single copy, for many of the brethern have written comfortingly to me. I have to stay rather close - in at home due to my health, but I feel that God in his mercy has blessed me to be able

to attend the two churches I try to serve as pastor; and to go to my home church almost every meeting, for the last three years.

For over two years I lay in bed either in the hospital or at home with a serious heart condition.

May the Lord give you strength to continue the Old Zion's Landmark for many years to come. My Father, as well as my Grandfather, was a subscriber for seventy-five years.

May our Lord guide and keep us,
(Elder) B. V. Helms
Route 4, Box 58
Roanoke, Va.

A CORRECTION

Zions Landmark
Wilson, N. C.

Please make the following correction to my article, "Thoughts on Isaiah," published in Zions Landmark, page, 261, Vol. LXXXIV, July 15, 1951.

Second paragraph, next to last line should have read; "Upon that premise instead of promise. In the third paragraph 13th. line from bottom should have read; their sins which are many, are forgiven instead of are given.

Respectfully,
W. E. Turner
Wilson, N. C.

DURAND AND LESTER HYMN AND TUNE BOOKS

Books will be ready for delivery about the first of June. If you want books and have not sent your order. Please send it at once so you will be sure of getting books. Round or shape notes, \$1.65 each or \$18.50 per dozen delivered. Send order to:

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Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

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Wilson, N. C.

VOL LXXXIV

NO. 20

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. September 1, 1951

READING

Till I come, give attendance to
reading, to exhortation, to doctrine.
1 Tim. 4:13.

St. Paul while in Macedonia addressed the foregoing instruction to Timothy who was then in Ephesus. Reading must have been of vital importance for consideration as it headed the list of instruction Timothy was admonished to give attendance to. It is by reading that our minds contact and become acquainted with the thoughts of present and past generations, and is the medium by which comparison is made in relative experiences.

There is a particular purpose for the scriptures, or word of God, being written and left as a record for all generations. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnish-

ed unto all good works." 11 Tim. 3:16;17. St. Paul did not designate what Timothy was to read, but since the scripture just quoted is sufficiently comprehensive it seems obvious that St. Paul had reference to the scriptures as the basis for comparing all other writings or thoughts in experience. Since inspiration is the basic foundation of all scripture, the Lords children are by inspiration drawn to His word. Only by inspiration are the covenant children comforted. How dead is the letter without spiritual revelation to those who are searching for life giving substance. "The letter killeth but the spirit giveth life." IICor. 3:6. "Written not with ink, but with the spirit of the living God." Therefore, the letter of the scripture is not the spirit no more than the ground which we cultivate is the substance upon which we live naturally. The natural life of the body hungers for the substance that grows out of the ground; likewise, the spiritual life hungers for the substance the revelation of the Father reveals though the written word of the scripture. The letter of the scripture without the spirit is as dead to the understanding as the ground without moisture is dead to produce plant life. The natural man receiveth not the things of the spirit. St. Paul tells us that, "No flesh shall glory in His presence. The Lord blesses his children to hunger and thirst after righteousness, but He does not leave them to starve because they cannot find the substance, but has emphatically promised, "For they shall be filled" St. Mat. 5:6. There is a desire in

the spiritual children to search that peradventure the dews of heaven (spirit) may reveal to them spiritual substance to comfort them. Seek and ye shall find; knock and it shall be opened unto you. Mat. 7:8. Those who knock and those who seek feel the need of a hand that is stronger than the natural man; one whose strength is made perfect in our weakness, this is Christ and Christ only. The more a person is blessed and favored of God to be drawn to the scripture the greater is the expansion of the mind in the knowledge of spiritual things.

Evil communications corrupt good manners. 1 Cor. 15:33. The natural man is the same today as he has always been. His total depravity can only be wrought upon by the power of God. While we behold the evil that exist in the world and hear the filthy conversation that vexed just Lot in Sodom let us not be forgetful that none of these things are beyond the control of a just and wise God, and as he made a separation between Lot and the wickedness that prevailed in Sodom so He will do the same for His church when it pleaseth Him.

W. E. Turner

MRS. ANNIE R. HOLLOWAY

WE, the undersigned, being the committee, appointed by ENO Primitive Baptist Church in Durham County State of North Carolina, while in regular conference on Saturday before the fourth Sunday in March 1951, do undertake to write this memorial in honor and respect of our dear sister in the Lord, Mrs. Annie R. Holloway. She was born June 25th, 1873, and departed this life March 5th., 1951.

Sister Holloway was the wife of Elder A. L. Holloway of Durham, N. C. They were married December 27th, 1893, and to this union were born four sons and six daughters. The following survive: Her hus-

band and Miss Annie Lee Holloway, Mrs. Lucy Eugenia Gunter, Mrs. Mary Jane Vickers, Mrs. Elizabeth Clair Johnson, Mrs. Lottie Belle Blackwood, Mrs. Laura Washington Ferrettino and Mr. Walter Holloway, all of Durham. Also, Mr. George Kinchen Holloway of Wilmington, N. C. John Wyatt and William Henry Holloway preceeded their mother to the grave many years ago.

Sister Holloway, united with Mt. Lebanon Primitive Baptist Church located in Durham County, the Church of her husband's membership, in August 1899, and later both, she and Elder Holloway moved their memberships by letter and was received in the fellowship of Durham Church in the City of Durham, N. C. Then after many years with Durham Church they called for letters of dismissal and the same being granted, they placed their memberships with Eno Church where Elder Holloway served as pastor.

Sister Holloway, was very much afflicted for a number of years. So much so that she failed to attend her Church meetings, but we feel that the Lord was with her. And to feel the presence of the Lord with us, means more to His little afflicted children than any of them can ever describe. We believe that sister Holloway's faith was in God, and that the same was a gift from Heaven to her. We read, "therefore being justified by faith we have peace with God through the Lord Jesus Christ." We are confident that she had been taught that there was nothing good that she could do to merit the least blessing from the Lord. But instead, she knew "Salvation is of the Lord." And as the apostle said, "For by grace are ye saved through faith and that not of yourselves; it is the gift of God."

Now since she is gone and we are left behind, we feel that she is resting from all the toils and trials of life while we are left behind to battle the unpleasant things that await us. But how sweet that we, by the grace of God, have an humble hope that we too, will one day quit the walks of men when we hope that our spirits will join with that of our dear sister to await the resurrection of our changed bodies and then be gathered home where there will be no more sad farewells, but with the likeness of our Redeemer be forever satisfied.

We know that Elder Holloway and all who were near and dear to our departed sister, will miss her. But it would be horrid on the part of them to wish her back in this troublesome world. Therefore, we hope that the God who blest you all with such a dear wife, mother and christian friend, will reconcile you, one and all to the will of Him who doeth all things well. And may each of you be favored to say with Job, "the Lord giveth and the Lord hath taken

away, blessed be the name of the Lord."
Humbly submitted,
C. M. Mayhew
Frederick W. Rhodes
Committee

IN MEMORIAM

Honoring the memory of Joseph Pittman who died on August 1, 1931.

In memory of my dad, a precious one to me,
Oft times in my mind, his face I seem to see

Twenty long years now, he has been gone.
He was called from us in August 1931.

I can't wish him back in this world of care
But I only hope to meet him sometime..,
up there.

Oh! if I could but talk with dad, face to face;
If we could but talk of the works of grace.

I feel sure dad would understand me.
As a complete stranger here, I do feel to be.
The experience I've enjoyed is so strange indeed.

I could not relate it, tho' I often feel the need.

I very often wonder could it be a work of grace,
Since so often I feel myself so strongly out of place.

I often find myself wishing to relate it all to dad.

Somehow I feel he could distinguish the good from the bad.

I'm sure he'd understand if I could talk it over with him.

And help me to understand why my hope, most times, seems dim.

He would understand all the sinful things I've done.

He would know it all works together for the good of God's little ones.

He could explain so many things I would like to know.

He knew what it's like to be a stranger here below.

Could I but meet him in some lonely place,
Because no one else ever seems to understand my case.

I have prayed for a vision or some peaceful dream,

And one night it came to me, it seemed;
Only I wasn't asleep - I was working instead,

And in my vision my dear daddy was as dead.

And all in an instant I saw in his grave, my dad.

He was turned on his side, his expression -oh, so sad.

Then I looked all around me, but not a person in sight.

And I felt all about me the very Spirit of

Light.

That's not the way I had hoped it would be,

But that is the way it was shown to me.
And it proved to me ...left no doubt in my mind

That in Christ only, can we find any peace of mind.

And it also helped me, somehow, to know
That in spirit, my dad is with me wherever I go.

Bessie Jo Pittman
9 Ray Street
Selma, North Carolina

Enclosed please find \$2.00 to renew my subscription to the Landmark for another year. I couldn't very well get along without it. And the last issue seemed to me to be the best I have ever received. But the greater the desire and need we feel for "food," the better it is when we are blessed to receive it.

Bessie Jo Davis

IN MEMORIAM

Brother Mathew M. Casey was born June 8, 1903, died June 13, 1951, making his stay here on earth 48 years and 40 days. He was married to Lossie Williams October 9, 1925. To this union were borne four children, Mrs. Jannie McGee, Willis Casey, Harvey Casey and Mrs. Peggie Gurley. Brother Casey was the son of Mrs. D. E. Adams and the late Willis Casey.

Our records show that Brother Mathew M. Casey united with the Church at Little Creek, the third Saturday in October 1932, appointed his baptism to take place the following Sunday morning at 10 A. M. at B. R. Jones Bridge on Swift Creek, but owing to the inclemency of the weather with much rain, the baptism was deferred to the following Sunday at 3 P. M., when he together with his wife and Sister Powell were baptised at the place appointed by our beloved Pastor, Elder T. Floyd Adams.

Brother Casey was unanimously chosen for Deacon at Little Creek Church the Saturday before the third Sunday in November 1941. was ordained to this office on the third Sunday in December 1941.

Saith the Apostle, "Our Conversation (Citizenship) is in heaven: from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies that they may be fashioned like unto his own glorious body according to the working, whereby he is able even to subdue all things unto himself. Phil. 3:20-21 Truly our Brother Casey's citizenship was above. He was a pilgrim here journeying to the better country that is heavenly. He was looking for that City which hath foundations whose builder and maker is God and our God is not ashamed to be called the God of such, for He hath prepared for them a City. One, our Heavenly Father has called

home and he had departed to be with Christ which is far better.

Absent from the body, he is present with the Lord and his body lies in the grave until the day when at last the trumpet shall sound and the dead shall be raised incorruptible and he shall be changed. For the corruptible must put on immortality, then shall all the glorified Spirits of the elect and redeemed of God take possession of their incorruptible and immortal bodies. Their vile bodies in their resurrection, in a moment the twinkling of an eye set in the consul of Jehovah, we'll be changed, fashioned like unto the glorious body of our Lord Jesus Christ. We shall be like him for we shall see him as he is. We shall then in our whole spirit, soul and body be blameless, faultless. We shall bear the image of Christ, the Heavenly One. O blessed hope of eternal life, blessed life of the resurrection of the dead, blessed hope of eternal glory by Jesus Christ. We shall appear with him in Glory. In looking for that blessed hope and glorious appearing of the God and our Savior Jesus Christ. Titus 2-13.

Our dear Sister Casey and children, your husband and father has gone away. You are bereaved, but he is with Christ which is far better than all things here below. This we know is your consolation. What a precious dear man he was you know, we need not say anything. May our gracious God in his loving kindness sustain and comfort you and bless you all the days of your pilgrimage. We hope you can find yourselves singing.

I shall be with him when he comes
Triumphantly down the parting ways
And when his voice breaks up the tombs
Among his children I shall rise
Among his children I shall stand
When quick and dead his throne surround
Blest hath a place at his right hand
And with immortal glory crowned.
Therefore be it resolved:

1st. That We, the Church at Little Creek bow in humble submission unto our Heavenly Father who doeth all things after the Counsel of his own will.

2nd. That we extend to his family our christian sympathy and assuring them that we feel the loss of Brother Casey very keenly. May God's richest blessings abide with them.

3rd. That a copy of these resolutions be sent to the family, a copy recorded on our church record and one each to Zion's Landmark and the Old Faith Contender for publication.

Done by order of the Church in Conference on Saturday before the third Sunday in July 1951.

T. F. Adams, Mod.	} Committee
J. J. Batten, Church Clerk	
W. J. Woodard	
Etta & Wade Brown	

SEVEN MILE ASSOCIATION

Please announce in Zion's Landmark the seventy - first annual session of the Seven Mil Association to be held with Reedy Prong Church, convening Friday before the third Sunday in September and continuing through Sunday.

Those who plan to attend the 1951 session of the Seven Mile Association will find Reedy Prong located one mile north of the Dunn and Newton Grove Highway No. 55, N. C., twelve miles east of Dunn. If coming by way of Benson, take highway No. 50, N. C.

Graham Jackson
Association Clerk
Godwin, N. C.

APPOINTMENTS OF ELDER H. S. WILLIAMS OF SPENCER, N. C.

Appointments for Elder H. S. Williams of Spencer, North Carolina:

Raleigh, Tuesday evening 7:30 September 11th.

Willow Springs Wednesday evening 7:30 September 12th.

Angier, Thursday evening 7:30 September 13th.

Thence to Seven Mile Association Friday, Saturday, Sunday, September 14th, 15th, and 16th which will be held with Reedy Prong Church.

Primitive Zion, Monday A. M. 11:00 September 17th.

Black River in Dunn Tuesday evening 7:30 September 18th.

Mt. Zion Wednesday evening 7:30 September 19th.

Hannah's Creek Thursday A. M. 11:00 September 20th.

Thence to Little River Association convening with Hannah's Creek Church but being held in singing grove in Benson, North Carolina Friday, Saturday and Sunday, September 21, 22, and 23.

Elder Williams will need conveyance.
T. F. Adams

LITTLE RIVER ASSOCIATION

The 122nd session of The Little River Primitive Baptist Association will be held with the church at Hannah's Creek in Johnston County beginning on Friday, September 21st at 11:00 o'clock and continuing through Saturday and fourth Sunday following September 22nd and 23rd. Although Hannah's Creek Church will entertain the Association, it will be held for convenience of location and accommodation in the singing grove in the town of Benson, North Carolina.

Benson is located on Highway No. 301 about halfway between Four Oaks and Dunn.

T. F. Adams Moderator
E. C. Jones, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

SEPTEMBER 15, 1951

NO. 21

PSALM 104

So is this great and wide sea, wherein are things creeping innumerable,
both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to
play therein.

These wait all upon thee, that thou mayest give them their meat in
due season.

That thou givest them they gather: thou openest thine hand, they are
filled with good.

Thou hidest thy face, they are troubled; thou takest away their
breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created; and thou renewest
the face of the earth.

The glory of the LORD shall endure for ever: the LORD shall rejoice
in his works.

He hooketh on the earth, and it trembleth: he toucheth the hills, and
they smoke.

I will sing unto the LORD as long as I live; I will sing praise to my
God while I have my being.

My meditation of him shall be sweet: I will be glad in the LORD.

Let the sinners be consumed out of the earth, and let the wicked be
no more. Bless thou the LORD, O my soul. Praise ye the LORD.

EDITOR

ELDER T. F. ADAMS.

WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS,

JACKSONVILLE, N. C.

ELDER W. E. TURNER

WILSON, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

LITTLE FLOCK

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Eternal life is the gift of God, and it was given to His elect before the foundation of the world. We did not choose Him, for it reads in Deut. 7:7, "The Lord did not choose you, because ye were more in number than any people; for ye were the fewest of all people." We love Him, because He first loved us, and His love is what draws His people to Him. There is a drawing and people cannot resist that wonderful love, for David says in Ps. 110:3, "Thy people shall be willing in the day of Thy power." It is indeed a wonderful love, and it makes God's people love one another, Their hopes, joys and pleasures are one. When they are blessed with a sense of His love, it is the sweetest experience to the children of God on this earth.

"Happy art thou, O Lord, who is like unto thee, people saved by the Lord," (Deut. 33:29) "Such a glorious truth! Vain is the help of man, and we are commanded to "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. Man was made of the dust of the earth and is weak, little, and has no strength to do the will of an all-wise God, unless it is given him from on high. "We are His workmanship, created in

Christ Jesus to do His will." (Eph. 2:10) the world was not made for man, for it reads in Rev. 4:11, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." Not long ago, I would have said the world was made for man, for I have read and reread Revelations, but that verse arrested my attention. I do not remember ever seeing it before, and it is now one of my sweetest comforts. It reads in Pro. 16:4, "The Lord hath made all things for Himself; Yea, even the wicked for the day of evil." I am so glad it is that way, for there is very little comfort in man's promises. I feel most of them mean well, but none of us know what the next second will bring forth, and we make promises, usually only to break them. I want to do good, not evil, all the days of my life, but I am like the apostle Paul, "When I would do good, evil is present with me." Rom. 7:21.

It is not in man to direct his steps, for "The steps of a good man are ordered by the Lord." Ps. 37:23.

We do not know who are the elect, though we feel sure at times we know some of them, but the Lord knows them. The Bible reads, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." 2nd Tim. 2:19. He has a people in

every nation, kindred, people, and tongue. They are the sheep of His pasture, — Jesus said in John 10:11, "I am the good shepherd and know my sheep, and am known of mine." We like sheep have all gone astray—we have to be brought into the fold, and it is Jesus, who has come to seek and to save that which was lost. Jesus, the good shepherd, gave His life for His sheep, and He says not one He died for will ever be lost. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

Jesus said to Peter, "Feed my lambs - Feed my sheep." John 21:15-16. He did not say make a flock, but feed the flock. "Comfort ye, comfort ye my people, saith your God." Is. 40:1. When the gracious words fall from the lips of God's true ministers, it is comfort and food to the hungry soul. How true the song,

"How sweet the name of Jesus sounds in a believers ear!

It soothes his sorrows, heals his wounds, and drives away his fear.

It makes the wounded spirit whole, and calms the troubled breast,

'Tis manna to the hungry soul, and to the weary rest.

When we are blessed to hear the joyful sound, it is the sweetest pleasure in this world - like unto springs of water in the desert. Those that are thirsty and hungry are the ones that Jesus is addressing when He says "Come ye to the waters, and he that hath no money; come ye, buy, and eat." Is. 55:1. Unless a

person is hungry and thirsty, food and water are not relished or wanted, In like manner, one who is well, needs no physician. Jesus said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. Those who feel to be rich and full have no need of Him who gave Himself for poor, unworthy sinners. God made us to differ one from another, and He is the Author and Finisher of the Christian's faith. He is unchangeable. Therefore, we are not consumed, though we have all gone astray. "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." Mal. 3:6.

Think not that I am come to send peace on earth: Jesus said, "I came not to send peace, but a sword." Math. 10:34. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16:33. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy but now have obtained mercy." Peter 2:9. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." Ps. 33:12. "Honour all men. Love the brotherhood. Fear God." Peter 2:17.

Submitted in love from a little sister, I hope,

Mrs. Fannie D. Wiles
Route 2
Ringgold, Va.

"PEACE"

It is raining, we are far from home for the purpose of fighting a war of world conflagration; yet an angel spoke, and suddenly there was "a multitude of the heavenly host praising God, and saying: "Glory to God in the highest, and on earth peace, good will toward men". Then the angels departed as it were into the heavens. (Luke 2:14)

Oh we may well ask, where is the peace on earth, where are those who are proclaiming glory to God? Where is the good will toward men? It seems that every nation of the world is against every other nation; and the men that would be of the same citizenry are contesting one with another; even, may we go so far, as to say that brothers are found in arguments and with very differences of opinions. Then where is the "Glory to God in the highest and where is the peace on earth?" and where is the "good will toward men?"

It seems that the nations of the world know not God, and they cannot praise and give Glory to a God they have never known. There has never sounded in their ears His commandment "Love they neighbor as thyself." Their king is "power," the lion of this earth. They contend ever for this power, by fair or foul means, without regard to "peace or good will toward men."

Ah, but there is a remnant; there are those whose names have been written in the Lamb's book of LIFE; there are those who have heard this commandment, and because of it, they tremble in their

very souls. We must draw the line between men of the world, and men who have heard His voice. We must even go deeper than that - Indeed, we must divide the trembling sinner into parts; divide him. Flesh and spirit, before we can ever come to find the peace and good will and the praise that is referred to in this scripture.

"Glory to God in the highest" not just in the heavens, but in the highest. "For thus sayeth the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and Holy place -" (Isa 57:15) He dwells in the high and holy state and condition. He dwells in all eternity; He is omnipresent in every sense. No human mind can reach so high in it's imaginings as to reach His place of habitation. Look up to a high hill, then on beyond to a mountain, the loftiest mountain peak, then on to the sun, and still further to a distant star, and still on in your imagination far into space beyond. You can never, even in your greatest imaginations approach unto the borders of eternity. Yet this high and lofty One inhabits that eternity which lies beyond our greatest understanding and conception. God hath created the heavens and the earth, and ALL that is in them; now the angels sing unto Him, "Glory to God in the highest! All glory and all praise for every thing, large and small is to Him, our Creator and Giver of all gifts. All the mystery, the love, the knowledge and wisdom, the grace, the power, the very Son given for the salvation of His little ones, and the revelation of

this Savoir -all belong to God in the highest! All creations are His, and He dwelleth not in that creation but high above, even in high and holy! Glory be unto God, this Sovereign, Eternal, Triune God!

"Peace on earth, "Where, is the peace? It is not between nations; it is not between men; it is not between men of the same race; and when the Spirit speaks into man, peace is not in the one man! Indeed, the Spirit of God brings a battle within a man. We must look still deeper, and even divide the man, body and soul. In Isa 9:6, we read "Unto us a child is born, unto us a son is given — and his name shall be called Wonderful, Counselor, the mighty God, the Everlasting Father, The Prince of Peace." The Son is the Prince of Peace, and there is no peace in the flesh of man, there is no peace anywhere except in the Prince of Peace. It is when this Prince comes into the soul that PEACE comes into the soul, for He is Peace, and beside peace, there is no "love thy neighbor as thyself," there is no charity. But the Prince of Peace hateth sin, and cannot bear it; thus He hateth that which this flesh was conceived in, and that which this flesh loves and lives in. Thus enmity and fighting is set up even within the man. Where is the peace? Where is the peace on earth? He is the peace. When He comes into the soul, then peace comes into the soul, and when His peace is in the soul feelingly, the spirit is strong and the flesh is subdued, and man hears the voice of his Savior; "Peace be still"! There is the peace. There

is peace on earth, for this body is often considered as earth, In the day of His power, this body and all of man is at peace. As the disciples marveled among themselves, saying Jesus is risen, "Jesus himself stood in their midst and saith unto them "Peace be unto you", (Luke 24:36). Peace, the very Prince of Peace, be unto you, and in your midst, and within your very souls. Jesus came unto them once, walking upon the stormy waters. They were afraid, but peace came to them when he said "It is I, be not afraid. "The stormy sea represented the great struggle within them, a struggle which they could not overcome; then came Jesus and they saw a strange thing of Him walking on the great turbulent waters, and they were doubly afraid. But Peace came to them, and they knew it was their Savior only after He spoke Himself into their hearts and souls.

Then He is the Peace that we have spoken of here; He is the peace that we seek, shall we then look for peace among men? We are of the earth, earthy. He speaks in our hearts, and within us, we feel no enmity against any man on earth, and until He does speak that peace into us, we fight in vain for it. Oh man, lay down your carnal weapons of defense; peace is not found that way. Our Savior fights our battles and hands us the victory, even the peace. He causes us to stand by the battle, we must go out and face the enemy, but without a weapon — a carnal weapon in our hand. We must go out trusting Him, and go in faith, believing

in His promises that He will fight our battle and give us the peace—even the Prince of Peace!! We experience peace, peace with God. It is not bought and sold, it is not fought for and won; it is not by might or by power, but by the grace of God, by the spirit of the Lord (Zech 4:6).

I cannot express what I would, but He is the Peace that we are seeking, and He leads us in that peace, By one man sin and death entered into the world; but another Man, the Lord the Prince of Peace, comes the peace with God that passeth all understanding.

“Good will toward men.” Why do we feel ill will toward men? Is it not greed, selfishness, power thirst, the lion of nature to excell and be greatest of all? Ah, but when Peace comes, the lion lays down with the kid, and there is no harm in all His holy mountain! There is peace and good will toward all men. “Glory to God in the highest, on earth peace, good will toward men.”

Well, someone says, but this is Easter, you should be speaking of His resurrection, not His incarnation. But I just had a little thought and some of it from a paragraph I had read. It seems that as I read, often getting nothing at all, but along comes a statement maybe just a clause or even a phrase, or maybe just three words - but they catch me. I seem to stop with the thought “That is pretty,” and I read it over and over with thoughts connecting something else maybe to it. It just seems like a chord, and brings up some scripture somewhere. Often that is the last of it;

often I try to express some of it to someone in letters, often it is forgotten for a while, but is recalled when another thing is read which seems to connect up with it. Thus do I get along - often stumbling, but I hope thankful for the “crumbs of mercy” from my Lord and Savior.

“A crumb of mercy, Lord I crave!” - One of our hymns. I could almost sing it now; maybe hum a tune now since I feel again to have a little hope “Crumb of Mercy” - combining natural and spiritual language. Crumb is a natural word for a small bit of natural bread. It is that which falls from the table, or from the loaf as we bite it, or as we break the bread - (“Oh how sweet is the expression or what comes up in the soul when it is repeated” break the bread”) and especially break. How the Lord has to do the breaking! When the bread is broken, the crumbs fall, and the little ones feed upon them. It was crumbs that Boaz had the reapers to drop of purpose for Ruth. Our Master breaks and drops of purpose, that we may glean a crumb here and there, and feed and find peace to our souls. How quickly we take the natural word “crumb” over into the spiritual, as signified by “mercy,” it represents to us a spiritual crumb of spiritual bread. I think of the Savior, walking with the disciples to the village Emmaus and tarring with them, breaking the bread to them. He had spoken to them, He had reminded them of all that had been taught them, then He “broke the bread” to them; that is, He

applied the blessing to them. It was then that the peace was given them. They had been so worried, so wrought as to what the matter meant; they had been "tempest tossed," disturbed and torn asunder, but now comes the peace through the breaking of the bread to them. The trail now became the blessing, and their hearts burned within them, and they returned to Jerusalem. Why did they know so quickly it was the Master, when they had witnessed the breaking of the bread? Oh but, they had eaten the Passover with the Saviour, and had witnessed the breaking of the bread before; so now, it was a thing in their own personal experience - it was a part of them; it was one of the precious stones that hedged them about and on which they stood and built, as is spoken of in Isa. 54. Of course they knew their Master when he came in terms of their own experience. Then the Master vanished from before them, and they again in search of Him - they returned to the spiritual city - Jerusalem, and commended with the other disciples. And Lo and behold, Jesus was there also! came into their very midst and said "Peace be unto you." even the Prince of Peace be within you.

This is Easter Sunday. Korea does not know this, nor care for such a thing. Maybe it is well. In fact I'm sure that the Lord has seen it, and it seemed good in His sight. But it is a stormy day - not only rain, but gusts of stormy winds strike and shake the tents - cause them to quiver and tremble as it seems. It is an unfit day, to come

out in showy clothes and proudly exhibit the flesh dressed in fineries of this world. Rather it is more like the day of His crucifixion. Stormy, dark, earthquaking - the exhibiting of the mighty power of God! In the presence of little puny man, saying, "Who art thou, Oh man?"

A. D. Alston
March 25, 1951.

THE LORD IS WITH YOU IN SICKNESS AND SORROW

Dear Brother Adams:

So unworthy do I feel trying to write to such good people as the readers of the Zion's Landmark, but I want to mingle with them and have sweet fellowship with them. My pleasure is to be with the dear brothers and sisters whom I do love.

On the 27th day of March, I was carried to the hospital. I was very sick and had to have special nurses. I felt as if I were almost sinking away. I stayed in the hospital for 10 days. I asked the Lord to have mercy on me and make me submissive to His will if I should pass away. When I do pass away, I hope it will be like the dream I had about traveling and striving for food. When I got to a rough place, I stopped and looked over the meadow while wondering how I was going to pass through. All of a sudden, I flew up and got over safe and sound. It was the sweetest ride. I hope I will go to meet Him in the air and go up in the rapture with Him. Praise be to God on high. He has blessed me in all of my trials and sorrows, and

I can't thank Him enough for the blessings I receive daily.

The doctors and nurses were so nice to me, and I did receive so many pretty flowers and cards from friends and relatives while in the hospital, also my dear children were nice and sweet to me. So unworthy did I feel for the deeds of kindness and the telephone calls from the people who were interested in me. I felt so grateful I can't express my appreciation. Elder Robbins came to see me, when I was able to have visitors, in the hospital and prayed such a pretty prayer. Other ministers did also. My dear pastor, Brother A. B. Denson, was ill the same time that I was, so he was unable to come to see me. I sure did worry about him, and I am so thankful that he is better. I do hope that the Lord will bless him in his afflictions. I feel like the prayers for me and Brother Denson have been answered; although we are not well.

Since I have been in bed, I have thought about the different ones who are and have been afflicted and especially my two dear sisters who have passed away. We none want to suffer, for our flesh is weak; but God doesn't make mistakes. These sufferings are good for us whether in the body or spirit. David said, "Before I was afflicted, I went astray; but now have I kept thy word." Our afflictions cause us to realize from whence comes our strength and how weak we are within ourselves.

My sister, Emma Deal Nichols has been gone for many years. She was so sweet and good to me and

my children. She was always willing to lend a helping hand in sickness. During her ailments, she would go to Church when she was not physical able. Brother Williford and Sister Williford, who lived across the street, would visit her often. One day while he was over at her home she asked him to pray for her. He told her that he could pray for her while walking, and he went home. It wasn't long before he came back with his daughter. My sister Emma told me that she did wish that I could have heard the beautiful prayer that he prayed then. After that he was taken ill and did not live long, my sister took her bed shortly after this.

She bore her illness patiently and always tried to look on the bright side. After a period of time she grew worse and she had a beautiful dream of Heaven. She said that Brother Williford came to her with his robe on and told her he had come for her. The ones that were with her when she passed away said that she told them that she was prepared to go. It was so hard to give her up, but God loved her best. It was a wonderful thing to die in the Lord.

So often, I think of my dear father too. I used to love to sit around the fire side in Father's home and listen to Brother Williford and Brother Gold talk, especially when it was about spiritual things. I have been interested in my souls welfare from a youth up. The scripture says, "Whosoever believeth on me shall have eternal life." Those words are a consolation to me because I hope I believe.

May the Lord bless you many more years to come so that you will be successful in buying the Landmark in circulation. I hope you will get some associates to fill the places of the dear ones that are gone.

From a sister in Christ, I hope,
Mrs. Belle Deal Sellers,
914 Lancaster Street,
Rocky Mount, N. C.

EXPERIENCE

Dear Brethren, Sisters, and Friends:

Once again as I attempt to write and realize how frail and weak I am, I realize only through God the Father, Son, and Spirit I can write anything to comfort the hungry soul.

As we think how God works his Sovereign Will, we realize that he has blinded the world that they can't understand and then to his Elect Family he has revealed the truth. Yet, he has left them in such a state that they are made to wonder much of their time, for as they have their cross to bear through Christ, they are kept humble, esteeming each other better than self.

If I have an experience of Grace, God through his Son and Spirit has given it to me, and I have nothing to boast of - but I have so much to be thankful for. Had it not been for the love and mercy of God I would yet be loving the way I once loved. However, I hope that God has made me, as well as all his children, hate that way which is the way of sin and I hope that He has made us to love Christ our Saviour, or I hope I am one of his.

Sin gives me much trouble and

were it not for the experience of Peter, Paul, David, and others I would say there is no hope for me - but their writings tell my experience. Do you feel cut down, and like a miserable wretch? If you do, you can witness with me. May God keep us all by His sustaining Grace and lead us all by His Spirit; give us wisdom and understanding, according to our needs and according to the present age that we may deal with the present generation.

May God bless Elder Adams to write for the Landmark and may he prove to be one of the paper's best editors. God has called Elders Denny, Erwin, P. D. Gold, and the others who have been editors or associate editors for the Landmark because he loved them, and he has finished with them in the present world. I believe their spirits have returned to God. May God through His Son and Spirit comfort their love ones. I hope all is well. May God bless you all.

A little brother in Christ, I hope,
Lester E. Lee
Route Five
Dunn, N. C.

DREAMS

Dear Elder Adams,

I am enclosing what seems to me, a part of a wonderful experience. It is a part of the experience of Sister Minnie Evans, who is a member of Scotts church. She is a very dear Sister in the church as well as a dear friend to me. I feel so little and unworthy of her friendship! I spent a night with her and she told these dreams to me. I wrote them down so that I could

send them to you for publication in Zion's Landmark. I feel she is one of God's little children.

May I ask the prayers of all of God's people.

With love,
Lula Peele
Lucama, N. C.

THE DREAMS OF SISTER EVANS

In the first of three dreams that are so precious to me, the Lord appeared to me in a chair up beside the wall and told me I had to die. I told a Sister in the church my dream shortly after this and she said it meant I would have to die to worldly things.

Sometime later I had another dream. In this dream, Christ appeared to me and was preaching. I felt to be a little child walking around and felt so little and unworthy, I could not eat. I felt that I could almost see death every time I lay down at night, and I could almost see the angles flying over me, going toward the west.

In my third dream I was riding over water on a buggy on top of a house which was over the water, and I could hear a band of little angels. It sounded so sweet to me!!! Then the Lord and six men came to me. The six men were his disciples. I went to the door and I said, "Oh, the world is coming to an end. It seemed I was changed in a moment. I was clothed in a robe and then I went to a place just as rich and pretty as it could be. I was sitting down in this beautiful place and someone said the Lord was coming

on a cloud with something in His hand.

These dreams have given me great comfort.

Minnie Evans
Lucama, N. C.

LOVES THE LANDMARK

Enclosed you will find money order for (\$2) two dollars for which please send me Zion's Landmark for another year. I enjoy reading it so much. I do hope it will continue to be published for the comfort of the dear Lord's people. Please pray for me.

A little sister in a precious hope, if one at all,

Mrs. J. R. Dickens, Sr.
Route 2,
Littleton, N. C.

COVENANT OF GRACE

Dear Bro. Adams,

I am enclosing \$2.00 for renewal of my subscription to Zion's Landmark. It stands for "Grace on Conditions is no Grace at all, and Mercy is fond of distinguishing herself by seeking her objects among the most desperate class." This is what suits me, a poor sensitive sinner. I am by the grace of God what I am. I am a "Free Gracer" and not a "Free Willer." Let us emphasize "Without WORKS. This means that we are saved without baptism, that is water baptism, or our own "good works," or church membership, in fact the Lord Jesus Christ Himself is our Saviour and did everything that had to be done to pardon us and to make us His children. "He paid it all!" God by the work of His only begotten Son

on the CROSS, has nullified sins titles against His people and has already applied the remedy successfully, so far as their eternal release from the domination and condemning power of sin is concerned, by living for them, dying for them and rising again for their justification. The declared purpose of God is that all His regenerated people are even now saved (Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us before the world began." 2Tim. 1:9) Yet as to being brought into our final glory, in that sense, our salvation is spoken of as future.

Yes, Brother Adams, the moment the high contracting parties agreed on the Covenant of Grace in the great council of Heaven, that covenant freed them legally, but not actually, or in a manifest way. The power of Jesus' name and might was required to consummate this freedom, when they appeared on the stage of time polluted by the sins of their natural parents. They needed to be "Born again redeemed and washed; and when said blessed merit is imputed or applied to them through faith in His blood they are thereby justified before God, and becoming effectually called by His grace and Holy spirit, shall finally persevere therein to happiness and eternal glory.

"My Jesus did the law fulfill,
His works are all my plea;
My Jesus and His righteousness,
Is all the way I see."

By grace in grace,
Milford Hall, Sr.
McDowell, Ky.

A GOOD LETTER

"Dearly beloved of The Lord:

I would love to tell you just how much I do love you, and thank you all for coming Thursday night, for I was so hungry and you fed me; thirsty, and you gave me drink.

I feel if I know my poor heart, that I do thank the all-wise God, the Giver of every good and every perfect gift, the precious Gift of Jesus. If we do not have Christ with us, the meeting is no good. It seems to me that I did feel the presence of Jesus with us while brother Owens was preaching, and it was so precious to my soul to think that God had once more remembered my poor soul and gave me a crumb from Heaven.

It is sweet my dear brethren and sisters, when God causes His light to shine in our souls, giving us to know the truth, for we know that without that light, we cannot see anything pertaining to Christ and His kingdom.

May He be with you all this day, and give you sustaining grace for which we shall praise His Holy name.

Mary E. Gardner
Rocky Mount, N. C.

P. S. May you have a mind to come again."

ENJOYS THE LANDMARK

Dear Sir:

Enclosed you will find money order for \$2.00 (two dollars) for which please renew my subscription to Zion's Landmark from May 15, 1951 til May 15, 1952.

I enjoy your paper very much.
O. B. Kellum
Jacksonville, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

VOL LXXXIV

NO. 21

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. September 15, 1951

THE WILL OF GOD

And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him what doest thou? Daniel 4:35.

The supremacy of God over all events and changes of an earthly nature as well as that of a spiritual nature, is well established, not only by the testimony and lives of the inspired writers; but the very operation of nature outside of man is a clear confirmation of the fact. "The heavens declare the glory of God; and the firement sheweth His handywork." Ps. 19:1. As one observes darkness cover the earth at the close of day, and the planets glow majestically from above, fixed in illimitable space, the mind is awe stricken and the language of David more fittingly expresses the thought: "Such knowledge is too wonderful for me." Ps. 136:9.

"And He changeth the times and seasons: He removeth kings and setteth up kings. He giveth wisdom unto the wise and knowledge to them that know understanding." Daniel 2:21.

The historical account of the great city of Babylon is an absorbing story of man's great achievement in material things. Historians are agreed that among the great wonders of ancient times it ranks among the greatest. "If ever there was a city that seemed to bid defiance to any predictions of its fall, that was the city of Babylon." Keith on Prophecy." pp 232. This was the city in which Daniel, Shadrach, Meshach and Abednego were captives. They were of the kingdom of Israel, but they were now among a people of strange gods. Yet it was God's will that they sojourn in the city of Babylon that He might confirm His words with living proof that the inhabitants of the earth are reputed as nothing, and that His will is done in the army of heaven and among the inhabitants of the earth.

Daniel, Shadrach, Meshach and Abednego refused to do obeisance to the king's decree that they worship the gods of Babylon. Their refusal enraged the king and he ordered that they be put to death by means so sure that it would be preposterous to even imagine that life could exist against such terrible odds. Daniel's three brethren were bound and cast into the midst of the fiery furnace. Daniel for the same reason was condemned to death and by the king's decree was cast into a den of lions. The king willed

that these rebels should die, but it was Gods will that they should live. How absurd to think that the will of man can prevail against the will of God. The will of God is done in the army of heaven. What a heaven below it must have been even in the fiery furnace with the presence of the angel to dissipate the effect of the fiery furnace, and to calm the ferocious nature of the lions. Surely these brethren had no power within the carnal nature to subdue the power of the furnace or to subdue the rage of the angry lions, but the will of God predominated over the will of men, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Mat 18:14.

My dear brethren have we considered how very deadly and destructive is the nature of our old, depraved fallen state. It is as deadly as the nature of the fiery furnace to consume the flesh, or the ferocious beast to devour, except the Will of God prevent it. It is the will of God that makes the difference between heaven and hell. Cannot the redeemed of the Lord rejoice in the delivering hand that has fortified them with hope, that has given them a mind to praise Him who was present when death was the decree by the king of bitterness. It was Gods will that the Hebrew children should be cast into the fiery furnace, it was His will that they should be delivered from its harm. It was so with Daniel when he was cast into the den of Lions. The king of Babylons decree, or will failed, but the Will of God prevailed.

But what about the great city of Babylon which represented the highest attainment in the culture and art of men? Today only the scattered remains of its ruins are visible to tell the sad story of the failure of mans work. But what does remain? The true spiritual kingdom of God, for it is not built upon the weak and unstable will of Man but of God who is able to conquer fallen nature and maintain His work "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

W. E. Turner

IN MEMORIAM

The Lord hath seen fit to take away my dear Father and brother in Christ, Matthew G. Casey, on June 13, 1951. He was ill for almost a year and we, the family knew that he could not get well. During the last few months daddy knew that there was no hope of his getting well and God reconciled him to every dispensation of His Holy Will. Daddy said many times that he felt reconciled to God's will and that he longed to leave this world of suffering, sin, and woe.

During this time God gave me a dream which I was blessed to be able to tell my father before he died. He rejoiced with me in the dream and asked me to write it for Zion's Landmark after he was gone. Daddy was a member of Little Creek Primitive Baptist Church for eighteen years and was a deacon for almost ten years. He was firm in the doctrine of salvation by the grace of God and greatly enjoyed the writings in Zion's Landmark.

Daddy was such a sweet and tender father, husband, friend, and neighbor. It hurt us so to see him suffer and at times I found myself crying out in protest to God. Why? Why did my daddy have to suffer so? Oh!! How helpless we are in being able to reconcile ourselves to God's will. We cannot reconcile ourselves, but rather the reconciliation must come from God. How weak we are in the flesh and how strong are the ties of the flesh. It seemed almost more than I could bear to give him up. One night this dream was given to me:

All four of us children and our families had gathered home to be with mama and daddy and a great storm began to rage.

We were all seated at a table and daddy was seated at the head of the table. The storm raged so fiercely that it shook the house and I looked at daddy and knew that the storm represented his illness. Then the door opened and Jesus entered. No one spoke, but I knew it was Jesus. He walked around the table carrying a cup in his hand. The cup was steaming and bitter fumes came out of it. Jesus stopped in front of daddy and handed him the cup. Jesus said, "I am doing this for thy sake." Daddy had to drink the contents of the cup and as he drank, the storm raged and it seemed that I was being burned by fire as I watched him drink it. Then daddy withered away and disappeared. Here the storm stopped and everything was still and peaceful. I felt a great peace and love all around us and I was made to rejoice in my Saviour's love. Then my dream ended.

Dear reader, to me the fierce storm represented daddy's illness and death. The cup with the bitter fumes held sickness, suffering, and death. As we saw Daddy drink that cup, we were grieved at his suffering and we did actually see him wither away during his long illness, as his body was nothing but skin and bones when he died. But oh! How sweet to me is the fact that Jesus held that cup. That all the suffering and misery the cup contained was in the hands and in the purpose of an all wise God. And when that cup was finished then there was nothing but peace and love left. Then in Jesus's words to daddy was such a sweet promise that all of this was for his sake. You remember that Jesus prayed at Gethsemane, "My Father, if it is possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." This cup held the suffering and crucifixion of Christ and never has a man suffered as Christ did. My daddy did not suffer one pain that Jesus did not suffer before him. Jesus has said, "I have chosen you in the furnace of affliction." And again, "In this world ye shall have tribulations, but in me peace." Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Oh! The glory I have been shown in this. How sweet when I am enabled to sing praises to an all-wise God. When I am made to feel that God is with me in all my troubles and that all things are working together for my good. Oh! How unworthy of the blessings of God I am. Salvation by the grace of God is my only hope and the doctrine my Father loved and contended for. This doctrine was sufficient for him in life and sufficient in death. I hope that I am deeply grateful that my Father, my Mother, and I were blessed to rejoice in this doctrine together, and to sit together in heavenly places in Christ Jesus. One of the places I miss him most is at Little

Creek Church. I will never again see him sitting in this beloved church, but I have been made to see that he is resting peacefully in the paradise of God awaiting the resurrection morn.

Written in the memory of my dear father and brother in Christ, I hope!!

Mrs. Janie McGee

IN MEMORIAM

Whereas God in his infinite wisdom has seen fit to call from our midst our dearly beloved brother Ed Chandler. He was 78 years old and was married to Miss Nancy Duncan who passed away a few years ago, to this union was born one daughter Mrs. Coy Kirk, Timberlake, N. C. two sons, Eugene, Timberlake, N. C. and Elbert of Washington, N. C.

Brother Chandler joined the church at Surl in May 1905 and was ordained to the office of deacon in the year 1921 he was blessed to serve this office well he was a humble servant, one who esteemed his brethren and sisters better than himself and felt the need of advise rather than to advise. He served in the love and fear of God, he was a believer in the glorious doctrine of salvation by the grace of God, having no confidence in the flesh. The church loved his fellowship, his faithfulness and wise counsel and we have indeed lost a father in Iseral, but his memory will live in our hearts and in the hearts of all those that loved him for many years to come.

By request of Brother Chandler his funeral was held at the grave side in Surl Church Cemetery, a few remarks by me his unworthy pastor and the singing of two of his most loved hymns, and as we stood around his still form and sang 382 which in life he rejoiced in hope of being delivered from all his sorrows and distresses we feel his hope is now ended and he is enjoying the realities of that which the Lord has laid up for his own, and we believe he would say to us if he could.

No sorrow be vented that day when Jesus has called me home But singing and shouting let each Brother say He has gone from the evil to come. We would say to the ones that mourn his departure may the God of all grace reconcile you to his blessed will and may he cause you to know that he is God and beside him there is no God and that every thing in Heaven and earth is in his hand and that nothing has or ever will take place contrary to his blessed and holy will. By the grace of God we hope to meet Brother Chandler in that city where there will be no sorrows distresses or separation. Therefore be it resolved that we extend to the family our deepest sympathy and that a copy of these resolutions be placed on our church book a copy given to the children and a copy

sent to Zions Landmark for publication.
Done by order of Surl church in conference on Saturday before the second Sunday in June 1951.

L. P. Martin Mod.
J. E. Dean Clerk

IN MEMORIAM

Mr. John Gold,
Zion's Lankmark,
Wilson, N. C.
Dear Sir:

Enclosed herewith is a beautiful poem written by our much beloved Sister in Christ, Sister Mamie Mathews, in sweet memory of her beloved husband, deacon Wiley T. Mathews, who departed this life three years ago this passed May 8th.

I think it very appropriate for the readers of Zion's Landmark.

Yours very Truly,
J. D. Fly

In loving memory of my dear husband, Wiley Mathews who departed this life three years ago today, May 8th, 1948.

Today our hearts are heavy,
Our thoughts are all of you,
Oh!! how we miss you dear Husband
None but God in Heaven can tell.

We saw you fading like a flower,
But could not make you stay,
We nursed you with tender kindness
Until God called you away.

We watched you suffer day by day,
It caused us bitter grief
To see you slowly pass away
And could not give relief.

Yours days and hours of pain,
Your troubled nights are passed,
And in our hearts we know
You've found sweet rest at last.

The evening stars shine on the grave,
Of one we loved but could not save,
God took him home, it was His will,
But in our hearts we love him still.

Some say time heals the aching heart,
But we feel it is not true;
Three years have passed, Husband dear,
And our hearts still ache for you.

God knew you were getting weak,
The hill was hard to climb,
He gently closed your loving eyes
And whispered "Peace be thine."

Sunshine passes, shadows fall,
Love and recollections outlast all,
And though the years be many or few,
They are filled with remembrances,
Dear Husband, of you.

His devoted wife,
Mamie Mathews
Rocky Mount, N. C.

OBITUARY OF J. H. JUSTICE

By request I will write a short sketch in memory of our friend, John Henry Justice, who departed this life on June 20, 1950. He was born December 4, 1874. On April 5, 1905 he was married to Marena Jenkins who preceded him in death several years ago. To this union were born four children who are as follows: Mrs. Ellen Dixon, Mrs. Nora Dixon, Mr. Clifton Justice and Mr. Lester Justice.

Mr. Justice was later married to Lizzie Gurganus Daw to whom one child was born - Mrs. Nannie Rochelle. His last wife and all the children survive him.

Mr. Justice was an honest and successful and provided well for his family, always ready to lend a helping hand where needed. Although he never united with any church he was a regular attendant of the Primitive Baptist church. He was a man of few words, but we feel that he manifested a love for the cause of Christ and a lovely hope by his walk in life.

We feel that the family has lost a good father and the community a good citizen but may we all be reconciled to God's providence.

Yours in hope,
R. W. Gurganus

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held the Lord willing with the Church at Hickory Grove on the 5th Sunday and Saturday before in September 1951. The Church is located seven miles south of Benson on number 50 highway.

All lovers of the truth are invited to attend. Many thanks for publishing same.

Yours truly,
Elder G. A. Johnson (Mod)
Bro. W. V. Blackman
Honary Clerk
Alenzo Barefoot, clerk

THE LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION OF N. C.

The one hundredth and twenty - second annual session of the Little River Primitive Baptist Association will convene, the Lord willing, Friday before the Fourth Sunday in September, 1951, with Little Flock Church in Harnett County; about eight (8) miles from Angier, N. C. and Five (5) miles from Coats, N. C. and continue three days.

We invite all Peace loving Baptists to come and worship with us, especially the ministering brethren. We hope the Lord will bless us with a Heavenly feast.

Elder J. S. Stephenson is pastor of this church and he is appointed to preach the introductory sermon.

M. E. Fish,
Association Clerk

CONTENTNEA UNION MEETING

The next session of the Contentnea Union meeting is appointed to be held with the Church at Upper Town Creek, Wilson County, North Carolina, the fifth Sunday and Saturday before in September, 1951. Elder G. G. Trevathan was chosen to preach the Introductory Sermon. The Church is located about five miles south - east of Elm City on hard surfaced road.

J. E. Mewborn,
Union Clerk

LOWER COUNTRY LINE ASSOCIATION

Lower Country Line union time - beginning Saturday before the Fifth Sunday in September 1951. Place — Shilo Church located north of Roxboro, N. C. just off highway 501. All lovers of the truth are invited. Especially ministering Brethren.

Clyde Satterfield
Clerk

**ANGIER UNION MEETING
AT SANDY GROVE**

The next session of the Angier Union Meeting is appointed to be held with the church at Sandy Grove, Johnston County, Saturday and Fifth Sunday in September, 1951. Elder L. W. Turner is chosen to preach the Introductory Sermon and Elder Shepherd Langdon is alternate.

Sandy Grove church is located about three (3) miles east from Angier, N. C. on the road leading from Angier to Smithfield, N. C. number 210.

Anyone desiring further information may communicate with Brother Alex Dupree, Church Clerk, Willow Springs, N. C. route 1.

An invitation is extended to all of the same Faith and Order and especially to the ministering brethren.

W. F. Young, Union Clerk
Brother C. D. Turner, Assistant Clerk

CONTENTNEA ASSOCIATION

The One hundred and twenty - first annual session of the Contentnea Primitive Baptist Association is appointed to be held with the Church at Mewborn's, Greene County, North Carolina, the second Sunday, Friday and Saturday before in October, 1951. The Church is situated about half-way distance between Snow Hill and La Grange on hard - surfaced road, one mile north of Jason. Elder J. B. Roberts was chosen to preach the Introductory Sermon and Elder J. C. Smith as alternate.

J. E. Mewborn,
Association Clerk

BEAR CREEK ASSOCIATION

Bear Creek Primitive Baptist Association will convene the Lord willing with the Bear Creek church in Stanley County comencing on Friday before the first Sunday in Octo-

ber and continuing for three days. Bear Creek Church is located about 7 miles north of Red Cross and about the same distance south from Richfield on the Red Cross and Richfield road. For further information write Brother D. C. Page Route 1 Newlondon, N. C. or under signed. All lovers of truth and order are cordially invited to attend.

T. A. William
Association clerk
Route 2, Box 403
Monroe, N. C.

KEHUKEE ASSOCIATION MEETING

The one hundred eighty - sixth annual session of the Kehukee Primitive Baptist association meets with the church at Providence Kitty Hawk Dare County the first Sunday in October the Saturday before and Monday following October 6-7-8.

Elder A. B. Ayers was appointed to preach the introductory sermon and Elder A. B. Denson to be his alternate. There is direct bus service from Elizabeth City to the church ground. Buses leave Elizabeth City at 8:20 A. M. — 11:20 — 4:05 P. M. — 7:05.

Also direct connections from Norfolk.

Those traveling by car take highway number 158 from Elizabeth City.

We cordially invite our brethren and ministers to meet with us.

Elder A. B. Denson, Moderator
Elder R. B. Denson, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Lower Black Creek, Wilson County, N. C. the fifth Sunday and Saturday before in September, 1951. Elder N. S. Davis is appointed to preach the introductory Sermon, and Elder W. G. Pate is Alternate.

All lovers of truth are cordially invited to attend and a special invitation is extended to our Ministering Brethren.

J. T. Boyette, Union Clerk

BLACK CREEK PRIMITIVE BAPTIST ASSOCIATION

The 1951 session of the Black Creek Primitive Baptist Association will convene with the church at Pittman's Grove, beginning at 11 A. M., Friday before the fourth Sunday in October and continue through Sunday. The church is located about two and one half miles from Kenly on highway 222 between Kenly, N. C. and Fremont, N. C.

A cordial invitation is extended to all lovers of truth, and especially to our ministering brethren.

W. E. Turner,
Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

OCTOBER 1, 1951

NO. 22

PSALM 106

Praise ye the LORD, O give thanks unto the LORD; for he is good: for his mercy endureth forever.

Who can utter the mighty acts of the LORD? who can shew forth all his praise?

Blessed are they that keep judgment, and he that doeth righteousness at all times.

Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

We have sinned with our fathers, we have committed iniquity, we have done wickedly.

Our fathers understood not thy wonders in E'gypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known.

He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

And the waters covered their enemies; there was not one of them left.

Then believed they his words; they sang his praise.

EDITOR

ELDER T. F. ADAMS.

WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS,

JACKSONVILLE, N. C.

ELDER W. E. TURNER

WILSON, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina. Under Act of March, 1867

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

VIEWS OF THE RESURRECTION

Reprint from 1899 Zion's L a n d - m a r k by request of Elder Layton Wingfield.

Elder P. D. Gold: Dear Brother,

I feel this morning inclined to write you a short letter to let you know that I am still in the land of the living. I am still suffering with sciatica in my limbs, but not so badly as I did a few months past. I get to some of my appointments and have had some liberty in preaching and some words of cheer from some of the brethren where I have gone. I was much comforted while reading the Landmark of the 15th of November. Your views on the resurrection were very comforting to me, as you are exactly in accord with what I have been trying, in my very imperfect way, to preach for many years. The doctrine of the resurrection is a glorious, soul - comforting doctrine to me. But if it is not to be John C. Hall that is to be raised when the time comes, I cannot see how John C. Hall can be benefitted by it. Is it not my body that is to be raised in the resurrection? not fleshly as it is now, but it will be changed from a fleshly to a spiritual body.

I think the apostle means this when he says, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1st. Cor. 15:44. I live in hope that at some future

time, at the predestined moment God will raise my identical body, incorruptible yet it will be me that is raised. But, oh, how changed from what I am now! Yet I shall be the beneficiary; the joy and benefit will be mine, the glory will be God's. I am expecting that, by the grace of God, that as all the joy was mine when I felt translated from the kingdom of darkness into the kingdom of God's dear son on the 27th day of August, 1851, so all the joy will be mine on the resurrection morn. I rejoice to believe that I shall know that it is I, yes, I, John C. Hall. I am confident that if I am so blessed as to attain to that better resurrection, that I shall see Jesus and be like him. Surely that will be all I shall need or want. When the announcement was made that the babe was born in the manger at Bethlehem, I believe and teach that it was Jesus Christ that was born of the Virgin, not Jesus and the Christ, but Jesus Christ, in the one person, that was born. I believe it was Jesus Christ who was in the temple at the age of twelve, "In the midst of the doctors, both hearing and asking them questions." Luke 2:46. It was Jesus Christ who went to John the Baptist "and was baptized of John in the Jordan." Mark 1:9. I believe it was Jesus Christ who agonized in the garden of Gethsemane; and from his human body great drops of

his sweat were, as it were, "great drops of blood falling down to the ground." Luke 22:44. I believe it was Jesus Christ who was crucified and thereby made perfect satisfaction for all whose sins he bore; which was the church, the bride, the Lamb's wife. I believe it was the body of Jesus Christ which "Joseph begged and wrapped in a linen cloth and laid in his own new tomb." Matt. 27:59-60. Then I believe it was that same body that was raised from the dead or that rose from the dead. For the angel said, "He is not here, for he has risen as he said, "Come; see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: Lo, I have told you." Matt. 28:6-7. What glorious news was carried first by the women (sisters))to the disciples first of all. Then they should be greatly honored and beloved by the church which Jesus Christ purchased with his blood. I believe it was the human body of Jesus Christ that had risen from the dead and had seen no corruption. It was Jesus Christ that appeared to his disciples and showed his hands with the nail prints in them and also his side, after he had risen from the dead. See John 20:20, also the 27th verse.

All this proves that it was Jesus Christ who was crucified and was now risen from the dead with the very same identical body that had suffered upon the cross. It was Jesus Christ that was crucified. See Luke 23:52; and it was also Christ that suffered. See Luke 24:26. I cannot separate them. I hold Jesus as

being the Christ of God and the son of God, and that is was he who was born of the Virgin Mary and who died upon the tree, and who conquered death, hell and the grave, and he who, after his resurrection was received up into heaven. See Mark 16:19; Luke 24:51. This same Lord Jesus Christ, after he had shown himself to his disciples in the same body that he had been with them in before his crucifixion, and was now in after he was raised from the dead, was seen as he went up into heaven. For thus it is written; "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts. 1:11. So we see that the resurrection and ascension of Jesus Christ is established by holy writ so perfectly that there is no room for any living man to harbor the least shadow of a doubt. Not only so, but that he is to come again in like manner as he was seen to go, is also established beyond a peradventure. Then so sure as he went up in a cloud, so sure he will come; and when that event takes place, I am certain that as he arose and went up into heaven, all his dear bought saints will arise at his command and leave all corruption behind, and they also shall ascend into heaven with their glorified head, husband and friend. And my hope and belief is that it will be the very saint that once was alive here on earth, and who died a corporal death, and being raised by the power of God, will come forth to enjoy the glories of the resurrection and the bliss of

Heaven. But, oh, how changed! While living on earth, a fleshly, sinful body; in the grave, a corruptible body; in the resurrection, an incorruptible body.

I think David had an eye to the resurrection and of the joy that should follow, when he said at the death of his child, "I shall go to him, but he shall not return to me." 2nd Sam. 12:24. I am of the opinion that this old servant of God felt comforted with the hope that his child would rise again and that they would meet; and I think old afflicted, sorrowing Job, by faith was made to rejoice in hope of a glorious resurrection when he said, "And though after my skin worms destroy my body, yet in my flesh shall I see God." Job 19:26. Isaiah says, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. David said, "And many of them that sleep in the dust of the earth shall awake—some to everlasting life, and some to shame and everlasting contempt." David 12:21. These, with many other sayings of the ancient saints, it seems to me, that long before Christ was born of Mary, the people who had been made wise unto salvation were living in expectation and hope of the resurrection, and to me, at least, it proves that the patriarchs and prophets were taught by the grace which was in Christ Jesus, and revealed in them, to look to and believe in, the foreordination of God. After Christ came he taught his children to look forward to the resurrection of

their bodies after death. For Jesus taught them that the "hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28-29. So all shall be raised at the appointed hour. Jesus said it would be at the last day. See John 11:24. Taking all these, to me infallible proofs, into consideration, I look forward to the time of the resurrection with hope of a grand and glorious event, where the saints will meet and know each other as God's glorified children. Then I hope to meet my loved ones who now sleep in dust, and who I fondly hope sleep in Jesus, and who I hope he will bring with him. This hope is greatly strengthened by this scripture: "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." 1st Thes. 4:14. The remainder of the chapter is very comforting to me. I shall not stop to inquire whether we shall know each other there as we would or did while here. That is known to God. It will be enough to know that we are alive, and blessed to be with the Father and His children. And as we shall see him and be liked him, as he will unquestionably know all his children, the saints will all know him, and would be unlike him if they did not know each other. But we shall be so changed that earthly ties will all be done away, and my mind is that we shall only know each other as redeemed saints, and that all the time will be spent in praising Him for His

great salvation.

But Paul shows clearly that in the resurrection that "this corruptible must put on incorruption, and this mortal must put on immortality." 1st Cor. 15:53. So we shall not know each other as corruptible or mortal, but as incorruptible and as immortal - "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. "Oh, death, where is thy sting! O, grave, where is thy victory!" 1st Cor. 15:54 - 55. Then, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." And this will be the theme in all Eternity. That will be enough when all the saved shall enter the Heaven of Eternal bliss - all be with Jesus world without end. Amen.

J. C. Hall
Gogginsville, Va.
Virginia

THE BOOK OF LIFE

Dear Elder and Sister Adams:

I will try in a very weak way to write a few lines. I do hope that you and your family are well and most of all that you hear from those sons so far away, may God have mercy on them and enable them to come home soon.

Brother and Sister Adams, I'm very much afraid that I won't be able to stand all my trouble, but with God's help, may I be able to stand. I come to the place often that I can't think right, and I do

things and say things at the wrong time. That gives me lots of trouble and I often wonder if my brethren and sisters can put up with me any longer. I often pray to the Lord that each one can be enabled to look over my foolish ways and if I do anything or say anything to hurt one of them, I pray to the Lord they'll forgive me and let me live with them the little while I have to stay in this troublesome world. Going to Church is all my pleasure. May God bless us all to live in peace in the Church and also on the outside, and O Lord, may I live in a way that I may live with God's people in peace and when finished with this life, I desire to abide with God forever.

Brother Adams, I see trouble over the way I live and do. I can't live as I wish. I can say that no one has to tell me about my wrongs, for all I do and say is sinful, and my prayer is: "Lord, lead me right. I can't live the spotless life my brethren and sisters seem to live," if I only could, how happy I'd be. If I'm one of God's children, I'm the least of all.

I went to bed a few nights ago, and as I lay down it came to me that my life is as a book, and it seemed that a voice spoke and said, "It is the Book of Life, and God is the beginning and end of this Book." I was shown that a page is turned each day of this book until the last breath is breathed and then this book will be closed until the resurrection, which will be opened up and God will judge each one according to His will. Brother Adams, is this the way you

see, the Book of Life means. I would like to hear it explained like I know you can, if God is willing.

This little poem impressed me, if we could only take its advice.

If you have a friend,
Treat him well,
But never to that friend,
Your secrets tell,
Because He who now is a friend,
May someday be your foe,
And secrets you never told,
The world will never know.

Yours in hope,
Myrtle Godwin Thorton
Angier, N. C.

“YE MUST BE BORN AGAIN”

This Fifth Chapter as well as the Sixth and Seventh, is devoted to His teaching the disciples and in order for us to reap any benefit of its teachings, several things are involved. First: Spiritual life, and this cannot be attained only by a quickning power, then the birth or the bringing forth, before it is realized. Second: the recipient must be in the spirit, before he can comprehend the mysteries of God, for it is impossible for any man in his natural state to know God. He may read the bible may commit it to memory, may learn all the science of medicine, and then not be able to understand the wisdom of God, for that comes in no way other than by spiritual birth, as Jesus tells Nicodemus Jno. 3 - 3: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” So let us keep in mind this fact, this truth spoken by the Truth, and revealed to those that are born

again, so marvel not that I said unto you. “YE MUST BE BORN AGAIN” Jno. 3-7 This argument should settle this, both naturally and spiritually, but does it? No not in the eyes of man there is always a doubt, “how can a man be born when he is old? Some say this is foolishness, some stumble at it, some look upon the sermon on the mount, and call it a good argument, but no better than Shakespeare’s writings. Now what makes the difference? The world loudly proclaims, any one may come, even the long cloaked Clergy tells us, that we must do something to bring this about: but Jesus says they cannot. The chosen of God in this day sit and hear these wonderful thoughts proclaimed, and when we are in the spirit on the Lord’s day, and are made to sit together in heavenly places, and bow our heads in thankfulness to the great and Holy God, as he pronounces his blessings on us, examine ourselves. Blessed are the poor in Spirit; for their’s is the kingdom of heaven. Here poor sinners sit, and rejoice for the Kingdom of God is in them. Blessed are they that mourn, for they shall be comforted. They mourn for their sins, they feel so guilty. It is light that makes manifest the wonderful words of Jesus, “They shall be comforted, “Blessed are the meek, for they shall inherit the earth. Now the meek are the ones that have been tamed, and brought into the banqueting house under the banner of love, are now enjoying their inheritance in the earth - our meetings with one another worshipping God in Spirit

and in truth. Something the world cannot attain to by their works, money cannot buy it, it cannot be handed down from sire to son. This inheritance is for those who are of the meek! The sons of God. The only real enjoyment we have in the earth. Blessed are they that hunger and thirst after righteousness for they shall be filled. You my brethren know what it is to be hungry. Hungry for what? Hungry for that mana that comes down from heaven. You have tasted of the word of life and you are hungering for more, looking for brighter evidence that you are one of his. Sometimes you pray Lord be merciful to me, I am undone and again you can say I have seen the Lord High and lifted up and his train filled the temple. We read in Math: 5:7: "Blessed are the Merciful, for they shall obtain mercy. Blessed are the pure in Heart: For they shall see God. Blessed are the peacemakers for they shall be called the Children of God. Blessed are they which are persecuted for righteousness sake for their's is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; great is your reward in heaven: for so persecuted they the prophets which were before you." How true are the words of Paul, "My grace is sufficient for thee" What more could have been said. A finished work performed intirely by the master, for you. I quote from an old Elder, over a Hundred years ago "For the in-

couragement of this distinguished and blessed people, Christ has, in this chapter, given exceeding great and precious promises for their faith to live upon viz: 1st, the kingdom is theirs: 2nd they shall be comforted: 3rd, they shall inherit the earth; 4th they shall be filled with righteousness; 5th, they shall obtain mercy; 6th they shall see God; 7th, they shall be called the children of God; 8th, Theirs is the kingdom of heaven; 9th, great is their reward in heaven. What a glorious catalogue of shalls are strung together like a chain of gold to comfort, adorn and sustain the people of God. They are precious in His sight, for He has formed them for himself, they are his jewels, He dwells in them He hath redeemed them and as He sits and teaches His people, and gives them His blessings, "Ye are the salt of the earth, as a preserver, how nicely has the Master scattered the salt in every nation, among all people, in all lands, in every cime, and that which is unsavory can not be eaten without salt. Ye are the light of the world, and your cross or burden is light, (illumination) all things are yours, things present, things to come. And you are Christ's, and Christ is God. What a blessing it is to be allowed, or to be sent into the Garden with our hoe, and grub out the thornes, and thistles, and by the sweat of our face, eating our bread, as servants of God, feeding the sheep, and wrestling not with flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual

wickedness in high Places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and have done all, to stand, Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the WORD of God. Eph. 6-11 to 16 He that is sitting in the mountain has undergone all these temptations for you, he knows what temptation is, he overcome the Devil, not for himself for he had no sins of his own, but for his chosen people, he had the power to say to the devil, get behind me satan, We of our selves can do nothing, but through Christ, their is nothing impossible. He tells us, that in the world ye shall have tribulations, but be of good cheer, I have overcome the world. He taught as never man taught. The only physician that can heal, the only one that hath saved. God the Father, who hath decreed it all, God the son who redeemed all that Father had given him and who sends unto us His spirit, the God the holy Ghost, that takes the things of Jesus and shows them unto us, and these three are one. Who hath blessed us with all spiritual blessings in Christ, and to Him and him only do I give lasting praise. Ponder these thoughts, brethren, and pray for one whose race

is almost run.

I am I hope your Brother.

George L. Weaver
2802 Marcum Terrace
Huntington, W. Va.

A WONDERFUL WRITER

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams:

I am enclosing a piece of poetry composed by Sister Margaret Lassiter for publication in Zions Landmark.

Sister Lassiter is a wonderful writer and I hope that I can get her to write some for the Landmark.

I am glad to know that you are working so faithful to keep the Landmark going out to the readers, it has been in publication for a long time, and we sure want it to remain in publication, I feel that you have made a great contribution to the cause when you appointed Elder R. W. Gurganus and Elder W. E. Turner as Associate Editors, May the Lord bless these brethren to ably support the paper that has meant so much to the children of God.

Yours in the bonds of love
L. W. Turner

DEDICATED TO ELDER LUTHER TURNER THE SHEPHERD

A shepherd's life is one of fears
With ethereal joys and earthly
tears.

The profits gain is not of gold
That's held in hands, but of the
Soul

In Heavenly wake before the
Throne.

The Master's glowing countenance
shone.

"Well done, well done, ye son of
man!

A seat well earned at my right hand
To hear thy earthly deeds extolled
By songs of sheep within thy fold."

"The widows, orphans, aged too,
Your father's footsteps follow you;
The tearful eye, the hungry feed
With words thy wisdom knew to
need."

"The weary steps thy sheep to herd,
A bleating lamb, yon distant word,
A voice, the wilderness, a star to
guide,
Love to hasten, faith by thy side,
Safely enfold the little one mine,
Kept by the powers of Three Di-
vine."

"My sheep thou fed on morsels
rare.
Thy tongue did speak of no despair;
Chastened with kindness the
strength to win
The struggle on earth - temptation
and sin."

"No color, race nor distinction
tread,
'Tis for all, as one, my blood was
shed.
Well done! My faithful servant—
good—
Enjoy the feast by hands that
would
You know their love. Thy inherit-
ance due
Before the earth a foundation
knew."

"Thy haloed presence the heralds

sing.

Reap the bounteous love of thy
King!"

Margaret Baggett Lassiter
A sister, I hope, in the
same Faith and Love of
Christ, Our Lord.

ORDINATION SERVICE

A Presbytery, which was composed of the following elders: T. F. Adams, F. H. Nordan, Lester Lee, and E. C. Jones met in conference Sunday morning at Hannas Creek Church July the 15th, 1951, For the purpose of ordaining brothers Roger Langdon, Troy Allen, and Milton McClam as deacons of Hannas Creek church. The service was introduced by singing hymn number 563 in Lloyd's hymn book and prayer by Elder Lester Lee, after which Elder T. F. Adams was chosen moderator and Elder E. C. Jones was chosen clerk. Whereupon Elder E. C. Jones read a portion of the 6th chapter of the book of acts and the 3rd chapter of first Timothy, which point out in part the office work of the deacons and their qualifications. Following this, deacons Willie Langdon, J. C. Langdon presented brothers Roger Langdon, Troy Allen, and Milton McClam to the presbytery and the charge was delivered by Elder T. F. Adams and the ordination prayer by Elder F. H. Nordan after which each member of the Presbytery took an active part in the ordination by the laying on of hands.

A few words were spoken in supplication to our heavenly father by each of them in behalf of our dear brethren, and the church, as

a token of their love and fellowship and bidding them God's speed in the duties of the deaconship of the church. The elders and deacons present extended to them their right hands, after which deacons Willie Langdon and J. C. Langdon presented deacons Roger Langdon, Troy Allen, and Milton McClam to the church. Benediction by elder E. C. Jones. Then adjourned.

Elder T. F. Adams,
Moderator

A GOOD LETTER

Dear Brother Jarrell,

I have just been reading the Landmark and learned of your misfortune. We certainly are sorry to learn such bad news. We sincerely hope and trust that you are improving fast. May the Lord be with you and give you strength to walk again right soon. We have missed your coming into our association during our yearly meetings. Hope your wife is doing fine and able to help you in your afflictions. We can sympathize with you, for we have been in two wrecks, but the Lord was with us, and it was not serious. We were not hurt badly.

We have a merciful God to take care of us during all this fast traveling that is going on now. It was his goodness and mercy that saved our lives when we were in those wrecks.

Brother Jarrell, we have always enjoyed having you and your wife visit our churches in the Little River Association and have enjoyed your singing so much. We hope the Lord will continue his blessings upon both of you, for we know with-

out Him, we can do nothing within ourselves.

We have enjoyed your writing so much. We hope you can have a mind to write again for the Landmark. We went out to Clemont today and brother Shepard Langdon was wonderfully blessed to preach as he always is. The Lord has so blessed him until he never makes a failure. They had a wonderful meeting at Willow Springs last Wednesday July 4th. Elder Spangler from Maryland and Elder Nash from Georgia were there and seven other ministers. They were blessed with the spirit, if we know anything about it.

We are still trusting that you are greatly improved by now.

We must close, fearing to worry you. Give your wife our best regards.

Yours in bonds of love,

Mr. & Mrs. Everette Dupree
Route Three
Four Oaks, N. C.

A PRECIOUS LORD

Dear Brethern and Sisters:

I am very lonely, as I'll have been living in Angier since 1929 April and haven't missed Church when I was able to go in all those years, but I can remember two meetings are all I've missed during the years I have been to Angier Church. I can really say with all my heart that it has been the pleasure of my life always looking forward for the first Saturday and Sunday to come and thanks to Brother and Sister Young for taking me to most all the Union meetings and to the Association. May God take care of them always during

the war days when all my children were away. It seemed Brother and Sister Wiley Young never forgot me when they went to Church, and 1944 and 1945 it seems that I lived close to God most of the time. I stayed alone night and day only when my friends would come for awhile. It seems I spent most of my time praying. I'd wake up at night, and prayer was on my lips most of the time. The prayers that I remember most are, "God forgive me of all my sins and to bring my four sons home, which my four sons came home after the war May, 1946. Surely I was happy for God to bring us together. I feel I know God's will is done, and if we pray, surely it's got to be in accordance with thy will. During the war my children came home just before going across the waters to fight, and they hated to go so bad and would tell me, "I don't know whether I'll ever come back, and you know it was more than I could bear almost, but after they would leave, you know how we try to pray when in trouble. How I'd try to pray and a sweet voice would say, "Everything is all right," and it seems that I'd feel all is well and could go to bed and sleep.

What a precious Lord we have to help us in time of trouble. If it be God's will, I would like very much to write my experience, as I don't know whether it is an experience of a child of God or not, but it means more than all the world to me. I don't feel like I could live or die without my experience. I'm a vile sinner by nature, but occasionally I can go back to the old Bethel place where God took the awful

burden away.

I've lived a lonely life in this world, and it has been very hard for me to make ends meet while trying to raise four sons, but now that they are old enough to look after themselves, I can only say, "Thank God for His blessings; I know I've been wonderfully blessed, because the Lord dealt with me or I hope He has dealt with me, I felt for a long time that I was too young to prepare myself for Heaven and that I would wait until I was older. One day I was going home, and it came to me that I was getting older and that I should go to Church and prepare myself for Heaven. I got along fine for a few days; everything went well. So I went to bed one night in 1933 as I remember, and a awful thought came to me that I had to die and hell was my home. All who have been through with this knows how a person feels when this thought is with them, but at first I could go about my work, and the thought wasn't so bad, but, I grew worse night after night. I would turn in bed and wet my pillow in part with tears. So one morning I got up and fixed breakfast in the awful fix a person can be in. Surely I must die and hell my home. I did not know where my children were at that time and really didn't care for anything but paying the penalty, so I went in my bedroom, closed the door to die, surely I'll never come out of this room. I fell across the bed praying, "Lord have mercy on a poor sinner, and I do remember I said I would never sin again, but I passed out and was taken out of this room and was placed in the

next room and some kind of garment came from over my head and when it went below my mouth, I was singing, "O what a precious Lord I have." This garment went on down to my feet, and I stepped over it, and everything in this old world was different. That awful burden was gone, and I can thank God it has never returned.

Brethern and sisters, is this a child of God's experience or not? Surely it means a lot to me; although I can't live above sin. I sin at all times.

Here is a dream that means a lot to me. At the break of day I dreamed I was at my father's old home in the room that Father and Mother slept, and also both of them died in the same room. I was on one bed and Sister Monie Weeks, who has gone on before, was on the other; the room was of brick but not sealed. I woke up, looked at the walls, and saw it had been raining, and the water was soaking through the brick. I said to sister, "It is day," so I got up, and looked in the east and how beautiful it was, day breaking. It seemed I was in the air above the floor shouting and praising the Lord. I looked at sister, and she looked so cast down that I wondered why on earth aren't you praising the Lord and happy. I looked in the southeast in the blue skies and saw a white cloud the size of a baby quilt and over that cloud the letter "S" in gold appeared. I was troubled at first. I didn't know what it meant, and that same sweet voice spoke and

said, "Saviour". I was happy and woke up.

I have many more experiences and dreams that I would like to relate but what I have already written is getting rather lengthy, so I will say, "God have mercy on all, live in peace. Never say of the brethern and sisters that their mind is off, because we're a peculiar people, and I know that I'm more peculiar than anyone, but God has all power over us. Blessed is the name of the Lord. Brethern and sisters, do if it can be God's will pray for each other regardless of the wealth of this world, for all is good who have been chosen of God, and we surely can't tell them every time and how dangerous it is to offend God's little ones. I am so glad God has blessed me to love all of God's people and feel to say I have a love for all people.

Dear elder brothers, carry on; it's so wonderful to be able to carry on God's work and to love and adore God's people. Thank God for all the preachers; bless them always.

Now I must close by saying thank God, brethern, and sisters for letting me live with you the years I have. Praise the Lord, O my soul. This is written with all my love to all. May God take care of all now and forever more. I feel so unworthy to write the wonderful things God has done for me, praise His name.

I hope - a sister

Myrtle Godwin Thorton
Angier, N. C.

A MESSAGE TO THE LOWER COUNTRY LINE ASSOCIATION

In August, 1906, you saw fit to choose me as your clerk. During this quarter of a century you have re-elected me without a dissenting voice. I feel that I have done my best to fill this position without fear or favor. I have served with four Moderators, three of them having passed away during their term of office; all of them being unanimously elected each year without any opposition.

I further wish to state during all this time there has never been, (as I can recall), a dissenting voice raised against a single motion or resolution made by any of our members. Therefore we are a united body, and I trust that we may ever remain so. As there are divisions and discord coming in other Associations, I hope you will not think it unbecoming in me to ask that all of us ever strive to remain in peace and union.

Just at this time there seems to be in some sections, a division or contention over predestination; I am glad that we have never let such mar our fellowship and trust we never will. Some of our brethren have been led much deeper in it than others, but all of us unanimously agree that God is not the author of sin, therefore there is but little difference in us on that point; the seeming difference is in the manner of expressing ourselves.

I am, as you know, a predestinarian, and know not where to draw the line. To say that only good things work together for good, and

not all things as declared by the Apostle Paul in Rom. 8:28, is more than I care to say; to say that God did not have a purpose in the selling of Joseph to the Midianites is more than Joseph himself said, for he told his brethren that they meant it for evil but God meant it for good. When Ahasuerus put away his wife, Vashti the queen, at the suggestion of his wise men, when his heart was merry with wine, (though wickedness on their part) and Esther became queen, was it not according to God's purpose and plan? Or was it by mere chance? Will the reader read the whole book of Esther? I know that finite men cannot comprehend God's work. The poet has said: "Blind unbelief is sure to err, And scan God's work in vain." May the seeming difference with us not mar our fellowship, and may each of us present our views in love and not cause confusion. The Master has commanded us when speaking the truth, to speak it in Love. I know of lovely brethren who do not see predestination as I do, but I can truthfully say that I love them none the less, when their lives are in accordance with their profession. Just here I will state that while I am an unlimited predestinarian (if I am allowed to use the word unlimited), one of my most favorite preachers is classed as a limited predestinarian, but I love him none the less and have requested that if he be living, that he attend my funeral, when I leave this world, which I feel, at times, will not be long.

For either the limited or unlimited predestinarians to put up resolu-

tions barring good brethren from their Churches, in my opinion is of the flesh. Our Association has never passed such resolutions and I trust never will.

I believe that I would voice the sentiment of our Association, should I say to these extremits, on either side, when coming among us, if you can't express your views (when necessary), without wounding the feelings of good brethren, we prefer that you stay away. To make a hobby of any special thing will starve the children of God. Our old brethren whose dust I love, did not declare non - fellowship on such, but remained in unity. Well do I remember my first visit to the Black Creek Association at Healthy Plain in 1900, thirty - one years ago. Elder J. C. Hall, of Virginia, a strong predestinarian, was there at the special invitation of Elder P. D. Gold, the Moderator, and preached with much ability twice at the Association, and once at the home where he was stopping, and not a voice was raised against his preaching that I heard of.

Often have I heard Elder Gold refer to Elder Hall's preaching at that time, who said that he looked at the face of his wife while listening at the preaching and it shone like that of an angel. There are many now living who well remember Elder Hall's preaching at that place.

It was my pleasure and privilege

to attend the same Association last Fall, thirty years later, but Elder Hall was not there, neither was Elder Gold, the former Moderator.

The above is written without the knowledge of our Association, and I alone am responsible.

Brethren, live in peace and union, as did our old brethren, who never thought of a division over such matters.

Submitted in love I trust,
Yours in Hope,
J. H. Gooch
Stem, N. C.

PLEASED WITH EDITORIAL STAFF

Gentlemen: :

I am herewith enclosing a money order for three dollars to renew my subscription. I think this will extend it to November 1952.

I am glad to see the Landmark's editorial staff growing and hope it will soon be complete. I also hope the staff will have much success in its publication as well as its composition. Of course we, as readers, will for a long time sadly miss the able writings of the editors who have passed within recent months; but we are glad that we still have able gospel ministers to replace them.

Respectfully,
Mrs. W. R. Olive
RFD 1
Apex, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

VOL. LXXXIV

NO. 22

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. OCTOBER 1, 1951

REVEALED BY HOLY GHOST

"For thou hast lifted me up, and
cast me down." Psalms 102-10.

We find recorded in holy writ that
"all scripture is given by inspira-
tion of God, and is profitable for
doctrine. For reproof, for instruc-
tion in righteousness that the man
of God may be perfect, thoroughly
furnished into all good works," 2nd
Tim. 3-16-17, and it is further re-
corded, "For whatsoever things
were written aforetimes were writ-
ten for our learning, that we
through patience and comfort of the
scriptures might have hope." Rom.
15-4.

Before the children of God can
know the truth of God's word, It
must be revealed to them by the
Holy Ghost, for Jesus said, "I thank
thee Father, Lord of heaven and
earth, because thou hast hid these
things from the wise and prudent
and hast revealed them unto babes,
ever so Father for it seemeth good

in thy sight." This language in
keeping with what the Saviour said
before His crucifixion and ascene-
ion. He said, "But the comforter
which is the Holy Ghost whom the
Father will send in my name, He
shall teach you all things and bring
things to your remembrance, what-
soever I have said unto you." But
the question may arise in your
mind - How does the Lord teach
them unto you? This is done by
bringing you through the same
strait and narrow way through
which He led the apostles and pro-
phets, for He said, "Because strait
is the gate, and narrow is the way
which leadeth unto life, and few
there be that find it." Matt. 7:14
And the reason they find it, is be-
cause they are led into it by the
spirit and power of God. Again He
said "And all thy children shall be
taught of the Lord, and great shall
be the peace of thy children." Is-
iah 54-13.

Now as the Lord teaches you by
your experience, that is if your ex-
perience is in accord and corrobo-
rates with the teachings that He
taught the apostles and prophets,
you take fresh courage and com-
fort that you to, are in the strait
and narrow way that leads to life
everlasting. For instance, when Job
said, "Behold I am vile," how do
you know that Job was vile and
really felt to be vile? You know
He told the truth because the Lord
showed you that you were vile.
Therefore, you have the witness in
yourself. Peter said, "I am a sin-
ful man." How do you know the
truth of this? Because the Lord
showed you that you were a sinful

man. Paul said, "Unto me who am less than the least of all saints etc. How do you know that Paul was less than the least? Because, the Lord showed you that you were little.

David said, "He lifts me up." How do you know that the Lord lifted David up? The answer is plain enough. It is because the Lord lifted you up. David said, "He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a rock and established my goings and he hath put a new song in my mouth even praises unto our God." Psalm 40-23. And inasmuch as the Lord lifted David up, did He not also lift you up? And is it not a fact that if He had given you ten thousand tongues, if possible, you now would have turned them all in praise to His great and holy name? Notice, David did not say that he cast me down and then lifted me up, but the lifting up comes first, for he was already down, as he said, "In a horrible pit and miry clay," so the lifting up came first, then it is that you can shout and sing praises to His great and adorable name, and I might say to those who read this script, if you were as ignorant as the unworthy writer, you no doubt thought that you would always remain lifted up" and never get down again. But ah! The change must come. He said, "The Lord cast me down." Now when this casting down comes, and the Lord hides His smiling face for a long time, we are made to mourn and groan like David and say, "Oh Lord, art thou clean gone forever, will thou be favorable no more, hast thou forgotten to be

gracious?" How we do long to be back on this mountain top again and be given wings to soar to the utmost parts of the earth. But through this experience we learn that we are passive in the hand of an all-wise God, and have to wait until the change comes to us again. Sometimes the Lord waits a long time to lift us up again and it may be that you will never again reach the high peak on top of the ladder that you were lifted up to in this life but still there will be continual lifting up. This lifting up may come by a word of scripture that is made precious and sweet to you, or it may be when you are sitting under the sound of the gospel; or it may be when you read a precious hymn that is suited to your feeling. As before stated, when the Lord is pleased to reveal a little of His precious truth to you, there will always be a lifting up. When David wrote the 23rd Psalm, he was lifted up, but this one lesson is to be learned over and over again, that there will always be a casting down when you are lifted up. Someone may ask what comfort can there be in this casting down. The answer is this; You are having changes, which is in accord with the experiences of the apostles and prophets. Paul was a prisoner of the Lord. Now if you did not have those changes, such as are common in the life and experience of all the redeemed family of God, you would be numbered with the wicked, for David said, "Because they have no change, therefore they fear not God." Psalms 55-19.

Humbly submitted,
T. F. Adams

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

OCTOBER 15, 1951

NO. 23

PSALM 106

They soon forgot his works; they waited not for his counsel;
But lusted exceedingly in the wilderness, and tempted God in the desert.
And he gave them their request; but sent leanness into their soul.
They envied Moses also in the camp, and Aaron the saint of the LORD.
The earth opened, and swallowed up Dathan, and covered the company
of Abiram.

And a fire was kindled in their company; the flame burned up the
wicked.

They made a calf in Horeb, and worshipped the molten image.

Thus they changed their glory into the similitude of an ox that eateth
grass.

They forgot God their savior, which had done great things in Egypt;
Wondrous works in the land of Ham, and terrible things by the Red Sea.

Therefore he said that he would destroy them, had not Moses his chosen
stood before him in the breach, to turn away his wrath, lest he should
destroy them.

Yea, they despised the pleasant land; they believed not his word;

But murmured in their tents, and hearkened not unto the voice of the
LORD:

Therefore he lifted up his hand against them, to overthrow them in the
wilderness:

To overthrow their seed also among the nations, and to scatter them in
the lands.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A GOOD LETTER

My dear Cousin Oscar, and Brother in a precious hope:

I have your letter and very frankly, I have had time to answer but I have not been enabled to say anything, I feel, with any seasoning of the blessed Spirit of the Lord. I have to spend much of my time in dryness and barrenness, I do try to seek, but even when I return to a passage that was once so sweet, and read it in hope of finding something to awaken my dead soul, I find but dry words that killeth. Oh I hope to pray, and long for that indescribable thing that maketh alive. All that I try to say seems like the pot, filled with the joints — even the unclean joints, set on the fire, without any water. The fire of affliction but burns and sears and makes hard and driveth off an awful odor.

He hideth Himself so much of the time; only seldom does He show Himself, and even then as through the lattice. In Songs 2:9 we read "Behold, He standeth behind our wall, He looketh forth at the windows, showing Himself through the lattice."

Behold, rise up and take special notice. The Lord God Almighty is the subject of this Scripture. It is He that standeth, and He that looketh and He that sheweth Himself. It is He that doeth all of these things and man is passive in this

matter.

He standeth behind our wall is something that stops, or puts an end to, or brings something to an end. Hezekiah turned his face toward the wall when he was told he would surely die. Jacob said that his son, Joseph, was like a tree beside a wall. Now Hezekiah not only turned his face to the wall, but he prayed to his God for his life, and that prayer was heard and his life was extended. And it was also said of Joseph, that his branches reached over the wall.

In this Scripture the wall, I think, is a wall of this flesh, with all of its sins and doubts and apprehensions and denials. He has spoken into the heart, but who can see through this old flesh? Though it is as nothing in His sight, and though he can see through all things and knows no walls, to poor puny man, it is a great cloud that envelopes and enshrouds and shuts out any possible view of our Savior. When man sees this situation, and there is no way whatever to see through or to come out of such a cloud, or come from behind such a wall, he cries to his Savior in words expressed by Isaiah 64:1 "Oh that thou wouldst rend the heavens that thou wouldst come down, that the mountains might flow down at thy presence." O that Thou wouldst rend this wall of my sins clear my view and allow me to see Thy Face

through all of my clouds of sins and apprehensions! ! O that Thou wouldest break through them all, and shew Thyself through the mist. He is there, I know He is there; yes He is always close. "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that he will not hear."

He standeth behind OUR wall. The wall is there because of us; it is a wall to us; it is our stumbling block, and that which rises high over us and stops our view, blinds our eyes and shuts us up in a prison. In every sense, it is our wall, and it hedges us. There is no wall to His sight; He penetrates every wall as if it were not there—even the inner recesses of this old heart, and in the depth He plants His Spirit. The wall cannot, in any sense, hedge Him, obstruct His view or thwart in any manner His will or purposes in the matter. We, our sins and our flesh, raise up the wall, and can never tear it down, but we cry unto Him to tear it down before us, as He did the walls of Jericho. The children did not touch the walls of Jericho (which) is just the walls of the flesh that we speak of here), but they marched around those walls in a certain manner, sang praises to God, and God turned the walls into dust before the very eyes of His children. They broke the pitchers, the earthen vessels, and the lamps which were inside the pitchers then and not until then, gave forth light. O Lord, come; rend these clouds;

tear down these walls and shew Thy face through, and cause us to live again "That the mountains might flow down at thy presence." That our mountains of troubles might flow down and disappear; might not stand so high over us, and overshadowing all of our views!

Behold He standeth behind our wall. Again we find that He is behind us. Now He is our leader, why should He be found behind us? As in Isaiah 30:21 "thine ears shall hear a word behind thee, saying, this is the way; walk ye in it, when ye turn to the right hand, and when ye turn to the left." Ah, my brother, there is the answer. There is the reason He is standing behind. We have turned from the course to the right hand or to the left. When we are so enveloped and covered with our sins and the vileness of this flesh, we have turned and are facing the wrong way; we are looking in a backward direction, we are trying to walk in our own strength, and every step we take is away from Him. Thus He is behind us now, instead of before us. But, He is there; although he is behind, He is close with us; in spite of all our unworthiness and all of our sins and denials, He is ever near His little ones, never to leave them or to allow them to wander too far from the straight and narrow way. We cannot see Him, because he is behind our wall, but nevertheless, He is near, His eye upon us, ever to keep us from going one step too far. There are two reasons we cannot see Him, and He has to reverse both of those things. First He has to

turn us about, and He has to tear down the wall, or rend the heavens (clouds); He has to break us and make us pray unto Him, and He has to shew Himself through the lattice.

One thing more — He standeth. He standeth in readiness to cast His sword and to conquer every enemy that comes before us. Several Scriptures: "Who is this that cometh from Edom, with dyed garments from Bozrah? "Or I love the one in Joshua where He stood with sword drawn in His right hand and answered Joshua, "Nay, but as the Captain of the host of the Lord, am I now come." In Songs this very Scripture, He is spoken of as a "roe or a young hart" leaping from mountain to mountain, riding above every cloud of affliction, conqueror of every trial and every enemy and rising high above sin and evil and that which holds the spirit of man bound to the earth. He standeth— He standeth in readiness to make intercession for every one of His little ones, and bring them out of every trouble and every bit, to hear every cry from their lips and to ever speak from behind them. This is the way, walk ye in it, when they have turned from the straight path. He fights their battles, He rends their walls, and He shows Himself through the lattice.

He looketh forth at the windows. Yes, praise God, there are windows. The glass is very foggy and dark most of the time, but there are thin spots, and sometimes, if we are continually looking, we can get a faint image of His face through the windows. There are little breaks

in the sins of the flesh; there are little meltings of heart; there are little trembling of the soul and we feel to see a faint image of His likeness. "For now we see through a glass darkly — now we know in part." As we rode over the mountains the other day in the airplane, above the clouds, our view of the land was often cut off by the clouds; but then there were some thin spots, and between the thick cloud, were breaks that I could see through and get a view, though it was not clear, due to the impurities in the atmosphere. Still we could see through the cloud, or through the foggy atmosphere and get a dim view of things. We were seeing, as it were, through a break, a break made by the Hand of the Savior; we were seeing through a glass darkly.

There are three clauses in this Scripture. In the first, He cannot be seen; in the second, there is a faint image as through a glass darkly; and in the third, there is a partial view. Although it is in part, and a small part, it is view, and we are made sure that it is a tiny partial view of our Savior. Thus the whole of the Scripture is a "coming forth" out of darkness into partial light.

He looketh in at the windows. He sees perfectly at any place or from any angle, but He in mercy, looketh forth "at the windows" so that we may get an image, and a little hope and be made to seek His face in full. What a mercy to us that He "looketh forth at the windows" and not "behind our wall." Indeed we could never get even the

faintest image if He looked from behind our wall. Mercifully He giveth us a little taste, He revives a little hope, and causes us to seek fervently for more and a better and clearer view. I think I could cry today, O Lord, let me come close to Thee; let me see Thy Face; let me feel Thy presence If He gave me that prayer, He will, in time, grant me that request, and then I can sit down in peace with Him in my heart, and let all of this turmoil go by. When the disciples heard of John's death, they came and told Jesus. He led them into a desert place saying: Come ye apart a while, and rest. Jesus as much as said to them: Ye cannot understand these things now, ye are disturbed and not at rest, ye are perplexed and torn asunder, but sit down here in this desert place for a little while and rest. I will be with you, and some day you will see as you are seen, and understand as you are understood. O Lord give us faith and trust to rest in at this time; let our present trials and emotions and cryings inside of us, pass from us. Be thou with us and give us peaceful rest.

The third clause, He is "shewing Himself through the lattice." Oh now, we see clear enough, to feel more sure it is our Savior. He allows us to see His Face, even though in small part, we see His Face. A lattice is a cross work, There are open places and there are closed places. The Spirit speaks, and we see through an opening; the flesh rebels and doubts and there is a crossing of our opening. The flesh lusteth against the spirit,

and the spirit against the flesh, and they are contrary the one to the other. We are given but a small bit of light at a time while in this tabernacle of clay. We feel the crosses; we feel the inward warfare going on. Even though we see clear enough to sustain a hope, we see such a small part, such a tiny bit at a time! Consider it this way; Even sitting in church, even hearing the glorious doctrine we love, how long are you permitted to live in the spirit, and out of the flesh, at a time? how long before some earthly thought flashes before your mind? How long before some evil shows itself before your eyes? Would you say even five minutes? Or even one little minute? Most aptly, it is one or two or five seconds! The crosses in the lattice are so thick! The openings are so small! Yet, you see, and you feel something very real. In spite of all your doubts and fears, you cry out: Lord I do believe, help thou mine unbelief!

The lattice! A moment of love crossed by a moment of hate; a bit of rejoicing followed by a bit of sorrow and heartache; a trial followed by a blessing; a friendly gesture followed by an enemy's cut or wound. On and on, we might go; hills and valleys; sometimes it is great mountains and great ravines! Our travels through this life are not smooth; we have no paved highway, but we travel across the fields and the wood and the meadows; we travel up and down, for our way is laid out straight before us. The world can bend this way and that way to steer around the

rough places, and stay on a common level; also it travels man made highways that have been smoothed over and made very wide and very attractive; they tell us the bends are not very sharp, just little bends, and they have decided that little bends will not hurt anything. Oh but the Lord's path is laid straight, and no deviating to the right or to the left to get around this high mountain or that ravine or this cliff or that river, none of it is allowed. We must face every obstacle, cliff or that river, none of it is allowed. We must face every obstacle, call upon Him for our deliverance, and He will hear our prayer, for He has promised that. As everyone else, we face the obstacle, try to turn around it, but there is the voice from behind us saying This is the way walk ye in it! and we are drawn back to the path to follow Him. Yes, we would turn from the obstacles just as much as anyone, but He will not allow it. It is no credit to us that we are made to walk the straight and narrow path. Turn us again, O Lord, show Thy face, and we shall be saved! Consider just any straight line across the face of the earth: it would lead you over the mountains, across the rivers, the ravines, over the cliffs and into the pits. Where is the man that could walk such a path? O Lord, I cannot step off into a deep ravine; nor right into the depth of a river. Lord, it is a wall before me, and I will surely fall dead. O Lord, I cannot go one single step further; Do Thou intercede for me! I plead for my very life Oh but

He does intercede; and there are hundreds of examples in the Scriptures where He did intercede for His little ones. The Red sea was one of them, and the River Jordan was another. The waters were divided and they walked through the depth dry shod.

When we cometh to dire circumstances and call upon Him, He showeth His Face through the lattice, and it is sufficient to sustain our lives. It is sufficient because we cannot lay down our hope be it ever so little. If you think you can, you just try it. If the Lord has called you and given you a hope, it is for His glory, not yours, that you shall be saved, and there is no chance that you might possibly slip away and there be a failure. He does shew Himself, and then all of our doubts and fears go trooping away, and tis then that we can "Lay thine hand upon him, remember the battle, do no more." The Lord fought our battle for us, we shall not fight it over.

O my Lord, I would travel the straight path over and under and through the high and the deep and the dark places, with Thy strength and thy assurance and a given hope (faith) in Thee. I would not turn to the right or to the left; the spirit is willing, but this flesh is so weak! My flesh tells me the path is utterly impossible; but faith answers that Thou wilt intercede. O the lattice is so thick; the openings are so small! The crosses are so constant and ever before me. Do show Thy Face and cause Thy light to shine through!

May the Savior manifest His

love toward you and the brethren there and everywhere! May He show mercy to Zion, protect her from dangers seen and unseen, be her strength and her standard, to keep her in the way, even that way that leadeth to the city of habitation — the City of God. Grant that we may walk close with Thy Spirit and some day be one with Thee in Thy perfection.

Your brother in hope,
A. D. Alston
"Douglas"

HOPE IS THE BASIS

The word HOPE holds much satisfaction for the Primitive Baptists. It is the basis of their religion. The apostle tells us that "Now faith is the substance of things HOPED for, the evidence of things not seen." Heb. 11:1.

We hear much from false and liberal preachers and teachers of how man should so live and conduct himself that he in turn would be saved, stating that one should know whether or not he is saved, and when he "accepts" Christ should go forth and sin no more. (That easily!)

My belief is that true Christians, those chosen for God's eternal kingdom before the foundation of the world, never have felt such assurance, except momentarily, but only have a HOPE (often dim) that they are among God's chosen family. God intended that it should be such. "The eye of the Lord is upon them that HOPE in his mercy." Psalms 33:18, and, "Happy is he whose HOPE is in the Lord." Psalms 145:5.

Doesn't it seem reasonable to believe that God knows His Heavenly children just as surely as man knows his own earthly children? And that because they are not always good is no indication that they are His today and disowned by Him tomorrow. Neither have to work for his inheritance. Why even as sinful as puny man is he doesn't disinherit His children just because they do wrong or disobey His will. He has pity on His children even when He knows they are doing wrong, just as God pities us when we sin against Him.

Surely the majority of us know and admit we are sinners, but only God's children realize they are powerless to stop sinning and live a perfect life just merely wanting to do so. Therefore, they are comforted by the words of Jesus when He said, "For I am not come to call the righteous but sinners to repentance." Matt. 9:13. And it was sinners who sat down with Him and His disciples at the meat house. Matt. 9:10.

It seems that he made no provision in His words for the so-called sinless person, for the Bible is written for the sinners, those cast down, and filled with HOPE and comfort for those who are aware of their sins and look to the Lord for HOPE and mercy. And the sinner who is conscious of his unworthiness also finds comfort in the doctrine that teaches God chose His children before the foundation of the world, leaving none of the choosing for man. Those of us whose faith is based on HOPE also find comfort in the fact that be-

cause we cannot walk the strait and narrow path and are powerless to live a righteous and sinless life, does not change God's eternal plan for us. The children of grace find comfort in the few rays of HOPE they are blessed to receive from time to time, but never

do they entertain the thought that they are perfect and free from temptation and sin. Most of us are thankful for the air we breathe and often feel so unworthy that we do not feel we deserve even that much. We believe the scriptures teach that a HOPE is all the assurance man has of God's eternal life and would not exchange that dim HOPE for all the definite assurance man can improvise. In Rom. 8:24, we read, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" They do not believe that a man who is hungry and thirsty after righteousness ever would have to be persuaded to "come to Christ," for we read, "No man CAN come to me except the Father which hath sent me Draw him" John 6:44.

It seems that the worldly man has the plan reversed, according to the words of the Bible, for the above scripture alone would settle the question of how we "come to Christ" - only as the Father which hath sent me DRAW him. According to this scripture, as I see it, man in himself has absolutely nothing to do with it. "Ye have not chosen me, but I have chosen you, etc." John 15:16. This scripture, like all other words of the Bible, explains God's eternal plan before

the world began. It is 'astounding to realize that the world contains many people who believe that man, puny and helpless as he is, can change anything that was foreordained by God. Even Joseph was told that his son would be born and that his name SHALT be Jesus; for He shall save His people from their sins. Matt. 1:21. Even before Jesus was born His name was certain. As I understand it, there is nothing uncertain according to the teaching of the Bible. I read absolutely nothing that says I'll do this for you if you will do so and so for me. It just isn't there because it was fixed, planned before the foundation of the world. Man changes his plans, is uncertain, but not so with God, the same yesterday, today, and forever. The Bible is so full of the foreknowledge of God that man would have to have a revised edition to ignore the fact everything was planned by Him from the beginning. Therefore, those of us who are conscious of our many sins and realize our helplessness in preventing them, glory in the foreknowledge of God and are thankful from the bottom of our hearts that God has not left any of it up to sinful man. What child of grace, knowing how sinful he is, could sleep at night if he thought his HOPE of salvation was in his own hands? And they are fed on the words sent from Heaven and put in the mouths of their Elders - not taught by man. For He said, "Now therefore go, and I will be with thy mouth, and teach thee what thou wilt say." Ex. 4:13 "I will raise them up a

Prophet from among their brethren, like unto thee, and will PUT my words in his mouth; and he shall speak unto them all that I shall command him. Deut. 18:18. It did not say I will send him to school to be taught by man but "I will RAISE them up a Prophet from among their brethren, like unto thee, and will put MY words in his mouth." What better food could we desire than that PUT by God in the mouth of our Elders?

Many people contend that the doctrine of election and predestination is a "fatal" religion. I, for one, certainly agree with them; but from a different standpoint, it seems to me if one reads the Bible he cannot find one loophole whereby we can escape the fact that it was all cut and dried before we were born. Even so, to me, that "fatal" plan is of much more satisfaction than a plan whereby I would be a part. Many also contend that they are a peculiar people. And it's comforting to read that "For thou art an holy people unto the Lord thy God, and the Lord hath CHOSEN thee to be a PECULIAR people unto himself, above all the nations that are upon the earth." Deut. 14:2.

It is comforting to read, "For I am the Lord, I change not, etc." Mal. 3:6.

"And, thou, Lord, in the BEGINNING hast laid the foundation of the earth, and the heavens are the works of THINE hands." Heb. 1:10.

"Ye have not chosen me, but I have chosen you, etc." John 15:16. "All that the Father giveth me shall come to me; and him that

cometh to me I will in no wise cast out." John 6:37 (Remembering that "No man can come to me except the Father which hath sent me DRAW him.") "And this is the Father's will which hath sent me, that of ALL which He hath given me I should lose nothing; but should raise it up again at the last day." John 6:39. And what a comfort to read, "And when He putteth forth His own sheep, He goeth before them.

Humbly submitted
Elizabeth C. Edwards
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THE RIGHTEOUS SHALL FLOURISH

The righteous shall flourish as the palm tree: he shall grow like a cedar in Lebanon. Psalm 92:12.

The above scripture suggests many thoughts that relate to the dear people of God, who are made righteous by the obedience, death, blood of sprinkling, and resurrection of Jesus Christ. The palm tree is of outstanding significance in that it is the only tree known to botanists that will not die if it is girdled as the life of all other trees depends upon the communication of life through the inner layer of bark. But the palm tree derives its life from within. The child of God has his life spiritually from within, being in him Christ the hope of glory. His new birth of an incorruptible seed is from within; the revelation of Jesus Christ as the son of the living God is wrought within him by the spirit, therefore he grows from grace unto grace

by a divine and unseen power which keeps him through faith unto eternal salvation.

It is a notable fact that palm trees are generally found by or near springs of water, either visible or invisible, as water is necessary to their growth. Water is one of the necessities for the growth and sustenance of natural life, both animal and vegetable, and is manifested in various forms such as rain, dew, fog, mist, snow, or sleet. This may represent in a beautiful way the effective operations of the Holy Spirit in the life of a child of God. Jesus said, "Except a man be born of the water and of the Spirit he can not see the kingdom of God." The water well represents the word of God, for we read of the washing of water by the word, and as water cleanses in nature, so does the words of God when applied to our souls in grace. We need to feel the chilling effects of the word of God as we are killed to the law and become aware of our deadness in sin by nature and our just condemnation before God. We need the reviving dew of the spirit as well as the rain of the doctrine. The Holy Spirit works in a variety of ways in giving and maintaining life in a child of God just as water works in its various ways in giving life to things in nature. Jesus turned water into wine at Cana's wedding feast, which was his first miracle. He makes the water of the word of God become gospel wine in the earthen vessels that have the treasures of grace within by the working of his allmighty power. There

could be no wine at Cana until the empty vessels were filled with water. The children of God must first be emptied of all creature merit and self righteousness and self confidence before they can be filled with the water of the word and realize the life - giving, refreshing power of the gospels as the merit of the blood of Jesus is sprinkled upon their hearts and consciences in all that the wine of the gospel signifies.

The palm tree is noted for growing straight upward. A child of God grows spiritually towards the Sun of Righteousness and abhors that which is carnal, sensual, and devilish as he beholds and experiences that warfare which is between flesh and spirit. Every prayer, every sigh, every groan because of sin is a growing upward toward the river of grace and glory. In a desert a palm tree is found on an oasis. So the subject of God's grace is found in the church of God as an oasis in the barren desert of this world.

The palm tree is crowned with an evergreen crown visible at a distance. The possessor divine life is crowned with righteousness here and with immortality hereafter.

The righteous shall also grown as a cedar in Lebanon. Here some of the mightiest cedars grew and were noted for their sturdiness, their fragrance, their usefulness, and were used sometimes in ceremonial purifications. They braved the storms of adversity in their exposure to the natural elements. This gave them strength, and they took deep root, just as a child of God

takes deep root in Christ because of adversity. There was a fragrance to its wood. There is in every professed believer a fragrance that savors of the Lord. The cedar grows not of itself but by the operation of forces from without as well as from a life principle within. So with those who possess Jesus. They have no power to grow of themselves, but are the subjects of a power operating from without and giving them life within, so they may testify by experience that salvation is of the Lord.

Elder Arnold H. Bellows
West Hurley, N. Y.

A FEAST OF FAT THINGS AND WINES ON THE LEES

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines of wines on the lees, a feast of fat things full of marrow, of wines on the lees well refined," Isaiah 2.6.

This verse is pregnant with an experimental application to the children of God in this present gospel dispensation regardless of whatever literal application it may have directly or indirectly to the destruction of Babylon and the overthrow of the enemies of Israel and the deliverance of the Jews from their long captivity, or whatever prophetic signification it may have. A certain mountain is designated where a feast of fat things and of wines would be made unto all people. The adjective all signifies that believing Jews and believing Gentiles are included in this promise which could not be fulfilled until the end of the legal dispensation when Jesus

Christ by his death on the cross abolished the middle wall of partition between the Jew and the Gentile and took away the handwriting of ordinances, therefore it is spiritually applicable to this present gospel dispensation.

The word "shall" denotes, power, certainty, purpose, foreknowledge, predestination and unconditionalism all centering around the grace of our blessed Lord who saves for time and for eternity. The word "mountain" has a literal reference to Mount Zion, but spiritually represents Mount Zion the church is spoken of as the perfection of beauty out of which God hath shined and which is glorious in the matchless comeliness of her Redeemer. Sometimes the church of God is spoken of as the mountain of God's holiness, for all her members wear the spotless robes of the imputed righteousness of Christ. A special mountain is denoted in the expression "this mountain" implying one separate from all others and pointing to that peculiar people and holy nation whose God is the Lord. And the feast spoken of is made by the Lord himself and man has no part in its preparation, his part being a partaker of that which is prepared.

The law of God is declared to be holy, just, and good and is just as strong as the lawgiver himself. It can not be set aside and its penalty can not be mitigated in the slightest. A law is without force if its disobedience is without a penalty. The transgression of Adam involved the whole human race in sin with its awful penalty of damna-

tion and eternal conscious punishment. Justice and judgement are the habitation of God's throne and must be enforced if God's holiness is vindicated and his honor maintained. Sin is inexpressibly abhorrent to God and must be punished. The law could give no life and could only thunder its awful sentence against the transgressor. Man has a nature that is at enmity to God and not subject to his law, and this nature was conceived in sin and shapen in iniquity, which causes man to commit the sins of his nature. The creature is born dead in sin and can no more bring spiritual life into being than a dead man in the grave can bring natural life into himself. He therefore can by nature possess no knowledge of God savingly. But God vindicates his honor, demonstrates his holiness, manifests his mercy, upholds his majesty by providing salvation by his free and matchless and unmerited grace in the person, work, righteousness, death, and resurrection of his dear son. A holy law demands a holy sacrifice as well as unremitting obedience to all its precepts. In the blood is the life of the soul, and so there must needs be the shedding of holy blood that the souls of sinful men might have life and the sinner be justified. Jesus being born of the Holy Ghost with God as his father, and being also born of the virgin Mary in the flesh could be holy because in him dwelt the fulness of the Godhead bodily. A naturally born child receives its blood from the male element of the father, and so Jesus, being born of the

Holy Spirit, had in his veins holy blood with the power in it to cleanse from sin. Having the power of God in him he could rise from the dead and bring his people conquerors with him. Only those chosen in Christ could be recipients of salvation, for none believe in him savingly unless born of God and having his law written in their hearts and being quickened into life by a power outside of themselves, by which they have the revelation that Jesus is the Christ of God. Through the operation of the indwelling spirit of God the subject of God's grace is made to see that his sins reach up to heaven and cast him down to hell in just condemnation, and that salvation is not possible for him without a demonstration of mercy in the satisfaction rendered to God's inexorable justice. By a God-given faith in his experience he sees his sins laid upon Jesus and expiated by the Redeemer in a finished work, is given a new life, raised unto a comfortable Hope with the love of God implanted in his breast, and possesses the gift of prayer and supplication with thanksgiving. He no longer trusts in his own righteousness and depends no more upon creature effort for salvation. He realizes the warfare between flesh and spirit, can testify that he is crucified with Christ and yet lives by the faith of the son of God. He feels with unspeakable joy the cleansing power of sin-atoning blood and feeds upon the sweet promises of the gospel and is mindful of its exhortations and admonitions. His meditations are uplift-

ing as he grows from grace unto grace in his experience. Here is a true feast of fat things.

In the natural body the marrow plays an important part in the making of the blood that provides tissue for the body. So we find in the antitype that pardoning love, justifying blood and righteousness, preserving love, and the washing of water by the word of God provide nourishment for the souls of the redeemed as they are renewed day by day. He feasts upon the word of God and finds nameless comfort in contemplating the dispensation of grace and glory and finds Jesus the end of the law for righteousness to all them that believe.

What a feast of fat things the believer enjoys in feeding upon the flesh of Jesus Christ by faith as he discerns a bleeding Savior upon the cross, taking the sinner's place and suffering for the sins of all the elect of God and there between heaven and earth agonizing for each sin committed by his people as he offers his holy body as a holy sacrifice and washes all their sins away into the realm of eternal forgetfulness!

But with this feast of fat things there is added that of wines on the lees well refined. Things in nature symbolize things in grace. Wine to be well refined must have no flesh of the grape in it. It must needs be emptied from vessel to vessel in the process of fermentation that it may have a proper odor and flavor, that it may refresh and exhilarate, that it may refresh the one who partakes of it. So the

Lord's people must be emptied of self righteousness, self confidence, self esteem, and made to feel that they deserve nothing at the hands of the Lord and that they have no creature strength to rely on. This is a needful prerequisite to enjoy the fruits of the Spirit in partaking gospel wine that comes through the sprinkling of the blood of Jesus Christ upon the heart and conscience, when the saved sinner feels that the precious blood of the crucified Jesus has purged away his sins, and that in that very blood there was the power of God himself manifested in salvation. In that sense there is a drinking of the blood of Jesus Christ by faith. In drinking the refined wine of the gospel, the participant has been through severe trials that have made sweet the promises of God and caused him again and again to look unto Jesus as the author and finisher of his faith as he has experienced that warfare between flesh and spirit and been brought down to low places that he may experience deliverance from time to time and made to feel to magnify the Lord and rejoice in God his savior. It is in Mount Zion, the mountain of God's holiness, and in this place only, that a child of God can enjoy a spiritual feast of fat things and partake of the refined wine of the gospel. In wine that is well refined there is no flesh of the grape to mar its taste and efficacy or make it corrupt and impure, so in gospel wine the rejoicing is not of flesh but is in the spirit and with joy unspeakable and full of glory with nothing to

mar its sweetness. This rejoicing is only for those chosen in Christ Jesus before the foundation of the world as members of his mystical body and for whom he alone had the right of redemption when they fell by sin into condemnation that by that redemption he should manifest his glory and demonstrate his matchless grace in saving them from the power of sin, the love of sin, the penalty of sin, and finally in heaven from the very presence of sin and from the eternal wrath that is the just portion of every member of the human race.

(Elder) Arnold H. Bellows
West Hurley, N. Y.

SALVATION BY GRACE

Dear Readers of Landmark:

While writing this the good Lord will direct my thoughts that what I write may be to His honor and to the comfort of His dear ones.

I know that salvation is of the Lord, and He alone can and must save, for I know in whom I have believed. I am sure that He is able and that He does work His will in Heaven and among the inhabitants of the earth and none can stay His hand. I believe that the Lord chose and elected His Church to salvation in Christ Jesus before the foundation of the world and that they were created in Him to good works that they should walk in them and that He walks us in them in His school of grace, for in Isaiah it reads, "Lord, thou wilt ordain peace for us: for thou also hast

wrought all our works in us," so we must be born of the Spirit and taught these things to know them, for by the wisdom of this world man knows not God. Paul said that he was not taught it by man but by the revealed word of God, and the word says that to know God is life eternal and to believe is to be saved. Christ said on that foundation He would build His Church and that the gates of Hell should not prevail against it, so if we have been born again and our sins have been forgiven in Christ, Paul says that there is no power that can separate us from the love of God that is in Christ Jesus.

I know that I am a sinner by nature and that there is nothing in this old body to commend us to God and that we can never repay Him for His wonderful love and mercies to us. We can never praise Him enough for what He has done for us, but when we are blessed to see Him face to face, we will sing that sweet old song, "Saved by grace."

Humbly submitted with love to all the children of God, a sinner saved by grace,

Mrs. M. J. Dail
2107 Fay Street
Durham, N. C.

THANK YOU

We have received \$2 from Mrs. E. M. Morton, Jacksonville, N. C. paying for Zion's Landmark 1 year for Mrs. Melba Cobb Vaughn, Wadesboro, N. C. Route 1.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

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Wilson, N. C.

VOL LXXXIV

NO 23

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. OCTOBER 15, 1951

NATURAL AND SPIRITUAL

"For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6-3.

So far as I know there isn't a School, College or Theological Seminary on earth that can teach a man that he is nothing, for all the teaching that man can do is to teach the natural things, which will never enable him to understand spiritual things, Paul said, "For what man knoweth the things of a man, save the spirit of man which is in him"? 1 Cor. 2-11 Again he said, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them for they are spiritually discerned." 1 Cor. 2-14.

The things that we are taught in the natural schools are quite different from that which are taught by the Lord Jesus Christ. In the natural school we learn one lesson today and another is assigned to

us for tomorrow and so on, until we have been assigned every lesson in the book. But we are taught by the spirit of God that we are nothing, we have to be taught this lesson over and over again. The manner and way through which the Lord teaches us over and over is fully described by the Apostle Paul, he said, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. 12-7.

No man can look into the natural looking glass or behold his nakedness with the natural eye and see the total depravity of himself and understand that he is nothing but a mass of corruption, except he is taught and shown this by the spirit and power of God. I maintain that it takes the same spirit or revelation to show us that we are great sinners that it does to reveal to us who the Savior is. If I should tell a man that he is a thief and robber, he would not believe it. But Jesus can teach you this in the twinkling of the eye, Jesus said, "All that come before me were thieves and robbers." The only ones that believe it, are the ones that he has revealed it too. If I should tell a man that he is blind to the truth, he would not believe me, he would undoubtedly say that I can see as well or better than you. But Jesus said to the blind Pharesee, "But now ye say we see, therefore your sins remaineth." It is only those whom he has been pleased to open

the blind eyes of, can or ever will know the truth of this and when the Power of God opens your blind eyes to see that the life of Jesus is your light which enables you to see your lost and ruined condition and this sweet hope is given to you, then it is that you can sing with the spirit and understanding as did the port:

"I once was lost but now I am found,

Was blind but now I see"

When we are brought to see the total depravity of our sinful nature, we get a broader view of ourselves, as convicted sinners before God. We thought it was the sins that we had done or committed that was sinking our souls down to hell but now we are enabled to see that it was not altogether what we had done, but it is what we are. That is, when the search light is fully turned on and we see that we are nothing but sin. For the first time we are enabled to see that all the perfection is in Jesus and all the imperfection is in us; we can now witness with Job who said, "Behold I am vile," And Peter, "I am a sinful man" and Paul who said, "I am the chief of sinners."

When we have learned this lesson, then we can understand what the Apostle was talking about when he recorded those wonderful words, "but of him are ye in Christ Jesus, who of God is made

unto us wisdom, righteousness, sanctification and redemption," again Paul said that, "He (Jesus) was made to be sin for us, who knew no sin that we might be made the righteousness of God in him." He was delivered for our offenses and and raised for our justifications.

In as much as the holy scriptures testify that man is vile, sinful and corrupt and that his thoughts are evil continually, this is infallable proof. If he still thinks that he is something when he is nothing he deceiveth himself.

Humbly submitted

T. F. Adams

RESOLUTION OF RESPECT FOR SISTER SARAH LIZAH HOCKADY: :

On May 25 God called Sister Sarah Lizah Hockady after seven years of lingering illness. Sister Hockady lived to be 79 years old. She had been a faithful member of Hickory Grove Church for 26 years. Funeral services were held at Hickory Grove Church on Saturday by Elder Lester Lee and F. B. Eastman. Sister Hockady leaves a devoted companion who stood by her so faithfully - never seeming to tire of the long and lonely hours and five children who mourn the loss of a kind and precious mother. She fell asleep in Jesus peacefully. Gld had called, "Come home, enter now in to thy joy."

Resolved that a copy be sent to the family, a copy be placed on our church book, and a copy sent to Zion's Landmark.

Elder L. A. Johnson, Moderator

A. H. Morgan

Eldridge McLamb, Committee

THANK YOU

We acknowledge through the Landmark \$3.00 as a gift from Mrs. E. M. Morton, Route 2, Box 62, Jacksonville, N. C. in sending the Landmark to someone unable to pay.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIV

NOVEMBER 1, 1951

NO 24

PSALM 106

To overthrow their seed also among the nations, and to scatter them in the lands.

They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.

Thus they provoked him to anger with their inventions; and the plague brake in upon them.

Then stood up Phinehas and executed judgment: and so the plague was stayed.

And that was counted unto him for righteousness, unto all generations for evermore.

They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

Because they provoked his spirit, so that he spake unadvisedly with his lips.

They did not destroy the nations, concerning whom the LORD commanded them:

But were mingled among the heathen, and learned their works.

And they served their idols; which were a snare unto them.

Yea, they sacrificed their sons and their daughters unto devils,

And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

PREPARED FOR THE CALL

Dear Brother Floyd,

I am enclosing a poem written by my husband's young cousin after her mother, Mrs. Lillie B. Clifton, had passed away. This young daughter stood over and cared for her mother all through her long illness. It was a real inspiration to see them together talking calmly about their coming separation. Mrs. Clifton asked her daughter and all her family not to grieve over her and said many times that she had a precious hope that she would be at rest in Jesus when she left this world.

Mrs. Clifton was not a member of any visible Church while she lived in this world, but I feel that she is a child of God. Her meek and humble manner endeared her to all who knew her, and she truly bore the mark of a child of God. We are told in Pro. 16:19, "Better it is to be of an humble spirit with the lowly than to divide the spoils with the proud." She was a kind wife, a loving mother, and such a dear friend and neighbor to me.

We miss her so much, but how sweet it is to feel that she is asleep in Jesus and that we have a precious hope that one day we will meet and be forever together where sickness and sorrow can never come or be known. Please publish this in Zion's Landmark.

Mrs. Benton McGee

MOTHER

These sweet words I'm beginning
to say,
Is about someone I'm thinking of
today.
Someone as kind and sweet as could
be,
Was my mother who meant so
much to me.

She was so honest and her heart
so pure,
Everyone loved her that is for sure.
Mother was so nice to all she met,
Her love for them they'll never
forget.

Mother always loved me so,
She proved it; that's how I know.
She helped me with all I had to do,
Helping so I would soon be through.

When I needed help and someone
near,
I could look and see a mother so
dear.
A loving mother with a helping
hand,
By my side ready to understand.

I could write and write but I can't
find,
Enough sweet words to describe
that mother of mine.
While writing these lines my heart
aches so,
No one but God will ever know.

When Mother was taken ill I knew

from the start,
It wouldn't be long before we would
have to part,
I stayed with her until the end,
I could never do enough for mother
who was such a friend.

She called me before God called
her away,
She said there were a few things
she wanted to say,
She told me she loved me and my
husband so,
She hated to leave us, but she was
willing to go.

She asked us all to pray, and she
prayed each day,
That it would be the blessed Lord's
will to take her away.

When I'm gone, please don't grieve
and cry,
Just remember Mama was ready
to die,
I feel when God calls me, I'll be
at rest,
I hope for you all the very best.

I saw my mother suffer until I
was willing to see,
God call my darling mother away
from me,
On April twenty - first God called
Mother to rest,
It hurt me so, but God knew best.

Written by
Mrs. Charles E. Thaxton

VISITORS FROM VIRGINIA

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams:

Sister A. D. Alston and her two
girls from Herndon, Va. spent the

first Sunday in April with us and
attended church at Roxboro Satur-
day and Sunday. As you know them
so well, it is needless to tell you
that we enjoyed having them so
much. It was rather unusual how
we came to know these good peo-
ple. Several years ago, when World
War 2 was going on, I wrote a
piece that was published in the
"Old Faith Contender," and Sister
Alston, who at that time lived in
Georgia, sent a copy of the paper
to her husband, A. D. Alston, who
was in service in England. After
reading the piece, he wrote me— it
was such a sweet letter, and I en-
joyed it so much — became very
anxious to know more about them.
Soon after writing Brother Alston,
I found out where his wife, Sister
Alston, lived, which was Monroe,
Georgia. We attended the Yellow
River Association in Georgia and
met her and the children; also
Brother Alston's mother; and after
he returned from service, they
visited us, and we have been close
friends since. It is always a great
joy and comfort to me to know and
mingle with such people. I can
see such an humble and Christ-
like spirit in them. Brother Alston
has done some wonderful writing
which has comforted me many
times. He has, to me, such a great
understanding of the scriptures and
can express himself so well. I feel
that I know that no one but God's
servants can go down into the deep
mysteries of things pertaining to
the kingdom of our God and un-
fold them to the comfort of God's
children. Brother Adams, I suspect
you know, Brother Alston is now in

Korea and has been for sometime. While Sister Alston was here, she read a letter she had received from Brother Alston that day. It was such a good letter that I thought I would send it to you for publication in "Zion's Landmark."

If I know my heart, I hope I am thankful to the God of all grace that he has blessed me with the heart and mind to enjoy the servants of the Almighty God expressing the meditations of their minds.

It is so sweet at times to sit and hear the gospel proclaimed when it pleases our Heavenly Father to open the hearts and minds of his people that they can feast on the gospel of the Lord, and Saviour, Jesus Christ. It is a foretaste of what Heaven is. I feel that a few times in my life the Lord has blessed me to enjoy these things. Oh, but most of the times I am down in the valley. I am made to wonder many times if anyone has to go down as low as I do. When I joined the church over forty years ago, I thought that if I should live to the age I am now, I would have more confidence in myself, and have more assurance that all would be well in the end. But the older I get the more imperfection I see in myself. My weaknesses and shortcomings so often rise up before me like great clouds. I am made to wonder if the Lord will save this poor soul of mine. It is not so much what I do but just what I am. I feel that I can witness with Paul, of, wretched man that I am. I know in my flesh, there dwells no good thing. If I know my heart, almost daily

my prayer is that God will keep me humble and at the feet of my brethren. I have a great desire in My heart to live right, but oh, I have so many evil thoughts! I shed many tears thinking of my weakness and imperfection and wonder if there is anyone like me. But sometimes I feel that the Lord comes in this poor soul of mine and gives me a little glimpse of some of the things that await the children of God and when I am blessed with these little seasons of rejoicing, it is wonderful to behold. Unless I am deceived, the Lord has a few times opened the windows of Heaven and enabled me to see through as a glass darkley into the shining courts of glory and feel that God is love; He who has ever loved his people and sent his darling son, who knew no sin, down into this sin - cursed earth to suffer, bleed and die on the Roman cross that through his poverty, we might be made rich. When God's people are made humble and carried down where they can behold the wonderful love and mercy of God and can look back through the ages of time and see the great chain of God's love, how he has protected his people and kept them from danger, both seen and unseen and how merciful he has been to our unrighteousnesses, how wonderful it is to behold. When He manifests himself to them and gives them a hope in Christ, it is an anchor to the soul, both sure and steadfast. When this love is shed abroad into the hearts of his people, they are made humble and love one another and look over one another for good

and not evil. No wonder that the poet could say, "Oh, for such love that rocks them thus, their everlasting silence break. 'Tis manna to the hungry soul their Saviour's praises speak."

I feel that I know the Lord has been better to me than anybody in the world. At times, I can look back and see how he has taken care of me, shielded, and protected me and if it had not been for his guiding hand, I would have long since fallen by the wayside. He gives His people a hope in Christ and has promised never to leave nor forsake them. It is my desire to ascribe all praises to His glorious and matchless name, but I can only do that through His spirit. I have a sweet hope in my breast that when I leave this world of sin and sorrow, and according to nature, it will not be many years at best that I will be carried home to rest in the paradise of God's love, and when the Lord shall descend from Heaven, put one foot on the land and one on the sea and declare that time shall be no more, this body of mine that went down a spiritual body will be carried to Heaven above and be with all the redeemed family of God, where sickness, sorrow, pain, nor death shall be feared or felt no more, and where all his people will be tuned alike to sing his praises forever and ever. Salvation is of the Lord. Whether I ever reach this place or not, I am hoping and looking forward to it, but much of my time I am in doubt.

Brother Adams, when I started this letter, I only intended writing

a few lines, but my mind led me to say what I have said. I know it has been scattering and is so much like me, I feel it will be no comfort to you; but it has given me some relief of mind. I desire an interest in yours and all God's peoples' prayers that I may be kept humble.

Yours in many trials and tribulations,

Sincerely

F. D. Long

Roxboro, N. C.

STUDY

Dear Brother Adams:

Enclosed you will find an article by the late, Elder Silas H. Durand, which I have copied from Zions Landmark, May 1st. 1906, the subject of which is, "Study."

Elder Durand so signally followed the rich vein of spiritual truth in experience and doctrine that the spiritual minded person will find in his article a veritable storehouse of rare gems in experimental truths, replete with daily trials which distinguished it as both comprehensive and informative. Such articles live on, because they are founded upon biblical truths which truths find a relative cause and effect in the sinners experience.

Your in the bonds of Christian fellowship,

W. E. Turner

403 Monticello Drive

Wilson, N. C.

REPRINT FROM LANDMARK

MAY 1st, 1906

I have been studying about study. This word occurs once in the Old Testament, as a noun, and twice

in the New Testament as a verb. The word "studieth" occurs twice in Proverbs. The word as a verb is thus defined: "To fix the mind closely upon a subject; to dwell upon anything in thought." The word, used as a noun is thus referred to by the preacher: "Much study is a weariness to the flesh." Eccl. 12:12. He speaks in this place of study as the application of the mind to subjects presented in books, for the preceding part of the sentence is "Of making many books there is no end." It is only by study that one can acquire the knowledge of science, art, philosophy, and of the various subjects a knowledge of which is necessary to make one a learned man. So when we refer to the subject of religion, to the things of God, the wisdom of the natural man says that this kind of knowledge must be acquired in the same way as the knowledge of natural things, by study; by the close and diligent application of the mind to the Bible and to the writings of men of theological learning. When Paul said to Timothy "Study to show thyself approved unto God," teachers of natural religion insist that he is thus enjoining upon the preacher the necessity of studying books, and becoming learned, in order that he may become an efficient religious teacher, a workman so well equipped with worldly, as well as theological learning that he need not be ashamed before learned men. But the apostles language to the spiritual understanding is simple, clear and unmistakable; meaning that the preacher of the gospel should

make it his special aim, his chief study, to show himself approved unto God, not unto men of the world: that his mind shall be fixed closely upon this, that what he presents unto the people shall be only what the Lord has given to him for them; that he shall declare unto them only what he has seen with his eyes, and heard with his ears, and his hands have handled, of the word of life; that he shall be careful not to build upon any other foundation than that which is laid, which is Jesus Christ; and that he should thus, by his careful work in handling the word of God, commend himself to every man's conscience in the sight of God, and show himself a workman that needeth not be ashamed, rightly dividing the word of truth. 2 Tim. 2:18.

Much study is a weariness to the flesh, even when the subject takes hold of our minds with such interest that the study of them is delightful. Of course there is more enjoyment in the work of studying when the subject is of such an interest to our minds that it easily absorbs our thoughts, and there is more thoroughness in the knowledge obtained, than when we are studying merely to add to our stock of learning, or to fulfill a task. But the object of study is to get knowledge. We must take that road to reach our object. Study, hard work, the diligent application of our minds, is the only road to learning.

The knowledge of spiritual things is not obtained in that way. All the study of which the strongest intellect is capable will not advance one a hairs breadth in spiritual

knowledge. We can get a knowledge of the letter of the scriptures, can learn different points of doctrine, as election, predestination, salvation by grace; can store our memories with theological learning, the arguments of men and the decisions of councils. But no power of thought can bring any one to the knowledge of the things of God. The knowledge of this kind is not reached by that road. It is not obtained by the exertion of any powers possessed by the natural man. "The things of God knoweth no man, but the Spirit of God." Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his spirit. For the spirit searcheth all things. Yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:19-11. This revelation is to babes, and is only given by the will of Jesus. Matt. 11:25-27.

It is our experience under the revelation to us of the things of God that was upon my mind when I began to write; how we feel when as little babes we receive this revelation; through what peculiar exercises we come to the knowledge of salvation by grace, and how we grow in that knowledge. When the work of grace begins in the heart the power and province of natural learning ceases. It still has its place and power in natural things, but it has nothing whatever to do,

one way or the other, with the work of the spirit in our hearts. It neither helps nor prevents. We are brought by the power of Jesus to the ends of the earth before we reach the first letter of the knowledge of grace. We come to know that salvation is impossible with man before we are prepared to know that "with God all things are possible."

I think of a man sitting at his study, working with all the power of a clear, vigorous mind, upon some theory of a religious character. Suddenly he looks up and sees a flame of fire surrounding him, and coming rapidly toward him. He has nothing at hand with which to fight the advancing flame. He tries to cry out, if peradventure some one may hear and come to his rescue, but he cannot utter a sound. He is helpless as a babe, and gives up for lost. No help is possible to mortal view. All his learning is valueless here. It can give him no help. He has now come to the end of humane knowledge, and is ready to receive the knowledge of salvation by grace.

To his surprise he is raised up out of danger, he does not know how. He cannot understand how the salvation came, but it has come. He is saved. And now the scriptures tell him how the wonder was performed, and the Bible becomes a precious book to him, for it talks to him of the things that have thus been revealed and experienced by him.

Think of the same man in a trackless, boundless forest, lost! helpless as a babe, and over-

whelmed with fear. It is "a waste, howling wilderness;" and as the wild beasts roar around him, the terrors of death compass him about, and the pains of hell get hold upon him. Here is where every Jacob is found by the Lord. Suddenly this poor soul sees the terrible desolation disappear, while "the wilderness and the solitary place is made glad for him, and the desert rejoices and blossoms as the rose. This is the appearing of the dear Saviour to him. He is learning the wonder of salvation by grace.

Or think of this man sinking in a horrible pit, and in the mirey clay, and about to go down to a horrible death. That is the knowledge of our sinfulness and total depravity which is thus illustrated. What cries go up from that poor heart to the Lord. His cry is heard. It is not the intelligent and interesting prayer of a learned man, but the cry of a babe. But the Lord hears, and now the poor soul can say, "He brought me up, also out of an horrible pit, and out of the mirey clay, and set my feet upon a rock, and established my goings, and hath put a new song in my mouth, even praise unto our God." Ps. 40. This is the way the doctrine of salvation by grace is learned. Science and philosophy have nothing to do with it. But this knowledge is not received at one lesson and ever after kept in the memory, so that no more teaching is needed. Our memory cannot keep it. There is a growth in grace, and in the knowledge of Jesus. We must be renewed in knowledge often. New

lessons are received continually, and they are bitter lessons, and very trying. We get the most of them in the depths, where Jonah and Hezekiah and David got their spiritual learning. The waves and the billows of the Lord go over our heads, and we "cry out of trouble." We appear to ourselves so vile that we fear we must be deceived. New depths of sinfulness revealed in our hearts affright our souls. Surely, we think, no child of God was ever so vile. No subject of grace, we are sure, ever committed such gross transgressions in thought and word and deed. We are again at the end of the earth. We abhor ourselves, and feel that we are cast out of God's sight.

But in the Lord's own time he hears our cry, and we are made to see again, more clearly than before, our absolute need of grace. We find this great trouble is one of the roads that lead to the knowledge of grace. How we thank the Lord for grace. We thought we had improved, and that we could walk alone. But we are no better in our nature, and dare not trust in ourselves. There is nothing for us but grace. All the paths of affliction are paths leading us to grace. All the thorny roads take directly to grace. Through faith we receive from day to day the knowledge is alone by grace. By faith we see Jesus as "full of grace and truth" for us, and therefore "without faith it is impossible to please God. "For there is nothing in us to merit esteem. Or give the Creator delight." It is only in Jesus that the Father is well pleased with any one on

earth.

Great and deep afflictions and trials are necessary to keep us alive unto God in our experience. So Hezekiah, after detailing and describing those terrible afflictions which show him to be a type of Jesus in his sufferings, and experience of which in his people is the Christ, says: "O Lord, by these things men live, and in all these things is the life of my spirit. Isa. 38:16.

Our own felt needs prepare us to receive and understand the doctrine of grace, or any other scriptural truth; and by these felt needs alone are we brought to the true knowledge of any point of doctrine. We are brought into such a strait that nothing but the grace of God, nothing but his free, sovereign favor, will do for us. Paul desired that he might know Jesus, whom he had preached so long. Phil. 3:10. That knowledge which the apostle wanted is a vital knowledge, which no one can ever exhaustively receive while in this mortal state. Also he desired to know the power of his resurrection, which must necessarily be followed by the knowledge of the fellowship of his sufferings. That experience of Jesus' sufferings, that dying of the Lord Jesus borne about in our body from day to day, is necessary in order that the life of Jesus may be made manifest in our mortal flesh. "By these things men live." 2 Cor. 4:10.

Also in our experience of helplessness, by our great need of help, we are led to the doctrine of predestination. An absolutely sovereign God is necessary for us in our ex-

tremity. And how glad we are to find sovereignty of the most absolute kind ascribed unto our God and Saviour throughout the Bible. "I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, "My counsel shall stand, and I will do all my pleasure." And this regards not only the acts of the gospel obedience, but the acts of Cyrus, the "the ravenous bird from the East," who was God's sword and hand to execute his counsel. Isa. 46:9-11., Ps. 17:13. "He doeth his will in the army of heaven, and amongst the inhabitants of the earth." "His hand hath formed the crooked serpent." "I have created the waster to destroy." Isa. 54:16. With what reverent and solemn gladness the poor, mourning soul reads of the infinitely glorious attributes of the God of our salvation and learns from the Bible that Jesus is the mighty God, "who shall never fail nor be discouraged," Thousands are now meeting day and night in Philadelphia to hear a celebrated evangelist (so-called) tell them every day and every night that the Lord's will is not yet done, and that he cannot do his will because they will not permit him to. That his will is to save them all, but that they prevent that will being done. But if the Lord cannot do his will who can?" "There is none to stay his hand, or to say unto him, What doest thou?" He is in one mind, and who can turn him? And whatsoever his soul desireth, even that he doeth." The King's heart is in

his hand, and as rivers of water, he turneth it whithersoever he will. "It is such a God that the self abhorning, repentent sinner needs. If one thing ever could transpire contrary to the eternal purpose of God, or if one thing could fail to transpire which he had purposed; or if there ever could have been one event which the Lord wished might not have been, what a terrible condition a poor sinner would be in. Who could ever trust in the Lord again after knowing that he had once been disappointed, or had ever had one desire unfulfilled?

Silas H. Durand

Southampton, Pa.

March 27, '06.

MATTHEW 6:28-29

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That Solomon in all his glory was not arrayed like one of these."

Among the various figures of speech used in Scripture to typify the children of God we find that of the lilies to be of outstanding import with sweet doctrinal and experimental value. Jesus is spoken of as the Lily of the valley, and as He is the head of the church which is His body, the lilies then fitly denote His body as the whole assembly of believers. He is fittingly declared to be "as the lily among the thorns" in reference to the worldly organizations that deny salvation by grace and mix with it the works of the flesh, claiming that salvation depends upon creature effort and co-operation with the Lord.

Salvation is not of him that will-

eth nor of him that runneth and depends in no sense upon the will of the carnal mind to accept salvation nor to grow thereby. The growth of a lily does not depend upon its will any more than the growth and development of a child of God in grace depends upon the creature. As in nature the lily cannot grow without the presence of water, so in grace the child of God cannot live and grow without the water of the word of God, for unless a man be born of the water and of the spirit he cannot see the kingdom of God. The Holy Ghost must take the word of God and apply it to the believer that it may be in his heart before he can confess salvation with his mouth. In addition to the water there must be the right kind of soil for a lily to grow that it may take root downward and bear fruit upward. It needs the sunlight, and the cold days and nights as well as the warm refreshing seasons of light and heat.

The child of God's saving grace must have the soil of his heart broken up by the ploughshare of conviction of sin and fertilized by the water of the word that it may become good ground so that it may produce. The Sun of Righteousness must shed its light and impart its warmth that spiritual growth may result. It is a broken and a contrite heart that the Lord will not despise, a heart in which the poor sinner feels has no good thing in it, that by nature is deceitful and desperately wicked. With a knowledge of his lost condition by transgression the convicted one has a throne of judgment set up in his heart which is

a necessary prerequisite to that spirit of prayer and supplication the Lord pours out upon his people. It is through the power of the light of the sun that the natural lily grows, and the spiritual lily needs the power, the influence, the light, and the warmth of the Sun of Righteousness, the crucified and risen Lord of life and glory.

In considering how the natural lily grows, we find that pollination is necessary, that for a flower to be fertilized, pollen seeds must fall or be taken from the male part of the flower to the female part of the flower that in the ovary of the plant a new flower may develop. This is done in many cases by the wind. Jesus said, "The wind bloweth where it listeth and thou hearest the sound thereof, but can't not tell whence it cometh or whether it goeth; so is every one that is born of the spirit." The work of the wind is compared to that of the Holy Spirit. None can control the wind in nature and no man can hinder the spirit of God. Both are alike invisible. Without the wind there would be no clouds and no rain carried over the earth and drought and death would ensue. Without the wind of the spirit of God there would be no spiritual life and a dreadful deadness would forever remain.

As all natural energy and growth come from the sun, so in a spiritual sense all life, growth, light, and energy are dependent upon Christ the great Sun of Righteousness. Every ray of light is composed of three parts, the light or luminous ray, the heat or caloric ray, and the fruit or actinic ray. These rays

cannot be separated. If it were possible to separate one ray from the other two the one ray of light would be destroyed. Here is a figure of the Trinity, Father, Son, and Holy Ghost, comprising the very being of God himself. It is the work of God that one believes, that is, the work of the whole Trinity, for God predestinated all things, Christ the eternal Son accomplished the redemption of His people when He became man by virtue of the virgin birth and made complete atonement, dying upon the cross as man in the flesh, and rising from the grave as the God-Man, having triumphed over death, hell, the grave, and the power of Satan and sin for all believers, and the Lord the Holy Spirit applies the work of that redemption in quickening dead sinners into spiritual life and showing Jesus unto them as their great salvation, and leading them and producing in them the fruits of the Spirit, love, joy, peace, gentleness, goodness, faith, meekness, temperance against which there is no law. So the natural lily grows by the power of the natural rays of light in that it has life that growth may follow and the fruit of a new lily may abound.

Color is a relation of light to the eye, and so the different colors of a flower or flowers are caused by the reaction of the light rays as they shine against the flower. Flowers have different colors and the Lord's people have different attributes. Some are Marys, some are Marthas, some evangelists, some teachers, some preachers, but all for the edifying of the body of

Christ. Its written of the people of God. "Behold I lay thys stones with faik colors." All the attributes of the heirs of grace and glory come from the one great sun of Righteousness. All colors blended together make white, denoting purity or righteousness, and so the children of God make up in a mystical sense that body of righteousness which is through the righteousness and work of Jesus Christ.

Elder Arnold H. Bellows
West Hurley, N. Y.

THE PASSOVER

A passing over. A name given to the festival established in commemoration of the coming forth out of Egypt (Exod xii) because the night before their departure the destroying angel who slew the first-born of the Egyptians, passed over the houses of the Hebrews without entering them, they being marked with the blood of the Lamb, which, for this reason, was called the Paschal Lamb. Hence the word is used for the passing over of the destroying angel. 2. For the paschal Lamb. 3. For the meal which was eaten. 4. For the festival instituted in memory of the coming out of Egypt, and the passage of the destroying angel. 5. For all the victims offered during the paschal solemnity. 6. For the unleavened bread eaten during the eight days of the Passover. And for ceremonies of solemnity.

The month of the exodus from Egypt (called Abib in Moses afterwards called Nisan) was ordained to be thenceforth the first month of the sacred year; and the four-

teenth day of this month, between the two evenings, that is, between the sun's decline and its setting according to our reckoning; they were to kill the pascal lamb, and to abstain from leaven bread the day following being the fifteenth was the grand feast of unleaven bread which continued for seven days; but only the first and the seventh days were peculiarly solemn. Here we must observe, that the eating of the unleavened bread depended not upon the Passover, but was a distinct injunction. The slain lamb must be without spot or blemish in its first year (hence perfect) with the blood of the lamb they sprinkled the door post and lintel of ever house, that the destroying angel beholding the blood passed over them. They were to eat the lamb the same night, roasted, with unleaven bread and bitter herbs. It was forbidden to eat any part of it raw, or boiled; nor were they to brake a bone; but it was to be eaten entirely even with the head the feet, and bowels. If any thing remained the day following, it was thrown in the fire. Exod xii. 46; Number. 12; John xix. 36. They who ate it were to be in the posture of travelers, having their loins girt, shoes on their feet, staves in their hands, and eating in a hurry. This last part of the ceremony was of no obligation after the night in which they came out of Egypt.

The obligation of keeping the Passover was very strict; but those who had any lawful impediment, as a journey, sickness or uncleanness, voluntary or involuntary,

were allowed to defer the celebration of the Passover till the second month of the ecclesiastical year, the fourteenth day of the month Jiar (which answers to April and May) We see an example of this postponed Passover under Hesi-kiah. 2 Chron 2.

The Passover was instituted by Christ, when at the last Passover Supper, he ate with his apostles, he gave them a sign of his body to eat and his blood to Drink under the species of bread and wine; pre-figuring that he should give up his body to be broken and his blood to be spilled for the sins of his chosen people.

Some have thought that the supper that Christ ate with his disciples on the evening when he instituted the sacraments of his body and blood, was an ordinary meal, without the Paschal lamb. Others think that he anticipated the Passover keeping it on Thursday evening while the other Jews kept it on Friday. It is however, the general opinion of the christian churches, as well as the Greek and Latin, that our Savior kept the legal Passover on Thursday evening, while other Jews kept it on Friday. The principal difficulty in the way of this opinion is found in John xiii. 1, &c.; xviii. 28; xix. 14, 31. Hence Calmet, in a very elaborate dissertation on our Saviour's last Passover contends that our Saviour did not celebrate the Passover the last year of his life; or, at least the Jews celebrated it on Friday, the day of Christs death, and that he died on Calvery at the same hour that the Jews offered

the paschal sacrifice in the temple; so that the substance and the shadow coincided. In this opinion he is supported by many scholars. In love and for the sake of truth.

L. E. Bryan

Pink Hill, N. C.

ENJOYS THE LANDMARK

Dear Mr. Gold:

Enclosed you will find check for seven (\$7) dollars to pay for Zion's Landmark last year and renewal for year ending May 1, 1952 for Mrs. A. J. Morris, Route 2, Ringgold, Virginia; renewal for me for year ending May 1, 1952; and one dollar to help send the Landmark to someone who is unable to pay.

I thoroughly enjoy Zion's Landmark and wish many more of our people would read it. It is manna from on high most of the time, and I eagerly await its coming, want to quit everything and read it as soon as it comes.

We shall surely miss the good editorials of Elders O. J. Denny and M. L. Gilbert, and we are saddened to lose so many good ministers, but God knows best. Do hope He will give us His love and courage to continue in His way and bless dear Elder Adams to continue his able work of editing Zion's Landmark. We pray that God will give us more to help Elder Adams.

May God bless and keep us in the right way and give us strength to carry on what He would have us to do. We need Him always.

I am most sincerely,

Mrs. F. E. Wiles

Ringgold, Va.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

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VOL LXXXIV

NO 24

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

NOV. 1, 1951

MOSES AND THE SERPENT

AND AS MOSES LIFTED UP
THE SERPENT IN THE WILDER-
NESS EVEN SO MUST THE SON
OF MAN BE LIFTED UP.

I have had a desire for sometime to write a few thoughts on the above scripture, but have refrained from doing so in the past for the reason that I have and do not yet feel that I am capable of beginning such an undertaking, nevertheless, I realize that no man is able of himself to write or speak of the spiritual things unless the Son of man be lifted up, we find this very scripture is in our experience as we travel on through the strait and narrow way, which is the only way to Christ, and it is hid from the wise and prudent and is revealed unto babes, in other words we have to be brought down as a little child to enter the Kingdom of God. To be brought down as a little child, is to be helpless. When I see a little child in its crib looking up to

its parents for everything, unable to reach food nor is it strong enough to take any food by its own strength, I then can realize the helpless condition of the children of God. We now refer to the scripture we have quoted in the beginning. My mind leads me to feel that Moses represents the law, my heart the wilderness, so as the law lifts up our sins, we have come to have the knowledge of sin, I once was in the world with no thought of the punishment of the wicked and the Salvation of God's chosen people, I felt no sting of sin, my mind on nothing but the pleasures of this world, yet there came a time when my sins seemed to be lifted up. I began to realize then and not before that I was a desperate sinner, and to me it appeared as if I had been sleeping in a dark room with all comforts of worldly surroundings no danger of being harmed, and as I was awakened and light began to shine I saw as it were, poisonous serpents creeping all around in my room, and upon my bed, and when I saw my condition I became frightened, great fear fell upon me, how to escape such an horrible condition I did not know the only thing I could do or say was "Lord be merciful to me a sinner" WHAT COULD I do death seemed to be surrounding me, no way of escape, Lord I am doomed to eternal woe and misery, I have not the wedding garment, and must be cast into outer darkness where there is weeping and gnashing of teeth, When we are surrounded with these conditions we think of Peter when he

was walking with Jesus and feeling so strong in the faith that he thought he would never deny Him, but Jesus knew Peter's weakness and informed him that before the cock crows twice that thou shall deny me thrice, we find that Peter stood on the outside and warmed himself, We think of this as warming himself by the fire of nature, Many times when we are cold in spiritual things we warm ourselves by the fires of nature, When Peter was asked if he was one of Christs deciples he denied the third time and upon one occasion cursed and swore that he did not know Him. the cock crew as Jesus said and Peter remembered the words of Jesus and went out and wept bitterly, many is the time when we are made to go out and weep bitterly because of our weak sinful condition. Now back to the quotation in the beginning "Even so must the Son of man be lifted up" this means Jesus the Lord of glory, in the first stage we are born under the law, made to see the Kingdom of God, yet not able to enter in, in this condition we are blind, halt and maimed. Jesus commands to make haste and come down for to-day I must abide at thy house, to-day is the day of Salvation. The Son of man is raised up to save that which was lost. He came to do His Fathers will, He finished the work the Father gave him to do, He has returned to sit upon the right hand of His Father to make intercessions for His friend. While here in a body of flesh He took our sins upon himself and bore them in His body, He suffered for every

sin that ever has been committed or ever will be committed by His chosen elect family. We learned by experience that we were paupers, and not only that we were lame, and blind, realizing that the only way to Jesus was by the strait and narrow way which no man can learn except only by the gift of God. No man can come unto me except my Father which sent me draw him. They that are dead in tresspasses and in sin, know nothing of spiritual things until God in His tender mercy reveals Himself to them.

May the Lord give wisdom and understanding to bring forth the truth as it is in Christ Jesus to shun not to declare the whole council of God.

Yours in the bonds of love.

(Eld) L. W. Turner
Erwin, N. C.

BROTHER GILBERT PRICE

Brother Harry Gilbert Price was born November 21, 1881, in Campbell county, near Gladys, Va., the son of Sidney M. and Ventia Price and departed this life April 11, 1951. He was married to Miss Edna McDaniel in 1904 who survives him with one daughter, two grandchildren and four great-grandchildren. Three sisters Mrs. Rosa Brown, Mrs. Ida Moorman and Mrs. J. F. Gibson also survive.

Mrs. Price, the daughter, and in - laws were so faithful in the care of Brother Price. All was done for him that kind hands and doctors could do.

Brother Price joined the church at Oak Grove in Campbell, County, Va. over thirty years ago and remained a faithful member until death. He was baptized by his pastor the late Elder C. T. Evans.

The funeral was conducted at the home by Elder Raymond Payne and the writer amidst a host of friends and neighbors which showed the high esteem in which he was held. On January 1, 1950 when visiting him with Brother Raymond Dalton, Brother Price requested that we two have part in his service. He also requested that the following act as pall bearers at his funeral: Brethren Raymond Dalton, Mor-

man Pickeral, Eddie Butcher, Posie Holley, Wyatt Oakes and Charlie Lewis.

"Behold how good and how pleasant it is for brethren to dwell together in unity, Psalms 103-1."

I feel that Brother Price and I were blessed to walk together in fellowship of the things most pleasant to the church of God. He loved the company of the brethren and loved to have them visit in his home. It has been my happy lot to meet in his home many times and read the scriptures and talk of them and how pleasant it was that we were agreed on them. Brother Price loved the church and attended meetings and associations as long as his health permitted. For many years the brethren had favored his request to meet at his home on the Fourth of July and have all day meeting with him and family which were always good.

Brother Price was a great sufferer for a long time but bore it with much patience believing that the Lord would take him out of all suffering and sorrow at His own time. He had the dreaded disease Lukemia. For many months he had to go the hospital and take blood transfusions, finally having to remain in the hospital not to return until all was over with him in this world.

We feel the church has lost a faithful member, the community a good neighbor and the family a good father who provided well for his household, but felt to be reconciled to One who doeth all things well. The Lord giveth and the Lord taketh, away blessed be His name."

Written by one who loved him for Christ sake.

W. R. Dodd
RFD 1
Dry Fork, Va.

CHARLES WOODARD WIGGINS

It is with a sad heart I attempt to write the death of my beloved son, Charlie Woodard Wiggins, born November 6, 1910 and died August 10, 1951. He was forty years, Nine months and four days old. He was a good baby, a good child and easy to get along with.

By the time he was twenty nine years old he lost his health and mind, and never got any better. He entered State Hospital the second time January 11th of this year and continued there until he died. He had a very rapidly growing tumor. The doctors found there was no earthly help. Only Jesus could give relief to his poor suffering body.

About three weeks before he died his sisters went to see him. While they were there, he prayed a good prayer. He said If he couldn't get well he wanted to die, so his body and soul would be at rest. He said God had promised him a place where he would be happy. What a wonderful promise. I don't think any mother, excepting Mary, the Mother of Jesus hated to give up their son any more than I did, but I feel like the comforter has visited me and made me reconciled for God's will to be done. About the time he was twenty nine or thirty he united with the Primitive Baptist Church at Moors. He looked the best the day he was baptized I ever saw him. He was like a pink rose that has to fade away.

A precious one is gone never to return, taking his peaceful sleep only Jesus can give. When Jesus comes the second time his body will be called home where he will be happy for ever and ever. "Sleep on dear child and take your rest, reign with Jesus and the blest."

A Precious one is gone
A voice we loved is still
A vacant place in our home
No other one can fill.

Mrs. Margaret T. Wiggins, Mother
Rt. 3, Box 96, Elm City N. C.

SISTER RACHEL LITTLETON

Sister Rachel Littleton, the wife of brother Bob Littleton joined the Primitive Baptist Church at North East in 1908, where she remained a member until her death, February 22, 1951. She was loved by all that knew her and was a faithful member, that will always be missed.

Sister Littleton attended her church when her health would permit but was afflicted the later part of her life and spent much of her time in the Hospital. She had a loving family that cared for her very kindly through her afflictions.

Written by: W. L. Kellum
Jacksonville, N. C.

SISTER DORA MORTON

Sister Dora Morton joined the church May 15th, 1921 and died on January 1951. She was a faithful member and when she could not come, she always sent her letter to the church until the later part of her life. She was afflicted and lost her mind. She was in the Sanitarium at the time of her death.

Written by: Willie Kellum
Jacksonville, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

NOVEMBER 15, 1951

NO 1

PSALM 106

Thus were they defiled with their own works, and went a whoring with their own inventions.

Therefore was the wrath of the LORD kindled against his people, inasmuch that he abhorred his own inheritance.

And he gave them into the hand of the heathen; and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand.

Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

Nevertheless, he regarded their affliction, when he heard their cry:

And he remembered for them his covenant, and repented according to the multitude of his mercies.

He made them also to be pitied of all those that carried them captives. Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

DEACONS

To the Readers of Zion's Landmark:

And in those days when the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples unto them and said, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word."

"And the saying pleased the whole multitude. They chose seven whom they set before the apostles and when they had prayed they laid their hands on them." Acts 6:1-6.

I trust that the spirit will direct my mind to pen from the above quotations what I understand these scriptures teach. There was none that understood the conditions, and the needs at that time better than the apostles.

To preach the word and baptize believers was according to God's command, yet there were other things that were essential to be done in connection with the duties of the church, and just anybody was not

qualified for this service. First, there were certain Grecian widows that were being neglected in the daily ministration because the apostles were not able to do this and preach the word (Jesus). Then you will note there was a demand from the apostles to the disciples that said, "It is not reason that we should leave the word of God and serve tables." You will gather from this that as they went from city to city or from village to village and preached the word and baptized believers they could not return and minister unto the poor and needy and supply the needs of the widows. The disciples were commanded to look out among them and choose seven men. Let us consider the type of men to be chosen. They were to be men of honest report. That is, their lives must be above reproach, and their dealings honest. They should be men that had an humble spirit; men that could look over others' wrongs, that practiced and taught forgiveness. Then they must be full of the Holy Ghost.

Now, the Holy Ghost is not something that you take up by yourself, nor is it the fruit of self-righteousness. God, and God alone, sends the Holy Ghost upon His children by reason of promise. Jesus told His disciples He would not leave them comfortless, that He would send the comforter. This comforter confirms our faith in God because

this comforter is the Holy Ghost, which is Christ formed in us the hope of glory. The Holy Ghost reveals the work of God in us. Let's consider the attributes of the seven men the disciples were commanded to select and the duties they are to perform. Let's see how Paul qualifies a deacon. 1st. Timothy, third chapter, you will note that the first seven verses treat upon the qualifications of a bishop or preacher. The eighth verse begins, "Likewise must the deacons be grave, not double tongued not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon being found blameless."

To be grave is to be sober, solemn, serious, plain, to be considerate in all matters, weigh well all matters that may be brought before you. In doing so you manifest wisdom not double - tongued one who is double - tongued is not stable he is not dependable. He is two-faced, agreeing with brother when with him and agreeing with another, whose idea differs, when with him. A double-tongued person could not qualify in the matter of church discipline. Not given to much wine, that you should be temperate in all things, to drink to an excess will lead you to be double - tongued and wavery - minded. It will show that you do not have the Holy - Ghost that Stephen had. Not greedy of filthy lucre. Do not strive to gain the things of this world's goods, to the neglect of the church. Especially the poor and the needs of your

pastor.

Holding the mystery of the faith in a pure conscience. To hold or have the mystery of the faith in God is a gift of God and is by His revealed spirit. By this, and this alone can one grasp or rejoice in the wisdom of God. To manifest it in a pure conscience is done only when we are being led by the spirit of God, and when we are, we will be soberminded and prudent in our counsel, loved and respected by our brethren.

"And let these also first be proved." This sentence is the measuring rod for the church to use in choosing their deacons. Then let them use the office of a deacon being found blameless. When one is so blessed that he uses the office of a deacon and is found blameless, he is truly a qualified deacon.

To do this is to exercise every gift listed in the qualifications that are outlined by the scriptures.

Even so must their wives be grave, not slanderers, sober, faithful in all things. She must possess the gift and spirit of God, to be manifested by her husband. Let the deacons be the husband of one wife, ruling their children and their own house well. What a blessing to have these qualifications and be called upon to use them to the comfort of the church.

We would like to mention some of the duties of a deacon. First, the apostles called it serving tables. We know who serves our natural tables and what is served on them. To have a healthy family and for them to be strong it takes a well - balanced meal, served in cleanliness by a

clean cook. There are many things on the table that we may not relish but is needful for us to eat them. The better they are prepared the more we will relish them.

To serve the tables of the house of God one must have prudence, wisdom, patience, forbearing love and a forgiving spirit. To gather the family of God together and hear their complaints, sorrows, and distresses of soul, one must be endowed with wisdom to set the proper food (instructions in righteousness) before the ones to be fed. We do not serve the same food every meal. Neither do we serve the same spiritual food on every occasion. One might be afflicted with sorrow and desires comfort. Then you should read the scriptures that is best suited to their trials, sorrows and distressful minds, comfort them with the comfort that has comforted you, pray with them that seek mercy, advise with those that need your council. Do it in the spirit of meekness with sobriety with Godly fear, remembering you are involved in the most sacred conversation of your life. And, above all things, if one has to be cut off from the fellowship of the church, do it in love. Do not continue to talk abusively about them. For they are still God's children whom Jesus died for. So then you must know how to serve the table of sorrow as well as the table of joy.

"Comfort ye, comfort ye, my people sayeth your God." This is God's command. He doesn't limit just what distress they must be in to be comforted. No, a thousand

times, no. Why? Because they are His people.

Brother Deacon, do you know of one that needs your visit more than the ones in distress and sorrow? Have you visited with the widow in her sorrows and distress? It is your duty. Do you visit with the sick of your church? Is there one that is poor and needy of the world's goods? Have you ministered unto his needs? If not, you are lagging in your calling.

Remember the lowliness of Jesus. No home was too poor, no sin too black but what the repenting sinner didn't receive his visit and pardon for his sin. Do you visit your pastor's home? Do you notice his needs? Is the church dutiful to him? Have you considered what it cost him to visit with you? Are you considerate of his wife and children that he leaves behind to work while he is serving you? Do you know whether the members are responding to his needs or not? If you don't, you should. This is another one of the many tables you have to serve.

Do you feel that you have been highly honored by being set apart as a deacon and that you should be recognized as such? If so, you need to resign at once, lay your mantle at the door of the church for another.

There are many more things that I could mention that is the duty of the deacons to the church. Where you see faithful and dutiful deacons, ones that are loved by the members and the pastor, you will find a fruitful and thriving church.

Elder E. C. Jones
Varina, N. C.

WRITTEN BY REQUEST

I have been requested to write an article to Zion's Landmark giving my views on 1 Timothy 3:1-10. Here we have Paul instructing Timothy his son in the gospel. There is good room in these verses of scripture for more to be written than I shall attempt to write; yet I will offer some thoughts for consideration. The Brother, who has made this request, and I are strangers in the flesh; but we have been corresponding some by letter. I think this Brother is a well wisher of the true Baptist. He feels that if I can write anything that is of benefit, it will be worth more in the paper than in a letter to him. 2nd verse, a bishop then must be blameless, then he points out the traits of character manner of life that he must possess in order to be blameless. It seems to me it would be well to consider the time of this writing we are referring to.

According to Bible history it was A. D. 65. This was right in the time of establishing the ancient Churches and living in the fellowship of them that had been established. The Apostle here is pointing out the characters of the leading men in the Church, the ministers and the deacons. It is easy to see the great need for these high officers in the Church to be men of good characters. If we can find a man that possesses enough Godly fear and love for the truth that he conducts himself and his house well, this is the man we can look to for good advice in the Church.

Now let us all take heed here to one important truth, that principles

never change. If it were a fact that these good men of God, being possessed of these good principles, never changed who could tell what the result would be? but we can better understand it as it is, and the fact is it is the man himself, not the principles that change, and this brings trouble into the Churches. It might be that a little of my own experience would be useful here. When I joined the Church in the year 1888, there was an old Brother deacon in this Church who had held this office as far back as I can remember and up to about the time I joined there had never been any complaint of his standing in the Church. He had two sons, members in this Church. He had made it known that he desired that his oldest son be chosen to fill his place when he died. It was only a few years after I joined the Church that he died, and it was left for the Church to say who must fill his place.

One day a Brother said to me, Brother Neal, the time has come for us to chose a deacon, and you need not be surprised if you are the one chosen. Nothing could sound more foolish to me; I had never thought of such a thing. If he had spoken to me on the subject of the ministry, it might have been different, for I had been made to study that subject and feel a place in it from the early days of my experience. I feel this is the main reason I had paid so little attention to the office of deacon when it was announced that I was the choice. I quickly arose to my feet and expressed the feelings of my poor

heart. "Brethren, "I said, "I feel you have made a mistake; if I have ever had any calling in the Church above a lay member it is not to be a deacon in the Church." This was the first hint I ever tried to give anyone that I ever felt impressed to serve in the ministry; yet I feel sure there was not one in the Church that caught my feelings, and it remained to be seen if the Church had made a wise choice, I could not see why they did not do as had been requested by the old Brother-to fill his place with his son - but new I was placed where I had something to learn and to think about, I had not thought of before. I was placed in company with a very good brother deacon who had been deacon for several years. He was a Brother who loved the Church and showed his faith by his works. He and I went many trips and miles together visiting the Churches in Southern Illinois. At that time 50 years ago our Association had 7 or 8 Churches all with strong memberships. We were then just getting ready to begin to slide down the hill from a scene of the best prosperity that our people ever had in this part of our country.

So then, dear readers, it will be seen I have had a share both in prosperity and in adversity in the Church of God (the Primitive Baptist Church). It is my desire in this article to make it plain that I believe that adversity has a place in fulfilling the purpose of God. With out it we would have a world of peace, but with it we get what we have, a world of trouble and being in this world of troubles we are

forced to share in its troubles. Now to make my views plain I will give a dream that I had many years ago I use this to show that the Church of God is influenced by the works of the world. At this time my mind was troubled about this matter. In my dream I was back in my young days and had called to see a lady. It seemed I was acquainted with the place where the house was built. It had a hall way running north and South. Through it I entered the hall on the North and to my right on the West was a room where I thought to find the young lady. I looked in at the door, but to my great surprise there was in the center of this room a large woman sitting in a large armed chair. Yes, she was large and fleshy, but in her nude form not a thread of garments on her body— I turned back facing the South and in the hall on the East side, I saw two old ladies sitting. They seemed to be in perfect peace. They both had on nice dresses with old fashioned sun bonnets on their heads such as women wore when I was a boy. They were sitting close to a door in a room on the East side of the hall. One old lady said to me, your lady is in this room pointing to the door. I stepped across into the room; it was empty, but a door was open to a room South of this, so I went there, and there was my lady sitting in a chair with a new bed quilt across her lap sewing a binding on it. I said to her, you don't seem to regard the Sabbath much. By her side sat a small little girl who I thought was her sister. I awoke, and there was

my dream plain. It was given to me to see this in it. The ladies were given to represent Churches the large nude woman was the Church of this world. The worldly Churches are all one in denying the true Church; the two ladies in the hall represented the Old Baptist when I can first remember. The lady I found working on her quilt represented our Church in that day, for that was what was giving me concern, and here was the little girl which to me had an important place in my dream. We see our young people growing up right in the midst of all sorts of crime and folly. If this helps us in any way, it will be in the way of trouble. When I was chosen deacon, it was because the dear old Baptist had begun to leave the good old paths this old deacon referred to. He was a good farmer, owned a fine farm and loved money as all others do, so he borrowed money on his farm, and put up a good drygood store. In the mean time this eldest son found him a wife in a much wealthier family than his own.

Her father gave her money to buy a home. She took the money and paid the mortgage, so they had the farm, and he had the store. This was a fine location for a country store, and they did well, so it got to where there were some of their customers would slip in on Sunday and do their trading to save time. Well, that would be all right now, but it was different then and the Church did not like it, and that no doubt is what made a deacon out of me, so the love of money is the root of all evil. It always has and

always will bring us plenty trouble. One more blessing I will speak of then I close.

Dear beloved Brethren in the Lord, I feel we are living in the best covenant that God has ever made with man on earth. In this covenant God's people are saved and called with an holy calling, not according to their works but according to his own purpose and grace given in Christ Jesus before the world was. Our God is the God who declared the end from the beginning; his counsel shall stand; and He will do all His pleasure. Among the many blessings bestowed upon God's children, the greatest of all is the spiritual birth, the gift of his own immortal life imputed to them.

Yes dear Brother, this is what we call Christ in you, the hope of glory. This is as I understand, what made Abraham believe God, and it was counted to him for righteousness. That same righteousness is bestowed on every little child of grace that Christ died to save. He is made unto us wisdom, righteousness, sanctification, and redemption; he is all things to the Church. He is our all in all. He is the life of the world, the life of all living things; He is the gift of God. The Life of God's Church is His spiritual life bestowed on them which enables them to serve Him in spirit and in truth. If a man desires the office of bishop, it is because he is a spiritual child of God, been made to love these truths and given a desire to defend them. My call to be deacon by the Church did not destroy my call to the ministry. God takes care of His own.

Our old minister who had been so successful among our Churches had died. Our Church was favored with a very able young minister for pastor. We met one Saturday morning. It was the time for our communion service. The word came that our pastor was sick and he could not be there. This was sad news for the Church. We had been blessed up to this time with some good old brethren who would conduct a little service in the absence of our pastor, but they too had died. We had one old Brother who had been Church clerk for a long time I asked him to conduct a service that we have conference. He said no, he could not. A young Brother asked me the same question, but this was too much for me to volunteer to do. I also declined at this time; a brother came in and seeing our condition he raised up and said, "Brethren, I make a motion that Brother John Neal serve as moderator so we can have conference." The motion was met with second, no opposition, and this I needed to feel free to stand before the Church. I did as he requested; we sang; I offered prayer and stood as moderator during our business session, and it seemed we all enjoyed being there when we had ended our business. One Brother said, "Brethren, we are in much better condition than we thought." "I make a motion we meet at our usual time this evening to engage in feet washing, Brother Neal to conduct the service." So we did so, and it was then that my secret call to the ministry was discovered by the Church. They at once insisted

I must preach which I did to their satisfaction. Submitted in love to all who love the truth.

Your most unworthy brother,
John Neal
210 Douglas Street
Anna, Ill.

INTERPERTATION OF DREAMS

Dear Brethren and Sisters,

I am sending a copy of Uncle J. J. (Etuly) Thorn's interpretation of two dreams I had in 1939. I dreamed each of them three times. The dreams bore on my mind so much, I wrote Uncle Etuly, asking him what he thought of my dreams. Since then I have had another dream, which I have also dreamed three times. I wish someone would interpret it for me.

In the first dream my daughter, Maggie carried me to the old home where I was reared. We arrived about dusk and as we turned from the road to drive into the yard, I looked and there was no house nor kinfolks there. Everything had vanished. This sorely troubled me.

The second dream was the same as the first, except we came in from the opposite direction. I was troubled and didn't know what to think. In the third dream, I was at the old home. It was noon and the sun was shining as pretty as I ever saw. No one had carried me, but I was at the old home and I was in the house. Everything was so pretty, white and clean with not a spot or blemish, and I was clean too. I walked around in the house. There was not a living thing there - only me and the puppy, Trixy. I thought I would walk out to the front gate

and get som of that pretty white sand. I got the sand, turned, looked and beheld that the home and all buildings had vanished. I was so bewildered that I just stood still and gazed. A big white oak in the back yard was full of green leaves. The blue sky was over all and around both sides of the oak. The yard was white and clean and it was all a pretty sight to see. I worked very hard to help pay for the old home and I just did not know what to think. All I know is to stand still, gaze, hope for an interpretation, and see the Salvation of the Lord.

I desire that this be printed in Zion's Landmark and I hope Sister Ella Webb and Sister Repsie Phillips read it. I am 74 years old and my sight is failing fast.

A sister in hope,
Mrs. Margaret T. Wiggins

Dear Niece,

As I see your wonderful dream, I think it was a forerunner of the storm. You had three dreams and all the three dreams were alike. If your cooking range came crumbling down, you know three is the number in heaven - Father, Son and Holy Ghost. The crumbling of the stove was representing your trials, your afflictions, and your loss in the storm, and as you know God is too good to do wrong but always does right. Therefore in your dream God crumbled the right side of your stove. God bless your sainted soul on earth. This goes to show you that thought you should suffer from the storm, God is just in sending it.

You dreamed of losing your hand-

pocket three times and every dream was alike. Here again comes the spiritual number in heaven - the Father, Son, and Holy Ghost. You, Bahma and I were all traveling afoot viewing the scenes. Bless your life we three hope we are all traveling together in the blessed love and mercy of God and now and then we see beautiful scenes in our travels we see the beauties when we are enabled to witness God's rich blessings - both natural and spiritual. The woman with you in the dream was the representation of the church. The church figured in the woman. Bahma took you to the rest room, but you did not stay there and take rest. The rest room in the dream is the true and fixed ways and purposes of God, and we are to rest His wills, His shalls, and blessed promises to the church militant, for none can give us rest but God. Bahma told you the woman would stamp you and you would have pay. Listen please, when a business is incorporated, it gets its charter through the state laws, it has to be sealed and stamped with the great state seal. This woman representing the church stamped you the day you were born again of the Holy Ghost and given a blessed and never - dieing hope in Jesus. God places this stamp and seal in the face and personality of all his people and seals there salvation secure in Heaven.

In your dream you lost your hand-pocket. When God years ago drew you, through suffering and painful repentance, you lost all your strength and even natural hope in this life. The loss of your handpoc-

ket typifies this experience and you could not find your handpocket. You never will find it in this life, for God is all and man is nothing. You dreamed you made the handpocket. This represents our inability to gain salvation by our own works. In missing your handbag you thought you perhaps had lost it by my side. Here comes in again the typical mistake of our not trusting in God only. Just at that moment, I stepped up with a better homemade ladies's handpocket than yours. You wanted to pay the woman, but you had nothing to pay her with. Then you felt of the ladies' homemade handpocket. You felt the change of loose money appearing to be, by the touch of your fingers, two twenty-five cent pieces and one fifty cent piece of silver. That I had being homemade typifies my nothingness in this tabernacle of clay and it being a ladies' handpocket. This seems to a poor unworthy one that it may mean the blessing of Gospel grace bestowed upon unworthy me in the church militant which is figured in the dream in the woman and the Elect Lady that John the Revelator saw upon the Isle of Patmoth. Mother Eve was a beautiful figure of the church. You know silver is pure as gold and Heaven is the purest of all the three pieces of silver that I had in my ladies homemade handpocket. That is, the two quarters and the fifty cent piece. I think represent our experience; our gift and love for the church with such talent as God has given us. And fifty cents being singular double the quarters - I think this is my talent

if indeed I have a talent in the interpretation of your dream. In the place where you, Bahma and I were sitting together there was no church house, but it looked like a church yard. Here comes in the evidence of your Christianity and being born again. The house to which the Church of God was built by God and not of man and the church yard in your dream is your love and fellowship for the brethren and Sisters and the place, naturally speaking, where you and all meet in Jesus's love to hear the gospel preached and sing praises to Israel's God. Your dream of you, Bahma, and I sitting on a seat together to rest represents our natural bonds of love and affection as brother, sister and niece and we three being on a hillside in a large body of people. The hillside here represents blessings and comfort received for God's people by joining the church and the body of people in the dream is the non-elect, those that Christ did not die for. In your dream, you, Bahma, and I were in a forest of young pines - the pines averaging about head high, some a little over head high. Right here comes in the great blessing of Heaven's love showered down upon the church on earth for Christ was the tree of life, for the church and his people are termed in the Bible as living trees in the church and paradise of God. Then here comes in the Forest of Pines that you, Bahma, and I were in. The pine trees are always green which typifies God's everlasting gospel. The Forest of Pines all about head high in your dream is the church of God

saved through the gospel and grace of God for the whole Pine Tree Forest of the country that is ever green is to the inward or the spiritual eye a plain and beautiful figure of the Gospel of Jesus Christ and the Pines in the Forest that you saw scattered here and there a little higher than the other Pines is simply God's call and qualified preachers that cry aloud and spare not to all the other Pines of the Forest to which the Church of God, the world over in every tongue and nation on earth. You dreamed of your cooking stove crumbling down three times and of loosing the hand-pocket three times. Here comes in the great Heaven and earth to which the Lord and Christ which are two in number but only one in spirit and three with the Holy Ghost in exercising His holy will in all things whatsoever the great spirit chooses to do. Christ said, "In this world ye shall have tribulation but in me peace." So it follows your distress of not being able to pay the woman your trials and tribulation here in this life of not being able to live as you wish naturally speaking and especially the welfare and care of the church. Then dear niece, I can only commend you to the Lord above who alone is able to sustain and keep you. Keep you here below and save you bye and bye. The above is what I believe the interpretation of your dreams to be.

Your old uncle,
J. J. Thorne

Uncle Tuly passed away, taking his long peaceful sleep. No one knows what a dear uncle he was to me. I feel like he would be glad if

he could know I want this printed.

Mrs. Margaret T. Wiggins
Route 3, Box 96
Elm City, N. C.

MEETING AT CEDAR ISLAND

Dear Readers of Zion's Landmark.

On April 1, 1951 the Good Lord blessed me to meet with the saints over at Cedar Island Church. I have no way of my own to get to and from church, but arrangements were made by a very good friend and Sister in the Lord, I believe Mrs. Beatrice Morris, for me to go; and how I did enjoy it!

We reached the church just before the services were to begin. Elder Yopps and Elder Gurganus from the White Oak Association, in North Carolina were present. Before leaving home that morning I was troubled in mind and I had been for sometime. I felt low and lifeless spiritually and felt to be shut out from the Lord. I had such a desire to go to church that day that I went down on my knees and begged Him who has all power in heaven and earth to have mercy on me. I tried to ask Him if it could be his will to make the way clear for me to go to church, and the opportunity was given me by Sister Morris.

When I walked into the church and looked around at the faces of the dear Brethren and Sisters, my mind was carried back to the days of old. I said to myself, "these are my people, people who fear the Lord," and I felt these words very keenly too.

Elder Yopps was the first to

preach. Before he arose from his seat, Elder Gurganus was sitting beside him and I believe it was revealed to me in the spirit, that they were prophets. I could see it so plainly. It seemed I could feel the weakness and fear that Brother Yopps was experiencing at that time, because of the seriousness of the sacred duty facing him in the act of preaching the gospel. But he went forward as a good soldier and was given strenght and liberty to declare the great power and glory of the Lord. Shortly after he started to preach, I was lifted up above the world of sin and sorrow and I feasted on the things of the Lord. I was wet with the dew from heaven. At that time I could say with Job of old, "I know my Redeemer liveth." Oh the joy and peace that comes to those who have seen their weakness and helplessness, their barren condition and have been mourning in darkness for so long, when suddenly they are enabled to see the light and know that He is God and there is none else.

Elder Gurganus was also blessed to preach the everlasting gospel of peace, that will stand when the world is on fire. So ended another feast of good things, when I realized that I must now go back to the beggarly elements of the world with its toils and cares of this life. Sometimes I am down in the valley begging for mercy, forsaken it seems, lost, ruined and not a friend to turn to on earth; but when the great physician comes he heals all wounds and drives away our fears, puts a new song in our

mouths even praises unto our God. Oh! !DEAR Brethren and Sisters, we will, by the power of God, march on the mark of the prize of the high calling as it is in Christ Jesus, our Lord. Feasting occasionally as it pleases Him, from the crumbs that fall from the master's table.

Written by the least if one at all.
Mrs. Eva M. Hamilton
Atlantic, N. C.

THE WORD OF GOD

Dear Brother and Sister Adams,

I feel that I must write you. I have been blessed by the Lord to enjoy some sweet preaching lately. It was truly the word of God and was such wonderful food for the poor and hungry such as I. I get so hungry for the heavenly food when I am deprived of going to church for a long time, but the Lord has blessed me greatly, although I am afflicted, I am blessed to attend church fairly often and be with the people I love. I do enjoy meeting and being with them oh, so much.

My husband and I attended the Lower Country Line Association yesterday and I enjoyed it so much. The preaching was wonderful to me. Last fourth Sunday I attended Dan River Church near Danville, Va. and my sould did rejoice in the truth preached. Elder David Spangler, Elder King and my husband were the ministers present. On Sunday night following I dreamed I was in Dan River Church listening to Elder Spangler while he was preaching just as he was that day and I saw the spirit of the Lord in

the stand with him. There appeared to be a white cloud in the form of the Lord walking behind him in the stand. This cloud also appeared behind the other ministers.

Yesterday at the Association Elder Spangler preached again. I was reminded of the dream I had and if any of the dear people of God wonder why I shouted, it was because that in my mind I was again witnessing the scene of the spirit of the Lord in the stand with Elder Spangler.

"How sweet the name of Jesus sounds

In a believer's ear,
It heals his wounds,
And drives away his fear."

Brother Adams, I want to humbly ask that you pray for me and my oldest son, who joined the Marines two weeks ago today. I believe the Lord will take care of him; but I hope the prayers of the dear people of God will follow him wherever he goes.

I must close. May God bless you always and be with you.

An unworthy sister,
Mrs. E. G. Hall
Spray, N. C.

WRITE FOR THE LANDMARK

Dear Brother Adams:

I herewith enclose \$2.00 to renew my subscription to the Landmark for one year which expired April 1st. I hope you will forgive me for being so slow, for I have been very ill and still am not able to write. I like the Landmark and read all I can when I am able.

I have a great desire to write some for publication in its pages,

but I am so unworthy and unfit. Some have great gifts, and I do enjoy reading their writings; but I am a poor writer and cannot express my feelings. I know I could not write anything worthy of reading.

I am just a poor unworthy sister, if one at all.

Ella M. Stancil
Route 1
Angier, N. C.

CORRECTIONS

Dear Brother Adams:

Will you please correct the two mistakes in my letter in the June 1st issue of the Landmark? One of the mistakes was that I asked for a home with the Baptist during my second time on cure at the North Carolina McCain Sanatorium, instead of the first time as it should have been; and the other mistake was my rural route is number 3 when it was given as 1 in my letter.

In hope,

Mrs. Melba Cobb Vaughn
Route 3
Wadesboro, N. C.

ENJOYS EVERY ARTICLE

This is to notify you that my address is changed from: 1336 May Avenue, S. E. Atlanta, Ga. To: J. M. Moon 751 Brownwood Avenue, S. E. Atlanta, Ga. So please send my Landmark accordingly.

Thanking you very much for I do enjoy every article that is printed in the Landmark.

I hope to remain most respectfully yours.

J. M. Moon

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

VOL LXXXV

NO 1

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. NOV. 15, 1951

MOSES THE SERVANT

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. Ex. 4:10.

The colorful story of the life of Moses, deeply set in pathos, depicting the unapproachable grandeur of Almighty God in His dealings with a called servant has ever been one of profound interest to the chosen generation.

Moses was born under a law that decreed, "Every son that is born ye shall cast into the river." Ex. 1:22. How the gloom of death deepened in the hearts of those parents who were affected by the king's decree. To the horror of the parents of Moses, who stood aghast at their own helplessness, looked upon their own precious babe fell into the very hands of the daughter of the wicked king who had decreed death for every son that is born.

How their hopes collapsed, and with broken hearts there must have been intense travail of mind. But a strange turn developed a sense of unconscious hope; the child wept; there is an expression of compassion in the countenance of the king's daughter. Here purpose, power and love are expressed in the decree of Almighty God. The babe is spared and returned to its own mother to be nursed and kept until called for by the king's daughter, for she desired the child to be her own son. How unspeakable must have been the joy of the mother; her heart must have leaped for joy, and the Lord was praised by one who saw death changed into life. She could surely say, "for this my son was dead, and is alive again; he was lost, and is found" St. Luke 15:24.

As events take shape, Moses became the son of Pharaoh's daughter, but there remained in his heart that indestructible love by his birth-right for his Hebrew brethren; for when he saw one of them being imposed upon by an Egyptian, he slew the imposter and, as he thought, secretly did away with him. But the news of the act reached the king, who sought to slay Moses. Death again is decreed against the life of Moses, but he fled from the face of Pharaoh and dwelt in the land of Midian. Here is seemed that peace smiled once again. He found Jethro the priest to be a friendly man, and Moses was content to dwell with him: and he gave Moses his daughter in marriage. Now Moses kept the flock of Jethro his father in law. Apparently good for-

tune and prosperity had now favored him, which was a welcome change from the dangers and perplexities which he had so recently passed through. Midian seemed to be a permanent home. How pleasant it must have been to once more feel the comfort and love of the home circle. But alas! How little did he realize that his stay in Midian would be of short duration. So it is with the covenant people of the Lord. When one trial ends another is about to begin. "For He hath torn, and He will heal us; He hath smitten, and He will bind us up." Hosea 6:1.

"And he led the flock to the back side of the desert," Ex. 3:1 Without any premonition or forewarning the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. The sight of such a phenomenon was so impressive that he was captured by the power of curiosity and drew near, insensible to the subtle influence of the Lord." And Moses said I will now turn aside and see this great sight, why the bush is not consumed." Ex. 3:3.

The anchorage of nature is so deeply sunk that not every wind can break it loose. But when the angel of the Lord called to Moses out of the midst of the flaming bush, curiosity gave way to a challenge, and it ceased to be a mere sight. It was now a word with power. Moses had eluded the king, taking refuge in Midian. But how searching is the eye of the Lord. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened

unto the eyes of him with whom we have to do." Heb. 4:13. The anchor of rebellious nature began to yield; nature began to retreat, and subtle emanation of other influences began to arrest and confuse him. Like a defeated army he began to withdraw. But the Voice had spoken, and that voice was not contingent upon the will of man to accept or reject; for Moses had already declined so far as his will was concerned. But what saith the scripture, "I am the Lord, I change not." Mal. 3:6. The word of the Lord is irrevocable by any act or decision of His created creature. "The Lord killeth, and maketh alive." 1st. Sam. 2:6. His power and love shone through the heart of the king's daughter and changed a law of death into one of life, and saved the child Moses from being cast into the river.

There are events that transpire in the life of the Lord's chosen that may remove them from one zone of influence to that of another of such an entirely different nature that they come face to face with serious responsibilities that tax them beyond their felt capacity.

As I sit tonight meditating upon the life of Moses and his feeling sense of inferiority for such a calling as the Lord had revealed to him my own weakness comes before me the thought of the grave responsibility that rests upon the servants of the Lord. seems to weigh heavily upon my mind. Especially has the burden increased since I gave consent to become a member of the editorial staff of Zion's Landmark. A deep concern

is constantly drawing my mind to the question, do I know the truth? Has the Lord qualified me for its testimony? The answer invariably is; what am I that I should go. I am not eloquent, slow of thought; a fear of not being called of the Lord for such a serious work as the ministry; unqualified for the task. All these things are a daily thought in my mind.

We all realize that what a man says is too often forgotten ere the congregation is off the ground; but when it is written and becomes a record, it is either endorsed, passed by, or criticized. Because of the importance of setting forth the truth, and being inferior to the task, I feel reluctant to take on such an added responsibility. It is much easier to read than to write. Most all of us defer writing as long as possible. It is quite often that articles are written for publication, and then tucked away and withheld for fear they will not meet the approval of the readers.

A person will usually find some, if not all of what he or she is looking for. The person who is looking for errors, I fear will find a fertile ground upon which to feed in my feeble attempts at writing. But if I can say one word to the comfort of the "poor in spirit," I shall deem it a blessing of the Lord.

We often think of the past as the most blessed. The family that was once complete is now perhaps broken. The house that was once occupied and full of the glee of children

is now partially empty. No doubt there were many silent, pensive moments in the life of Moses when his thoughts turned back in retrospection to the days of contentment and happiness he experienced in the land of Midian. But they took their flight with time never to turn back. Health may fail, we weaken with age, we've found ourselves failures, but we cannot turn back. The day is far spent. All these things are purposed of the Lord.

Let us now consider the fire burning in the bush and the bush was not consumed. The angel spake out of the midst of the burning bush. Moses beheld three divine attributes; life, death and immortality dwelling together. He wondered why the bush was not consumed; the child of God, (bush) wonders why he is not consumed by the wrath of God, (fire). The angel of the Lord speaks, (immortality) and commands the subject to leave Midian, (temporal security). Was Moses willing to break with nature and temporal security? No indeed. He was a conscript. He feels a great incompetency for so great a calling. So my beloved wanderers in the wilderness, you may feel that you are far off the course of a true child of God, but remember the wilderness is the way, not the paved highway that nature travels on. The pillar of fire and the pillar of cloud led through the wilderness not on the road man had prepared.

W. E. Turner

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

December 1, 1951

NO 2

PSALM 107

O Give thanks unto the LORD, for he is good; for his mercy endureth for ever.

Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They wandered in the wilderness in a solitary way; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

Because they rebelled against the words of God, and contemned the counsel of the Most High;

Therefore he brought down their heart with labour; they fell down, and there was none to help.

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE SAVIOR'S PEACE

Precious is the Savior's name,
To those who love the Lord,
He was and always is the same,
Feed on his holy word.

You, who long for a resting place,
Or feel in need of peace,
A prayer shows forth his smiling
face
And brings the stressed relief.

Our way could never please our
God,
Nor give our souls relief,
But when we're guided by thy rod,
'Tis then we seek belief.

'Tis fair when we chastened are,
For God in all is just,
For man could easy go to far,
With vain works and his lust.

Give thanks when you sink low,
In a humiliated form,
A smitten breast with neck a bow,
Is how our saints are born.

Affliction oft brought by the rod,
To him who struggles by,
Makes known to him a sovereign
God,
When for mercy thou dost cry.

'Tis when they mourn in loss,
That the saints have claimed a
gain,
For those who are tempest tossed,
Observe through trial and pain.

'Tis thy rod and thy staff,
That brings us to His feet,
Leads us in a righteous path,
And makes life more complete.

Thy rod and staff weild in love,
When man does go amiss,
Brings him begging back to God,
For all is God's that is.

Mrs. Marion H. Milholland
Lambertville, N. J.

THE KINGDOM OF HEAVEN

Mrs. Eula Adams
324 West Ponce DeLeon
Decatur, Ga.
Dear Sister Adams,

With many happy memories of meeting you at the Virginia Corresponding Meeting and later at Newark, Delaware, I am writing you, complying with your request for my views on some Scripture from which I spoke at the evening meeting at Herndon. My wife was so glad to see you on that occasion, as she remembers with so much pleasure her visit in your home in Georgia several years ago.

The Scripture under consideration is found in the 45th and 46th verses of the thirteenth chapter of Matthew, reading, as follows: "Again the kingdom of Heaven is like unto a merchant man seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had and bought it."

I am writing informally rather than for publication, hoping that you may derive comfort from the presentation of my views. I do not feel qualified to write on Spiritual subjects as I wish I might, but can only present that which is given me.

The Scripture under consideration is full of deep, rich, and wonderful meaning. Reference is made in the parable to the kingdom of heaven which was to be set up in the gospel day when the Holy Spirit came at Pentecost and the church was manifestly established, and which will continue until the purpose of God is accomplished and Jesus drinks anew of the fruit of the vine with His disciples in the kingdom of God. A king denotes a kingdom, and a kingdom denotes subjects, so the kingdom of heaven is here under consideration in which the subjects are partakers of the eternally saving grace of the Lord Jesus. There are wonderful things in store for the people of God, and it will require all eternity to unfold the riches of that incorruptible inheritance reserved in heaven for them. This kingdom is a heavenly kingdom, not an earthly one.

The kingdom of heaven is here likened unto a merchant man seeking goodly pearls. We must remember that pearl was accounted in olden times to be of great value. It is employed here as a beautiful figure of the church of God. Pearls were worn in ancient days by monarchs, and the church is declared to be a diadem of glory in the crown of our God. In the twenty-

first chapter of Revelation we read of the New Jerusalem, the Holy City, that John saw coming down from God out of heaven, that the twelve gates of that city were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. Some have erroneously thought that Jesus is the pearl of great price, but it is the church instead, for it was Jesus who paid all that heaven could give, His own Precious blood, the very blood of the son of God, to redeem His bride from under the righteous curse of a transgressed law. His sufferings were more than all the suffering of all the people of all time in the unutterable agony endured, when darkness covered the earth, such darkness as Egypt never knew, when the holy Father withdrew His felt presence from His holy son, who was enduring upon the cruel cross all the wrath, that but for Him, His guilty bride would have to endure instead through all eternity.

It is interesting to note that pearls are formed in oysters under the sea. The sea sometimes represents the law, and the church is under law before it is manifestly under grace, for the law is our schoolmaster unto Christ that we might be justified by faith; but after that faith is come we are no longer under a schoolmaster. The pearl is in the oyster when it is raised above the sea. By the opening of the oyster, that is, by the death of the oyster the pearl is revealed and manifested. The death of Jesus Christ was necessary for

the manifestation of the pearl of great price, the church, which is the bride, the Lamb's wife. The Lord's people are in Christ and were from the foundation of the world. A pearl is formed through the suffering of the oyster, and the church is the fruitage of the suffering of Jesus Christ.

A natural pearl is formed within the body of the oyster from a tiny grain of sand that enters the oyster. It is a foreign substance and the oyster endeavors to overcome the injury caused by this particle of foreign matter by secreting around a substance called nacre, and layers of this material are united together to form the pearl. Man was created from the dust of the earth, fine particles of matter, and it is man, not a spirit, that Jesus came to redeem. It is people who are saved, and a man is a combination of spirit, soul, and body, and is, if a saved character, preserved unto the coming of the Lord Jesus to receive His church in glory. It is the man Christ Jesus who died to pay redemption's price, and it is the same man Christ Jesus who is at God's right hand in heaven upon His father's mediatorial throne. Paul says: "We have one mediator in heaven, the man Christ Jesus." Then it is the saint in body, soul, and spirit that will dwell in the heaven of eternal glory, and their earthly bodies shall be quickened when the Lord comes for His own. The grain of sand is still in the pearl when it is taken from the oyster. Of course this is a figure, but it has its spiritual application.

In the process of formation,

many of the colors of the rainbow are found in the pearl. The rainbow is an emblem of the promises of God which are yea and amen in Christ Jesus. The rainbow appeared first after the deluge when the ark rested on Mount Ararat. The promises of God are revealed savingly to the guilty sinner chosen in Christ when the Lord rested from his work, having accomplished a finished salvation on the cross. But first the subject of God's grace must feel in His own soul the wrath of God and experience condemnation and feel that he is justly damned eternally. It is then that the heavenly rays from the Sun of Righteousness shine through tears of godly sorrow and the rainbow of hope is emblazoned upon the storm clouds of divine wrath because of sin. In nature the rainbow is caused by the rays of sun shining through drops of water.

The natural rainbow shows that the storm is passed and is harbinger of clear weather. In a spiritual sense it may typify that peace that comes to a child of God when he is experimentally delivered from the burden of sin, and has passed from condemnation unto justification. In the natural rainbow in the sky we see no arrow nor any string. An arrow and a bowstring are necessary adjuncts to the proper use of the bow that the arrow may perform its mission. The arrows of almighty vengeance pierced Jesus Christ on the cross once and forever. So the bow that we see in the heavens has no string nor arrow. Symbolically that was done at the crucifixion of Christ, and so

without string nor arrow the bow in the heavens is the symbol of peace and promise.

Jesus is the merchant man who seeks the pearl and who finds it. He begins the work. God begins with man first, not man with God. The pearl was of great price. The price of a thing is what one is willing to pay for it. And the redemption of the church of God required no less a price than the blood and suffering and death of the son of God. God gave His only son, and in this giving, the son was humiliated and doomed to die the death of a criminal and bespattered upon, scourged, mocked, and to take his place between two felons on the cross, and to make His holy soul an offering for sin. Jesus suffered in body, in soul, and endured the eternal wrath of a sin-hating God in finite time. He could only do this by being the very son of God, and therefore having holy blood in His veins which gave divine efficacy to His atoning work, could purge His bride of every taint of sin. Christ had infinite power as God in the flesh, and so could endure the infinite, everlasting consequences of the sins of His people and deliver them from the hell that would otherwise have been theirs to suffer. It took holy blood to expiate the sins of an unholy man. When the side of Christ was pierced after he was dead, blood and water flowed freely. Blood will not flow from a dead body in nature for corruption immediately follows after death, but the body of Jesus saw no corruption and therefore His blood will never lose its power to

save.

We have seen in the parable of the pearl of great price that it was a merchant man who was seeking goodly pearls. The words merchant man have a profound signification. Here is implied a double office in that a merchant is mentioned and also a man. A merchant is one who buys and sells and who has the price to pay. Jesus was both and God, that is, God in the flesh, being born of the virgin Mary contrary to human nature, that he might as the son of Mary be the son of man and have a human nature sin excepted and be touched with a feeling of the infirmities of His people and be enabled to be a holy sacrifice for them and keep in His sinless body the holy law of God that man violated, and also be enabled to meet the penalty of death in the flesh in His body and to bear the terrible consequences of sin and to render unto God all that was required of man, according to divine justice. But as Jesus had God for His father, He had the power, might, holiness, and wisdom of God and therefore was able to lay down His life and to take it up again. In the blood that he shed was the life of His soul. He took up His blood when He rose from the grave, for the earth cursed by could not retain a particle of that holy body. He entered into heaven by His own blood now to appear in the presence of God for His people. Therefore He had the price to pay as a merchant and He was a man made like unto His brethren save that he was sinless. He was our burnt offering to God, our sin

offering, our peace offering, and our trespass offering, for the Scripture says, "Sacrifice and offerings thou wouldst not, but a body hast thou prepared me." The body of Christ was prepared by the power and work of the Holy Ghost when Jesus was divinely conceived. He was therefore qualified to seek and to save and to pay redemption's price, and no power, other than Jesus, in heaven or earth can save a guilty hell deserving sinner from the just penalty of sin.

I hope the length of this letter has not wearied you. I feel I have not done justice to this beautiful parable and I trust you will cast the mantle of charity over all.

My wife and I are as usual. She often speaks of her visit in your home, and we would be glad to have you visit us in the Catskills. It was a great privilege to meet several brethren from the South, whom I had never known before. I feel that I have missed a great deal in not having met them before.

We are having a very mild winter here so far, but there is plenty of time for severe winter weather yet before spring comes. A winter in nature is dreary, but there is a worse winter, that which the soul experiences when the felt presence of Jesus is removed for a time. But when the warm south wind of the holy spirit comes into the burdened heart and there is a revival from above and the voice of the turtle is heard again, we are made to rejoice. The Lord's people need these seasons. Spring seems sweeter after a hard winter, and the

soul rejoicing over the presence of Jesus gives a greater joy when one has been in darkness and felt the stones of doubt obstructing the pathway.

Hoping that this finds you well and with greetings in the Lord from my wife and myself, I am
 Arnold H. Bellows
 West Hurley, New York

GREAT IS YOUR REWARD

Dear Readers of Zions Landmark and faithful in Christ Jesus,

"Rejoice and be exceedingly glad; for great is your reward in heaven; For so persecuted they the prophets which were before you." Mat. 5-12. This is the language of Jesus in the beginning of His sermon on the Mount. Rejoice, have joy, comfort, peace, be thankful, have peace of soul, sufficiently to give praise unto the God of heaven and of earth, to thank and adore His holy name. Be exceedingly glad. Glad indeed, pleased above measure, soul, mind, body, and spirit filled with praise to His holy name. For great is your reward in heaven. Great - beyond comprehension, above that which we are able to grasp here in this life, for we only see in part, and know in part as through a glass darkly. Is, in present tense, and your-the disciples he was addressing. The Saints who had gone on before, they who worshipped under types and shadows; those who shall be brought forth in the future, even as many as the Lord your God shall call, whose names are written in the Lamb's Book of Life before the foundation of the world, yes all that

Jesus came to seek and to save. Your reward: your regret and wonderful favor bestowed upon you by your heavenly Father, because of His great love for His people. Through His mercy He has bestowed the blessedness before spoken of. Not because we have done great heroic deeds by our good works, by our self righteousness, neither because of merit or performance on the part of any carnal or earthly being or beings, but entirely by the love and mercy of God, by the gift of His Son to suffer in our stead, and to bear our sins upon the shameful tree of the cross.

Now may I say something of this blessedness that is repeated many times. Blessed is the poor in spirit for theirs is the kingdom of heaven. How wonderful to be borned of the Spirit, or of God unto an inheritance that is incorruptible and fadeth not away, an heir of God and joint heir with Christ Jesus the Lord. We are made poor in Spirit by the Lord's working in us and showing us our sinful defiled and corrupt state because of our transgressions of His holy and righteous law. Because of this we are made to mourn and to know of our lost, ruined state. But, of the blessedness of God in delivering us when we are given faith and hope that He has delivered us from a burning hell and given us a home in heaven. The meek shall inherit the earth. The hungry and thirsty shall be filled. The pure in heart shall see God. The merciful shall obtain mercy. The peacemaker also receives his bountiful part. All of this because of God's love and

mercy, by His grace through His only begotten Son, who so loved us that he gave His life for us. Greater love has no man than to give his life for us. To have all of these blessings herein spoken of, wrought in us by our heavenly Father is a reward that far exceeds any earthly reward that can be bestowed upon us. For so persecuted they the prophets who were before you. The carnal mind is not subject to the law of God, neither indeed can be, but is enmity against that which is of the Spirit. Persecutions have been all the way in the past and will continue on in the future. Jesus said they persecute me they will persecute you also. If they do these things in the green tree what will be in the dry. Though persecuted is a cross to the flesh, it is one of the bright evidences that the individual or the church which is reviled, and spoken evil of falsely, is persecuted for Christ sake. So this is evidence that we are the children of God, that ours is the kingdom and when we can see this we are enabled to rejoice in this tribulation.

Let us rejoice and be exceedingly glad for such blessedness to be bestowed upon us by reason of His wonderful love and mercy. Thanks be unto God who has given us the victory through our Lord and Saviour Jesus Christ. Because of physical strength, I have been brief yet I hope to have been able to point out some of the beauties I have seen in this wonderful subject.

While not strong physically, I am stronger than I have been in the past. Now with much love to all

the faithful in Christ Jesus, I will close.

Your humble brother in hope,

L. A. Johnson

Benson, Route 2

EXPERIENCE

Elder T. F. Adams

Editor Zions Landmark

Dear Brother:

In a sweet and precious hope, will you allow one so unworthy as I feel to address you thus. I have had a mind for some time to try in my weak way to write a few things of what I hope the Lord has done for me. Something which I feel to hope has been an experience of grace and call to the ministry. Realizing my imperfection and weakness, I know that unless the God of all mercy and grace is pleased to direct my mind as well as my pen my efforts will be in vain and no comfort to God's humble poor.

As I make the attempt, I desire divine guidance, that I may write nothing but the truth, ascribing all honor and praise to the God of all mercy and grace, the one that has all power both in heaven and in earth, working his own sovereign will and none can stay his hand, or say, "Jehovah, why doeth thou?"

I was born October 12, 1900 in Stanly County, North Carolina in a little log hut on the banks of a stream called Stony Creek. My parents were very poor. My mother united with Old Jones Hill Primitive Baptist Church when I was only about one year old. She is still living, in her eightieth year, her health is very good for her age,

although she is almost blind. My father, now deceased, united with Smiths Grove Primitive Baptist Church a few years before he died.

I had serious thoughts about myself while I was only a young boy, plowing in my fathers' field. The thought would come in my mind that I was the meanest boy in the world and I would sit down on the ground and weep bitter tears. After a while this feeling left me and so far as I know I was not bothered with any thoughts about my eternal welfare for several years.

I grew up and enjoyed the worldly pleasures with the young boys with which I kept company. Sometimes I would go with Mother to her meetings, but the only joy or comfort I got was when the last preacher got through and said "Amen."

Many times I have looked at those old gray haired fathers and mothers and saw the tears running down their wrinkled faces as they were singing the songs of Zion, and especially when the preacher was preaching. Some of them would, sometimes shout. I couldn't see what they were crying about or what they were shouting for. The thought would come in my mind. "These Old Baptist will soon be dead and there wont be any more of them." Little did I know that the God that called them was still alive and able to call their children to fill their seats.

At the age of eighteen I fell in love with a sweet girl. She returned my love and we were married. I feel that she has indeed been and is a helpmate, God has given us

seven children, six living, four boys and two girls, one boy God saw fit to take back at the age of three.

In the year 1932 I was working in a flour mill at the little town of Oakboro, N. C. I had taken very much to strong drink. One Monday morning after I had been under the influence of whiskey over the weekend, I was working in the mill with no thoughts about my eternal destiny, when all of a sudden like a bolt of lightening I was arrested by some power and I saw myself a poor vile sinner, my sins began rolling up before me as mountains high. "O, Lord have mercy." I tried to beg. I looked around to see if any one was looking at me. Apparently no one was, so I went down stairs in the basement. I felt that I must find some secret place and try to beg for mercy. I crawled over in the darkest corner I could find and tried to pray. All that I could say was, "Lord have mercy on me, a poor vile sinner. It seemed that the words didn't go above my head. I had heard some people say that if you would humble yourself down and pray that God would hear and pardon your sin. Dear Brother Adams, I tried with all the power that I had for three long months to beg God for mercy, but I got no relief. Instead, the burden grew heavier. I tried to read the Bible, hoping to find some comfort, but only found condemnation. I could hear others whom I had confidence in tell of their experience. I could witness with them till they came to the place where they were delivered, there they left me. Elder Eudy said to

me one day, "Well Clarence, I am satisfied you will not die in that condition, the time will come that you will be delivered." But I could not see any deliverance for me, only death and then forever to be cast into Hell. Many times as I watched the sun go down I would say, "Goodby, before you rise I will be in a yearning hell." "Oh Lord," I would cry, "If you will just spare me, I will be a better boy, I'll do many things I have not done, and I'll leave off many things that I have done." But no relief. Finally one night after bidding the sun farewell, I went to bed feeling that I would not live to see the light of another day. I felt that I had sinned away the day of grace, that there was no hope for such a poor vile sinner as I was. Sometime after I had retired, as I was laying there, it seemed that some power took possession of me and for the first time since I was made to see myself a sinner, I was made reconciled to God's will. I could then say. "Lord if my soul goes to hell, thy righteous law approves it well." then in a moment in the twinkling of an eye, my burden was removed and I heard those words, not a natural voice, but a still small voice which spake in me. "Blessed be the Lord God of Isreal, for he has visited and redeemed his people." O, dear brother it seemed that I was in a brand new world. If I'd had ten thousand tongues I could have employed them in his praise. I could say with David "Bless the Lord, O my soul all that is within me bless his holy name."

My desire was after I received

a hope, to be baptised, but Oh!! I felt too unworthy to ask for a home with the dear old Primitive Baptist, the fear soon came that I was mistaken in my hope and all this was an imagination on my part and if I asked for a home I would only deceive them. I would go to meetings and sit back toward the back, for I didn't want any one to see me, I only wanted to see and hear, without being seen. Oh, how I loved the doctrine of Salvation by Grace. It was food to my poor hungry soul to hear the dear servants of God, so wonderfully declare the unsearchable riches of the Lord Jesus Christ. Oh!! how I wanted a home with them, but felt that they could not have any confidence in me. But the burden grew heavier, I would promise the Lord if he would bless me with another opportunity I would offer myself to the church, but when the time would come I just could not go. Finally one day I went to Clarks Grove. It was the second Sunday in November 1932. I had no idea whatever, when I left my home, that I would offer to the church that day. But when I went in, it seemed that some power took hold of me. At the close of the service I found myself up there, trying to tell them what I hoped the Lord had done for me, and to my surprise and joy I was received. As they were giving me the right hand of fellowship another brother came, asking for a home and was received. We were baptised the following Sunday by Elder Eudy.

I have never been able to express the joy, peace and happiness

that enveloped me when I was raised out of the water. It seemed that heaven came down, my soul to greet and glory crowned the mercy seat. I felt then that my troubles were all over and for one short week I feel that I can say, not a wave of trouble rolled across my peaceful breast.

I was going on my way rejoicing when suddenly a voice spake in me saying, Comfort ye, Comfort ye, my people, saith the Lord. Those words rang in my mind day after day and night after night, I didn't know it was scripture, I looked many times in the Bible trying to find if it were scripture, but failed to find it. One day I asked Elder Eudy if it was in the Bible, and he said it was, so he got the Bible and turned to it. (Isaiah 40:1) I read it many times after that thinking that it would leave me, or at least that I might get some relief, but instead the burden grew stronger and heavier. "Oh Lord," I cried, "I cannot, I am too ignorant and unlearned, I never can stand before thy people, the wisest people on the earth, and try to speak in thy great and good name." As the time passed the impression grew stronger and the burden heavier. It seemed that the brethren could see and feel it, for some of them would say, Brother Whitley, I feel that there is something else for you to do. I wondered at this, for I certainly had not told anyone of the impression to speak. Elder Eudy asked me several times if I did not feel like having something to say, I told him no. One day at Herrins Grove Church, he

asked me if I would offer prayer, I said, "No, I can't." he said, "I feel that you can and that it will be a relief to you." I was afraid to say no and I couldn't say yes. So he arose, selected a hymn and announced that I would offer prayer. Oh, how little and unworthy I felt. After they had finished singing the hymn I knelt down on the floor and for the first time in public, tried to pray. After that for some time I was blessed to feel some relief.

The church agreed in Conference to grant me the liberty to exercise my mind in a public way in the bounds of the Bear Creek Association. A few months passed by during which I made a few attempts to open service in my weak way at the church where I attended, without relief. Finally I came to the conclusion that I was deceived in it all, that God had never called me to preach. I told my wife that I couldn't preach and that every body else knew it and above all, God knew it. I said, "I will never make another attempt as long as I live." I even said, "I will die before I will ever try it again." For three weeks I stayed at home, did not go any where to church. Then I was stricken down with a gland trouble, which laid me up for eight weeks, for three weeks I couldn't raise myself up in bed. I felt that I was going to die. One morning the thought came to my mind that I would have to try to pray there in the presence of my family, I said, "Oh, no, I cannot do that but the impression grew stronger. I was suffering so much pain it seem-

ed I couldn't live and yet I couldn't die. After a while a neighbor boy came in, he came to my bedside and asked me how I was feeling. I said, "I feel like I am going to die, I am in so much pain I can't live through this day." Dear brother, the untold agony I was suffering, dying and yet I couldn't die. "Thy people shall be a willing people in the day of thy Power." Dear brother, I feel that I was made willing to ask my companion and the neighbor boy if they would bow with me in an effort of prayer, the boy said, "yes, I'll be glad to kneel down with you." My companion said, "Shall I help you up so you can kneel down on the floor." I said, "No, if it's Gods will for me to pray, I can pray lying here on the bed."

Brother Adams, if I have ever been blessed to pray that the will of God be done, I feel that I was blessed to do so then. After the first few words you know as much what I said as I do. I only know my pain was gone when I came to realize where I was. It seemed that the heavens declared the Glory of God and the firmaments sheweth his handiwork and heaven came down my soul to greet and Glory crowned the mercy seat and a voice spoke in me, saying, "You are not going to die now, I have a work for you to do and you are going to perform that work." I turned to my wife and said, "God has a work for me to do, and if it's his will for me to leave you and the children and go into all the world and preach the unsearchable riches of the Lord Jesus Christ,

I am willing to go.

Yes, dear brother I feel that I was made willing to be Gods anything. I began steadily to improve and the following Sunday, was able to go to church and was I feel, blessed with liberty to unburden my soul. As time passed, I was blessed as I hope with light and liberty at times, while at others I was completely closed up. Truly the Lord opens and none can shut, and shuts and none can open. Finally in March 1940 the Church called for a presbytery and ordained me to the full work of the gospel ministry. This was very much against my feelings and I begged them not to do it, as I told them I had all the liberty I needed, but they would not hear me.

I realize that I have been wonderfully blessed, God has favored me with a home with the dearest people on earth, the Primitive Baptist, for nineteen years. I am trying in my weak way to serve four churches in the Bear Creek Association. It has been my privilege, but with a realization of great unworthiness to baptise several of God's dear children into the fellowship of the dear old church.

My desire is that I may be kept by the power of God in such a way that I will never do anything to offend or wound the feelings of one of God's little ones, nor ever bring any reproach upon the Church and when my journey is ended and my race is run, that I can say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith. There is therefore, a crown of righteousness laid

up for me and not to me only, but to all that love his glorious appearance."

Dear Brother Adams I did not mean to write so much, I realize this is lengthy, I don't know whether it is an experience of grace or not, but it is sweet and most precious to me. Dear Brother, do with this as you see fit. Remember me when at a throne of mercy. A little unworthy brother in hope.

C. D. Whitley
328 S. First St.
Albemarle, N. C.

CHANGE OF ADDRESS

I haven't had any Landmark since the 15th number of July. If you have sent them out, I have never received them and if you have all the numbers up to now, will you mail them to me and tell me how much I owe you for them and I will send pay when I renew in October.

I am writing to give you my change of address. It is now coming to Whiteville, North Carolina and change and send it to me, Mrs. Lola P. Garner, Box 92 Warsaw, North Carolina.

I love my Landmark and it's all the Primitive Baptist doctrine I get. Hear nothing here but worldly religion.

Mrs. Lola P. Garner

P. S. I would be glad you would print my letter in Landmark. I want my brethren and sisters everywhere to pray for me and I would love for as many as can to write me here in this lonely place.

Box 92
Warsaw, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

VOL LXXXV

NO 2

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

DEC. 1, 1951

QUENCH NOT THE SPIRIT

I Thes. 5:19.

St. Paul listed a number of brief exhortations to the church of the Thessalonians, not for the purpose of teaching for doctrine the commandments of men, or salvation based on creature choice, but to teach them the governing essential rules of discipline for the church.

The scriptures teach us that, "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." John 4:23. This does not imply that God is seeking that which does not already exist, for he is addressing the Thessalonian brethren, the regenerated and born again, not to the dead in trespasses and in sin. All scripture is within the bounds of His determinate council and foreknowledge and therefore fit perfectly into the structure of the Wise Master Builder, the Church. "Yea, I have loved thee with an everlasting love. Jer.

31:3. Thus the love of God is everlasting to His children, for of His own will begat He us." Jas. 1:18.

The word, "quench" in our subject indicates that the spirit already exist, and Paul is exhorting for instruction and encouragement.

It was at Thessalonica that Paul organized a church that consisted of some believing jews, and many Greeks who believed through the preaching of Paul. Acts 17-1-4; "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and set all the city on an uproar." Acts. 17:5.

We can understand what great resistance this church met with, and the exhortation, "quench not the spirit," was fitting for this young organization which was set up in the midst of an enemy of overwhelming odds who would be a great trial and discouragement to the True disciples. We find this to be the truth in our experience. Many foes are met with and when the resistance is strong there is at times an inclination to be discouraged and cast down. These are times when it seems the Lord has either forsaken us or we have never known Him in the forgiveness of our sins. David expressed the thought in the 10th. Psalm: "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble? "The fool hath said in his heart, there is no God." Psalms 14:1. Are there not fearful thoughts of infidelity that pass through the mind. Peter denied that he knew Christ through fear of men but later wept bitterly because of his

unfaithfulness. The spirit of, "quench not the spirit." was in his heart. How ashamed he must have been in this hour of crisis. How the Love of Jesus forsakes him not even though he denied Jesus, for He tells Peter that Satan desired him (Peter) that he "might sift him as wheat." But Jesus had prayed for Peter, "that his faith fail not." St. Luke 22:31. Jesus said "without me ye can do nothing." Paul tells us, "I can do all things through Christ which strengthneth me." Phil. 4:13. Therefore, "quench not the spirit" is an act of faith and does not exist outside of the divine attributes of God. It is in the conscience of the covenant children and when the adversary is met with it seems to act as a shield of defense and protection to the Lords humble poor. Paul admonished his brethren not to suppress their convictions and belief when menaced by unbelievers. Though they be in the minority, "Behold the Lord's hand is not shortened that it cannot save, neither His ear heavey, that it cannot hear." Isaiah 59:1. How comforting to feel that there is one, though invisible, that can stay the hand of the enemy and lead beside the still waters.

"I send you forth as lambs among wolves" Luke 10-3. "For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears." Acts 20: 29-31.

Such quotations as those above are sufficient to teach that there is a constant warfare with the child of God. And that he is entirely dependent upon God the Father for every blessing of sustaining grace. For as Solomon said, "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war." Ecc. 8:8.

"Quench not the spirit," is one of the signs that follows the poor in spirit through the wilderness, and where ever a defense of the Living Word is necessary God the Father will make that defense as He did in opening the waters of the Red Sea for the deliverence of His dear children from the bondage of Egypt.

W. E. Turner

DEACON CALVIN AYERS

On June 17, 1951 in the stillness of the twilight it pleased the Lord to call to himself our beloved and highly esteemed Brother and Deacon Calvin Ayers.

Brother Ayers was born August 22, 1880 the son of the late John H. and Courtney Rogers Ayers his life being 70 years, 10 months and 5 days.

In early life he married Miss Mamie Rawls. To this union seven children were born, six children with their mother survive to morn their loss for they have lost a good husband and father.

He united with the church at Bear Grass in July 1912 and proved to be a faithful member not only was he faithful to his home church but was faithful to visit the sister churches.

He was chosen Deacon in May 1929 which office he filled until death. We the church at Bear Grass morn the loss to the church and desire to extend our heart felt sympathy to his family hoping his mantle may fall on them.

Brother Ayers was confined 102 days after having his first attack but bore his affliction patiently often expressing a desire to see his brethren and friends.

His home was a haven of rest for his brethren and friends, it being his hearts delight to have them visit in his home.

Resolved that we bow in humble submission to him who doth all things well and for our good and his glory.

His funeral was conducted at Bear Grass church by Elders W. E. Grimes, E. C. Stevenson and the writer. His body was laid to rest in the family plot beneath a mound of flowers in the presence of a host of brethren and friends.

Done by order of the church at Bear Grass Saturday before the Third Sunday in July 1951.

A. B. Ayers, Moderator
E. C. Harrison, C. Clerk
A. B. Ayers, Committee

RESOLUTION OF RESPECT FOR SISTER EMMA LOUISE VAUGHN

God called Sister Emma Louise Vaughn after an extended illness. Sister Vaughn lived to be eighty three (83) years old.

Funeral Services were held Tuesday October 14, 1951 at 3 P. M. at Kehukee Primitive Baptist Church near Scotland Neck. Services were conducted by her Pastor Elder A. B. Denson, Rocky Mount and Elder J. C. Moore of Whitakers, N. C. Burial was in Baptist cemetery Scotland Neck. Survivors are three brothers, W. L. Vaughn of Richmond, Va.; L. T. Vaughn of Nashville, N. C.; and Forest of Whitakers. Two Sisters, Mrs. James H. Randolph of Greenville, N. C.; and Mrs. Mable Randolph of Kinston, N. C. Therefore be it resolved First: That we the Church at Kehukee bow in humble submission to our heavenly Father who doeth all things well, Second: That we extend to her beloved family our heart felt sympathy, Third: Resolved that a copy of these resolutions be spread upon our church book, copy sent to the family, and a copy sent to Zion Landmark for publication.

This done by order of conference Saturday before Third Sunday in October 1951.

Elder A. B. Denson,
Linda Judge, Mod. Clerk.

RESOLUTION OF RESPECTS FOR BROTHER J. A. TURLINGTON

Whereas it has pleased our Heavenly Father to remove from our midst Brother J. A. Turlington, who was born November 18, 1873 and died in November 1950, making his stay on earth seventy seven years one month and twenty four days. Brother Turlington united with the Primitive Baptist Church at Bethsaida, the date and time not known. Brother Turlington served as church clerk from 1919 until 1941 and was faithful to the cause when he was able to attend. The Church has lost one of its faithful members and he was loved by all who knew him.

We the church at Bethsaida first bow in humble submission to him that doeth all things well and after the council of his own will.

Second: We the church at Bethsaida ex-

tend our hearts felt sympathy to his loving wife, Sister Turlington and the family and desire that the love and grace, of our God may keep and guide them in the foot steps of the righteousness.

Third: That a copy of these resolutions be spread upon our Church books and one be sent to the family and one to Zions Landmark for publication.

Done by the order of Bethsaida Church in conference this December 1st. 1950 and submitted to the Church January 1951 for its approval. Committee appointed to draw up the resolution are as follows.

Brother L. D. Reaves
Brother P. E. Langdon

RESOLUTION OF RESPECTS FOR SISTER SARAH HOLMES

Our Heavenly Father in his Infinite Wisdom has seen fit to remove from our midst our beloved sister, Sarah Holmes. She departed this life July 13th, 1951. She succumbed after a lengthy illness. we do not know her birth date or her exact age but she was around ninety one years old. She united with the church at Bethsaida Primitive Baptist church and was baptised. She loved her church and was always glad to greet her brethren and sisters whom she also loved. She was a true and faithful member to the Church and always faithful to attend all her church meetings when ever she could. Surely a good sister has gone but we sorrow not for her as for others who have no hope, for she had that Blessed Hope which only God can give.

Her funeral was held at Bethsaida Church in July 1951. The funeral was conducted by her pastor, Elder Lester E. Lee assisted by Rev. Vann. Burial followed in the church cemetery.

Be it resolved that a copy of this resolution be sent to Zions Landmark a copy be recorded in our church book and one be sent to the bereaved family. Done by order of Bethsaida Church in conference this Saturday before the First Sunday in August 1951.

Committee appointed to draw up the resolution are::

Sister Lyda Tart
Sister Mealie Byrd
Brother P. E. Langdon

SISTER RACHEL LITTLETON

Dear Mr. Gold::

It being requested by North East Church that I write the death of our beloved sister, Rachel Littleton for publication in Zions Landmark, who passed away on February 21st. 1951. She united with the church at North East in the year 1908 and remained a faithful member until her afflictions came. She spent lots of her last days in the hospital and was blessed to bear it all with patience and was reconciled to Gods will. All was done for her that a kind and

loving family could do. She leaves two loving daughters and one son and a loving husband to mourn for Mother. They did all that could be done for her but God loved her better.

She was blessed to sit and talk about the great work of God and what God had done for her. She was blessed with a spiritual gift which none but God can give, always glad to have the brothers and sisters come to see her.

Her funeral service was held at the home, by Elder Eddie Humphrey who was blessed to visit her often and speak comforting words to the family. She was laid to rest beneath a beautiful mound of flowers to await the resurrection. We feel our loss is her eternal gain.

Written by, if one at all, the least of all.

Willie Kellum
Jacksonville, N. C.
Route 2

AN APPEAL

To Whom It May Concern:

We have had the misfortune of loosing our church building, Princes Chapel, recently, due to the disturbance that has arisen in the Bear Creek and Abbots Creek Associations and rather than enter any form of law or litigation, we have decided to build us another. Our church is small in number and we are not financially able to build, but the Lord being our helper and Keeper, we believe we can do it.

We therefore, earnestly appeal to all brethren, sisters and friends to help us through contributions to replace our church building with a new one, that we may continue to enjoy assembling our-selves together for song and worship.

Send any donations to A. A. Jarrell or me, W. E. Jarrell, RFD 2, Lexington, N. C. Many brethren and sisters and kind friends have and are donating to this cause with lumber, cash and building materials. Their generosity makes our hearts swell with gladness and thanksgiving and encourages us to believe our God is in the matter.

The location of our new church is on Highway No. 64 on the left of the Highway going from Ashboro to Lexington and about 3 1-2 miles from the crossing of Highways 64 and 109.

May the Good Lord bless many with a mind to help us.

A little Brother in Hope,
W. E. Jarrell.
Lexington, N. C.
RFD 2

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held the Lord willing with the church at Bethsaida on the 5th Sunday and

Saturday before in December 1951. The Church is located about three miles north of Benson, N. C. All lovers of the truth are invited to attend. Many thanks for publishing same.

Yours, truly,
Elder G. A. Johnson (Mod.)
Bro. W. V. Blackman
(Honary Clerk)
Alonzo Barefoot clerk

SKEWARKY UNION

The Skewarky Union is to be held at Lawrences, 5th. Sunday in December 1951. Friday and Saturday before D. V. Location, Edgecombe County, N. C. on Highway from Tarboro to Scotland Neck. Elder E. C. Stevenson is to preach the introductory sermon. Elder C. L. Robbins, alt. Invitation is extended to all.

E. C. Harrison, Union Clerk

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Angier, Saturday and Fifth Sunday in December, 1951. Elder T. F. Adams is chosen to preach the Introductory sermon and Elder E. C. Jones is alternate. Angier Church is located in the Town of Angier, Harnett County. Anyone desiring further information may communicate with W. F. Young, Church Clerk, Angier, N. C. An invitation is extended to all of the same Faith and Order and especially to the ministering brethren.

W. F. Young—Union Clerk
Brother C. D. Turner, Asst. Clerk

CONTENTNEA UNION MEETING

The 318th, session of the Contentnea Union meeting is appointed to be held with Tyson's Church, Pitt County, North Carolina, the fifth Saturday and Sunday in December, 1951. Elder J. C. Smith was chosen to preach the Introductory Sermon and Elder J. B. Roberts was chosen as alternate. The Church is situated about 5 miles south-east of Farmville, N. C. near Arthur.

J. E. Mewborn
Clerk

APPOINTMENTS FOR ELDER JONES

Wednesday, December 12th, Upper Town Creek, 11 a. m.; Auterys Creek, 2:30 p. m.; Damascus, (Farmville 7:30 P. M.

Thursday, December 13, Flat Swamp, 11 A. M.; Robersonville, 7:30 P. M.

Friday, December 14, Spring Green, 11 A. M.; Bear Grass, 2:30 P. M.

Shelehem, 30 Saturday and Sunday.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

December 15, 1951

NO 3

PSALM 107

Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

He brought them out of darkness and the shadow of death, and brake their bands in sunder.

Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! !

For he hath broken the gates of brass, and cut the bars of iron in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted: :

Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

Then they cry unto the LORD in their trouble; and he saveth the mout of their distresses.

He sent his word and healed them, and delivered them from their destructions.

Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

They that go down to the sea in ships, that do business in great waters;

These see the works of the LORD, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GUPPANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

COMMENTS ON FIRE, WATER, EARTH AND AIR

If the Lord wills I will try to write of Fire, Water, Earth, and air: First, Fire which gives to us mortals, light and heat, how necessary for us all in this life we live here on earth, and without it no one could subsist, our great God, uses fire to represent his power, he gives to his people an understanding of the use of fire - both in there experience, and their daily lives. Fire produces heat and without the heat of the literal sun, this body which we call earth would soon become a frozen mass, where nothing could subsist. Fire, is used to seperate the dross from the gold, and iron, likewise the fire in our souls consumes the dross as he baptizes us with the Holy Ghost and with fire. God hath often appeared in fire, as when He appeared in the burning bush, but not consuming it and descended on Mt. Sinai in the midst of flames, thunders, and lightning. It is also a symbol of the holness and justice of God. The Lord thy God is a consuming fire. Our Saviour is spoken of as a refining fire. The Lord led the Israelites in their journey through the wilderness under a pillar of fire, and cloven tounge of fire were given to the disciples on the pentecostial meeting consumed the sacrifice of Elijah. A wall of fire round about her (the

church) and her glory in her midst, burned up the wicked adultrious City of Sodom and Gommerah. Fire that burns in the heart of the earth, throwing out Lava is a type of the fire that burnes in the hearts of His people, as the type of the fire in the bush not consuming, it but purifying it. Just a few showings in the scriptures of the fire that God created, and has power over. You my Brethren know something of this fire, for it is burning in your hearts, if you have never been burnt, you do not know any thing about it, but if you have been baptized with the Holy Ghost, and with fire, you know something about the working of God in you. Wherever there is light there is fire, and it is light that makes manifest. All the fires of man, even though the furnace is heated Seven Times hotter than it is want to be heated, did not consume the Three Hebrew children that were cast therein, for the son of Man was with them, sometimes we pass through the fire in our experience and no matter how hot it is, if Jesus is with us we need not fear. Water is something we all know about, all must have to live, animals beasts, birds, and everything that lives here in this world, it is used as a type in many ways, in the scriptures. We wish to use it as a type more especially as it applys to the Lord's Chosen People. Na-

turally a very destructive object, like a great flood, that the serpent cast out of his mouth, flood of error contrary to that pure water of life proceeding from the throne of God. I was thirsty, says Jesus and you gave me drink, hungry and you gave me meat. Sometimes the water is bitter and we cannot drink, Jesus sweetens it for us, sometimes the waters are rolling in great waves, and we cry out to Him O!! Lord save us, and he speaks, and there is a great calm. We meditate over His word, and we say what manner of man is this. even the waves and the sea obey Him. He stills the waters and leads us by it. I will give unto him that is a thirst of the fountain of the water of life freely. There is a fountain filled with blood, drawn from Emanuels veins, And sinners plunged beneath that flood, loose all their guilty stains. Some years ago I had an experience in a flood, although it destroyed all my worldly goods, it showed my how helpless I was, but I did realize there was one that had power over the Waters, and another time I drifted in snow for over a week, and in both cases I saw many around me that were not as fortunate as I was. The power of God was shown me again, how that Noah was saved by water, and the Adultrious world was drowned. Jonah was cast in the sea, and was saved by the great Fish. After I had been Baptized by the Holy Ghost and with Fire, I was taken to the icy waters of the creek and immersed, not putting away of the filth of the flesh, but the answer of a good

Conscience toward God and made to see the beauty of the Spirit I hope; and the water, and the blood agreeing in one. How the Fire did burn within me, and the water, satisfying, and the blood reconciling and the Spirit revealing, What a happy mortal I was, but I was soon led of the Spirit into the wilderness to be tempted of the devil, and through Him, Jesus, I have ever since been able to stand, not in my own righteousness, but in the power of God. Now I have spoken of the Fire, and the Water.

Now Brethren: Please over look my bungling way of expressing myself and if you desire to have my comments on the earth and air, as I intended, look up your Landmark of, April 1st. 1951, Page 153.

With best wishes, and continuance of the Landmark, I remain your unworth Brother, who desire nothing, but the peace and welfare of Zion.

George L. Weaver
2802 Marcum Terrace
Huntington, W. Va.

"THE LORD IS MY STRENGTH"

Dear Brother Adams:

I have a mind to write you but I am so poor, so little and so unworthy to make the attempt, if the Lord does not give me something to write, then I will not be able to do so.

I get down so low in my feelings, I feel not to have a friend on earth, so lonely, so forsaken and I go moaning most of my time. I have so much trouble, sorrows and heart-aches, but God's children are promised tribulations, that gives me a little encouragement along the

way. Sometimes I can say, "The Lord is my shepherd, I shall not want."

I heard Brother Rhodes preach Sunday, he was so blessed with liberty and in such a rejoicing state, he was filled to the brim. In his remarks he said, "The Lord is present everywhere." He said it takes persecution to make a preacher and I feel like it takes that to make a member. Our beloved Jesus was forsaken. Elder Charlie Hall said if you follow in His footsteps, it is in sorrow and trouble. I heard you say you didn't believe the Lord would punish you here and then send you to eternal punishment. That did me so much good, I rejoiced over it and sometimes do now. These words are on my mind a great deal, "There your seat is now prepared, there your Kingdom and reward."

I had a slight stroke over a year ago and I can't write well. I was on the danger list for two days. That was sweet to me and I was perfectly reconciled, I had no fear after death. They told me not to worry over anything, but I have had more trouble since then, than ever before. So we cannot control anything, it's all in the Lord's hands. Sometime my hope is so dim and then sometimes it is bright, it burns like a candle. Is that the way it is with you? I had a vision and hope. I saw myself up on a high cliff, a white robe came from above and clothed my body.

If you ever get low enough in your feelings, pray for me, an unworthy one.

A little sister if one at all,
Sister Lizzie Rhew
509 Milton Avenue
Durham, N. C.

EXPERIENCE

Dear Brother Floyd and Sister Pauline:

For quite a long time I have been impressed to write you a portion of my reason for a hope. I will try to be brief and not relate too much of my natural past. When I was a boy I joined another faith and order, that I could and I believed, should help the Lord to save people. I continued in same mind from 1889 to 1895. Would be glad to tell many experiences I had during those days, however they were of the flesh. In the summer of 1896 I was listening to old Brother Powell Gray and after prayer he quoted something like this, "Come out from among her, my people." That for some cause crushed my heart, it appeared the Lord had a people somewhere and I was not included. Oh the times I would do wrong even taking the name of God in vain. So many times I walked behind my plow begging for mercy, and no relief. I would from time to time promise to do better, and I thought I was going to bring myself in the Saviour's favor but behold all efforts failed.

My burden appeared to grow worse until 1917. One night I dreamed I was going down a broad road. At the end of that road appeared a great stream of the muddiest water I ever saw. It appeared very shallow and people were going to and fro, and I was so sorry for

them, in a short time I looked down and there was a clear stream going to my right in the opposite direction from the muddy water. This clear water appeared to be about three feet wide and did not mix with the muddy water (I feel I can see something in the width of that clear stream) and in this water I saw some beautiful fish and I had amind to get some to take home. When I had taken about seven of them I decided to return by the same road by which I came, however when I turned around there appeared something, a buggy or some vehicle with only one seat, on that seat were sister Pauline and my wife, both looked so happy. It appeared my daughter and I sat at their feet. We traveled on with much difficulty, however we were still near that beautiful stream of clear water going in same direction we were traveling. I awoke and heard these words, "Follow Me." 'For some cause from then until this day there has been a spark of hope that has never entirely gone out. Yet I am made to look on my past and present life and made to wonder why such a poor sinner as I could be numbered among those whom Christ died for. Dear Saints, you both have heard me relate the many things transpired from 1917 to 1925 the day I was baptised.

One experience was this. During all these years I would sometimes wonder where the church was, one night I dreamed of being in a lowland and saw no way to get out. I was trying to find a place to put my feet and gave up all hope. I

looked toward the east and there appeared a little white church with only one door. A voice spoke to me saying this is the church of the living God. Immediately I woke myself up saying, cursed is the man that trusteth in man or maketh flesh his arm. From then until now I do not have any doubt as to the true church.

I feel that my days are coming to a close soon, yet I have an abiding hope that when the time of departure has come that I will be carried to a place where neither sin or sorrow is known. So much of the time I am in doubts and fears. Just every where you may turn there is distress and unrest about the present condition of everything, however I am made to think of this, "As I thought, so shall it be, as I purposed so shall it come to pass."

Remember us while at a throne of grace. Come to see us when you have a mind. May the Lord continue to bless you to feed the sheep and the lambs who are still waiting around the shepherds tent. One who loves you both, as well as all those who bear the image of Christ.

Unworthy,
Zola Sugg

KEEP HIS COMMANDMENTS

"Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. Revelation 22:14.

Dear Household of Faith:

I would desire, the Lord willing, to express a few thoughts in con-

nection with the above scripture. I realize that this, as well as all other of Gods holy inspired word, is a very great text; and unless guided and directed by the unerring spirit of Almighty God, I cannot see anything in this except the letter. The Apostle tells us "the letter killeth, but the spirit giveth life," also that there is no private interpretation of the scripture, but holy men of old spoke as they were moved by the Holy Ghost. As I see it, Gods children must be moved by the same spirit and power to see and understand things contained in the holy scripture.

In making this attempt to write (if I know my heart) I desire divine guidance that I may write the truth, as I feel to hope God has revealed to me. The scripture was not given to the world, but to Gods chosen elect. The apostle tells us in 2nd. Timothy 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works. Also another writer says "That which was written aforetime, was written for our learning. That we through patience and comfort of the scripture might have hope." To me this means, for our understanding, our revelation and unless God gives the understanding, it is no more to us than a daily paper, so far as seeing any of the spiritual things contained in it.

The apostle John, who wrote the book of Revelation, was in the spirit on the Lord's day, and heard

a great voice as of a trumpet, saying, "I am Alpha and Omega, the first and last, and what thou seest write in a book, and send it unto the seven churches which are in Asia" (Rev. 1: 10-11) So the scripture quoted at the beginning of this letter, to my mind does not in any way imply conditionalism, but is a state of being.

"Blessed are they," not that they will be blessed but they are already blessed. "Blessed are they that do his commandment," There are none that can do his commandments, save that blessed people, that chosen elect, that royal priesthood, that holy nation, that peculiar people, that they should show forth the praise of him who hath called them out of darkness into his marvelous light. The power to obey and do his commandments are not in the creature, but in the Creator. We hear the apostle Paul saying in Philippians 2:12-13, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." The Apostle was not speaking to a disobedient people, but to those who obeyed the will of God. So God works the will and also the do, it is then that obedience always follows. The blessings preceed the act.

"Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

"Blessed are they that mourn: for they shall be comforted."

"Blessed are the meek for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"Blessed are the merciful: for they shall obtain mercy."

"Blessed are the pure in heart: for they shall see God."

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." St. Mathew, 5: 3-8; 11.

Yes, dear little children, though the world hate you, and say all manner of evil against you falsely, for his dear sake, you are still of that blessed family, your names are written in the lamb's book of life and all the demons in hell can never erase one. Jesus said in John 10:27-30. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me, is greater than all; and no man, is able to pluck them out of my Father's hand. I and my Father are one." Those sheep are the chosen elect. We read in Jude, 1-1, "Them that are sanctified by God the Father and preserved in Jesus Christ, and called." Those, to me, are the ones blessed to do his commandments, that they may have the right to the tree of life.

In Revelation, 22: 1-2, John Said, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb. In the midst of

the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yeilded her fruit every month, and the leaves of the tree were for the healing of the nations." Oh, how sweet, how wonderful, when God's little ones are constrained by the love of Christ to turn their backs upon the world and come home to their friends, telling how great the things the Lord has done for them, yea, blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city, Oh, how glorious it is to have the fellowship of Gods dear saints, when his blessed family are made to sit together in heavenly places in Christ Jesus. No wonder the poet could say, "Tis a heaven below, our Redeemer to know, and the Angels could do nothing more; Than to fall at his feet, and the story repeat, and the saviour of sinners adore. It has been the privilege of this unworthy writer to behold several of God's little ones coming home to, the dear old church. Those that were blessed to do his commandment, and at their request, and I hope at the command of God, lead them into the water and baptise them in the liquid grave. They coming forth rejoicing in the love of God, some of them shouting his praise as they came out of the water.

The Lord is still adding to the church such as he has ordained to save. He is still feeding his flock like a shepherd gathering the lambs with his arms and carrying

them in his bosom, and gently leading those that are with young. "Blessed are they that do his commandment that they may have the right to the tree of life. Do they do his commandments in order to receive a blessing? No, but from a standpoint of love. Because they were created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. Eph. 2:10. Jesus asked his disciples in Math. 10:13-18. "Whom do men say that I, the son of man, am?" and they said, "Some say that thou art John the Baptist some Elias, others Jeremias, or one of the prophets." He said unto them, "But whom say ye that I am? Simon Peter answered and said, "Thou art the Christ, the son of the living God." And Jesus answered and said unto him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee, but my father which is in Heaven. And I say also thee, "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."

Peter was not blessed because he confessed that Jesus was the Christ, but he was blessed to confess, and Jesus tells him that it was by revelation of the Father which is in heaven. So no wonder the angels said unto John, "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." Now just a word about the gates. We find in Acts 14:22, "That all must through much tribulation enter into the

Kingdom of God." Therefore it is through trials, dissappointments, troubles, sorrows, doubts and fears, that the children of God are brought. But thanks be unto God, I feel that there are times that they can say with the apostle Paul, "We glory in tribulations also: knowing that tribulations worketh patience: and patience experience: and experience hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5: 3-4-5.

I realize that this scribble, like myself is imperfect, but I have written what I hope has been revealed unto me. If you feel that it is not the truth, just throw it aside, and cast a mantel of charity over my imperfections. If anyone should receive a crumb, then I feel that my effort will not have been in vain. I desire an interest in the prayers of all of God's little ones.

A little unworthy brother in hope,
C. D. Whitley
328 S. First St.
Albermarle, N. C.

DREAMS ABOUT BABIES

Dear Brother Adams,

I have had a mind to write since I received my first Landmark, March 1, 1951, and I am again attempting to write some of my feelings and things I hope it has pleased God to reveal to me, unworthy though I feel to be. If you feel that what I have written is not suitable for publication, please feel free to cast it aside. I would like to write you about six dreams I had in two weeks all about babies. The first

one I had was the second Sunday morning in April 1949, but I can't say it was a dream. But the other five were dreams.

On the second Sunday morning when I arose to my feet, a voice said to me, "You have forsaken your baby." in just a minute I had something within me say I own the baby, but I could not tell the baby anything or teach it anything. It knew more than I did. I felt so happy, I said to my husband, "I had a dream I would not take the world for." I was so happy. But before I reached the kitchen, I was in trouble. I could not help from crying, but I went on to New Hope church, although I did not get a crumb. It was a sad day with me. I doubt if anyone can see anything in this. It seems so strange because I haven't any children; but why was I so happy? Sometimes I feel the Lord has showed me some beauty in these dreams, but I will not write any more about them now, If it is the Lord's will, I hope to write more about them some day. Brother Adams, I feel to send you some of my experience which I wrote in the year 1936. I wrote it with the mind to send it to be published in the Old Faith Contender but feeling so unworthy and that it wasn't the Primitive Baptist would have, I could not; but the time wasn't yet come for me to send it. In November 1948 the Lord gave me a mind to send it to Brother Berry. I was looking for something to give me some comfort and felt it would be of comfort to me. I was in trouble day and night and after sending it, I

felt better and now after taking the Landmark I feel to send it to the Landmark. I feel now I want to write at times to the Landmark and if I do, I hope what I write will be suitable and that it will be in fellowship with other writers and readers.

Your sister in Christ, I hope
Mrs. Joe Mangum

I will try in my weak way to write my experience. I will start back when I was a child. My heart has grieved many times because of my sins. My childhood was not like other children's. I could not enjoy life as they did.

But I would go on and try to be happy. I was sad and everything around me looked sad. The sound of the wind was sad. Most of the time I wanted to be alone, but I did not know what was the trouble. Sometimes I would leave the house and go into the woods and try to pray to the Lord to have mercy on me and show me if there was anything I could do to get rid of this sadness. But I could not pray. I know I did not, for the Lord showed me by making my troubles and trials worse and worse and thus I grew up going to many churches, but none preached my feelings as did the Old Baptists.

I always liked to hear my father tell his belief on the Scriptures. That was the most pleasure I had. I have been sick much of my life have been to the hospital three times. I feel I have felt the need of the blessed Saviour and on retiring I have tried to pray for His protection and upon awakening,

begged Him for His guidance through the day. Many times while on my bed of affliction my whole being has been full of love and praise to God. I feel I have been blessed with His sweet spirit, but again I have gone down into the lowest depths of despair, feeling alone and friendless and feeling that I was mistaken in the whole matter.

My pilgrimage here has been a mixture of joy and sorrow. I had several dreams that are just as plain today as the morning after I had them. Oh! what a blessed Saviour. He is, to reveal in us the truth. God blesses the preachers to feed His little ones and He blesses the little ones to eat. I don't know whether I am one of His little ones, but I do know that I feel at times that His servants have fed me when I was burdened and cast down. God has so fixed it that we are supplied with such things as we need. He found us dead in sin without any knowledge of Him and imparted to us the secret knowledge of our lost and ruined condition and took our feet out of the miry clay and put them upon a rock and put a new song in our mouths, even praise unto Isreal's God.

We rejoice in the thought when it comes with much assurance, that He has said He will never leave nor forsake us.

He visited them, and put His seal upon them. I used to have a place not far from the house where I would go and try to pray. Sometimes I went there and could not say a word, and for a long time when I could say anything, it was

only "Lord have mercy on me a sinner and when I was able to speak those words, I would always feel better for a short while.

In the year 1930, April 24th, I dreamed of seeing two men coming down the road side by side. I noticed only one on the right. He was in the form of a man but was a light such as I had never seen before. When he came to me the whole earth was light. I saw the same light the morning I was baptised. As I came up the hill from the baptising in my dreams I decided to go to Lickfork Church. When I got there, it was dark, no one was there. My Mother went with me. There was a great noise outside the church and I was in so much trouble I awoke, and these words came to me. "Pass me not, Oh gentle Saviour Hear my humble cry." I became in so much trouble I tried to pray and these words came to me. "Thou shalt live. Take up thy cross and follow me." I promised to live better, but instead of living better, I felt to be doing worse. So again I promised to go to the church and tell what I had seen and felt if it would remove that burden. I believe those words were answered, I became satisfied and thought I would never be in trouble any more. The next time I went to Pleasant Grove Church, I remembered my promise but while Elder Stanfield was preaching, these words came to me, "In the flesh dwells no good things." And I felt they were to me. I felt so sinful I began to find excuses why I could not keep my promise. I went on

this way for many years making promises but could not keep them.

In 1936 I dreamed that my sister and myself were at Elder Stanfield's home and my sister started up to Brother Stanfield to tell him a dream, but instead of going where he was, she got on the sewing machine peddle, and then I started to him, when a little child got the chair by him before I could get there. This troubled me and I awoke studying what it meant. It came to me. My sister had to get down low before she could know anything of her Lord and Saviour Jesus Christ and the little child was me. I then became satisfied and went to sleep and dreamed of my sister and I being at a baptising at Pleasant Grove Church. In my dream I wanted to tell Elder Stanfield how unworthy I felt, but he would not notice me. As we were going up to the church from the baptising, he looked at me and said, "What a blessing to the church; for blessed are they which do hunger and thirst after righteousness, for they shall be filled." I heard a voice say, "Arise and be baptised."

My troubles then increased, for I felt to be so sinful. On the third Sunday in April, 1936, I promised to go to Pleasant Grove Church and tell some of what I had felt and seen. When I would start those words came to me, "It is not of the Lord; it is only you trying to make the world think you are good." So I left the church feeling so unworthy I said I would never promise again. The next third Sunday in May I tried to keep it out

of my mind because I had said I would not make any promises, but I felt that every word Elder Stanfield said was for me. After dinner, Elder Gilliam, Elder Hill and Elder Stanfield were in the stand. There was a light shining on them which made me happy. The next thing I knew I was up there trying to tell what I felt the Lord had done for me. I don't know what I said. I was so full of joy. I was baptised the next third Sunday morning—the happiest day of my life. But again I have gone down into the lowest depth of despair, feeling that I am mistaken in the whole matter. We read in the Bible that "in this world ye shall have tribulation, but in me peace."

Your little sister in hope

Mrs. Joe Mangum
Reidsville, N. C.
Route 5

A HOPE IN JESUS

How sweet it feels when we have a hope in Christ Jesus. A gift of God, not for anything good that we have ever done to obtain it, but that God saw fit to redeem us from our sins by the blood of his only son chosen in him before the world was. That we should have a sweet hope of Heaven. Heaven, what a sweet home, what a wonderful, beautiful place to have a precious hope of. And of obtaining a home there-after this life below with its many troubles trials and sorrows. How sweet and restful is the thought, although unworthy and underserving we are, God has seen fit to look down on us at one time and we feel he has forgiven us of

our sinful deeds and caused his love and saving Grace to shine in our hearts. He gives us a love for his people and a life of christianity instead of following after the world and its vanity. Showing us and teaching us and guiding us in his way. If left to ourselves, we would be tempted to go away from the life he has chosen for us. But he does not intend that his little ones shall tresspass and the way of the world, for he is watching over us and keeps us by his power. He lets us go so far and no farther. All our strength is in him. He is our Shepherd, and we are the sheep of his pasture, and we rest and abide therein. Sometimes our hope gets very dim and we almost put it by. We feel that probably we have been mistaken that God had remembered us. We have doubts and fears and we are made to call upon him and ask that he remember this poor sinner again and bestow some of the blessings that we felt again. He makes us know that he is still there, that he is God and there is none other beside him. And once again we can feel its marvelous light within our souls and we can praise God for reviving our sweet hope. We would be of all people most miserable but our kind and merciful father who looks after all his believing children gives us the strength and courage and the ability to keep on in his way. , we are kept by his power. Not in our own strength but in His strength. We are poor weak mortals having no power within ourselves. He is the potter we are the clay.

How wonderful is our God and

his ways past finding out. These poor mortal tongues of ours cannot praise him enough for his goodness, for his goodness and mercies extended to us poor sinners here. Sometimes I am made to wonder how the allwise loving God can extend such loving kindness, blessings and mercies on a vile sinner as I feel to be. I just do not feel worthy to receive the blessings that I feel he has bestowed on me. When I am made to feel that bright and shining hope within it seems to fill my very soul with his heavenly light. I am made to say and I am made to bless the Lord, Oh My Soul, bless his high and holy name and I am made to feel humble and small and humbly bow before Him and ask him to make me worthy of such a marvelous heavenly Father, and to lead and guide and direct me in His Holy way at all times. When we can rejoice in his presence we are exceedingly blessed. But we do not feel that hope so bright all the time. Sometimes we are in despair, and our burdens and trials get so heavy and our hope is so low that we are made to cry aloud that we may have a reviving of our hope. Again that little spark that is within begins to grow a little brighter, and we are made to feel a little better. It also keeps glowing within and soon we can see it as a beacon light, guiding our hearts to brighter thought and soon we are praising God for his goodness to us again. And we can say, "How beau-

tiful is our hope of Heaven, a precious gift of God!"

Mrs. Louis C. Brown
R. F. D. Box 132,
Wilmington, N. C.

EXPERIENCES

Dear Kathleen,

These are some thoughts, that I have so much desired you might know. I have felt for a long time you had a good hope and that some time you might come to the church, but when you came it was so unexpected to me at the time, that the joy and ecstasy of soul so overwhelmed me that I have never been able to control my emotions enough to talk very much to anyone about it. And now, I am glad you have written enough for one to know that the Lord has graciously and most bountifully blessed you with a wonderful experience. On Friday before the Sunday on which you joined, I was away from home. I became lifted up and the truths of our dear Saviour shone so brightly into my benighted heart and brought so much comfort and peace of mind that I sought to avoid my associates for fear I would be disturbed by worldly conversations. Then came Sunday and heaven came down my soul to greet. Since that I have not had much interest in worldly things. Sweet peace and comfort are still with me. Wonderful, wonderful the Lord must have remembered me.

I think yours is a most wonderful experience and I can understand what you mean when you say you feel cut down and possessed with doubts and fears. Also I have drunk

of the bitter cup of guilt, of sin and condemnation, I have groped in darkness and despair. I thought I had deceived the church and had no experience or hope. All your sorrows, all your doubts, your fears and more have been mine. If I could, I would heal all your wounds, calm all your fears and wipe away all your tears, "But vain is the help of man."

I have begged and tried to pray for wisdom and to know the truth and in that I have become established. If the Lord has ever made himself known to me, it is through rejoicing in the truth.

Since I have never been able to suppress my emotions, when I tried to talk to you, I am glad you have written. Your experience is the experience of all God's people. "Where sin abounds, grace doth much more abound." Some seem to have had greater travail and to have been exalted higher and some seem to have had a more miraculous experience than others but all of the same spirit.

There was great rejoicing in the church at your coming in, and the church was the judge. You may always remember that if you had no doubts, you would not have the experience of God's people; that is evidence of life. The unregenerate or dead cannot weep—they have no doubts nor fears.

Your Daddy,

W. M. Graham
Christiansburg, Va.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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VOL LXXXV NO 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. DEC. 15, 1951

HIS NAME

"Who hath ascended up into heaven, or descended? Who has gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his sons name, if thou can'st tell?" (Prov. 30:4)

Here are five questions that are asked by the writer. It is often true that one is so fully described, his height, size, features, favor, occupation and characteristics, that it is hardly necessary to inquire any further about his name. The same is true concerning Jesus, the meek and lowly Lamb of God. He said of himself, "I come forth from the father, and am come into the world: again I leave the world and go to the father." John 16:28. David makes mention of His office work and ascension, he said, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the

rebellious also, that the Lord God might dwell among them." (Psalm 68:18)

Paul gives his testimony concerning this man Christ Jesus, who ascended up on high and who first descended into the lower parts of the earth. It is quite likely that he refers to David's record, when he said, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he sayeth, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heaven, that he might fill all things.)" Eph. 4:7-8-9.

Who has gathered the wind in his fists? Surely there is no one on earth that could be under consideration, except he who made heaven, earth, and every living creature, as well as the wind and the seas. No other could possibly gather the wind in his fists. David said, "He causeth the vapours to ascend from the ends of the earth; he maketh the lightnings for the rain; he bringeth the wind out of his treasures." Psalms 135:7. Jesus manifested his great power to his disciples when they were in a ship, and there was a great tempest in the sea. "And behold there arose a great tempest in the sea insomuch that the ship was covered with the waves; but he was asleep, and his disciples came to him, and awoke him saying, Lord, save us, we perish and he saith unto them, Why are ye fearful, O,

ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him." (Math. 8:24-25-26-27)

"Who hath bound the waters in a garment?" Surely, this is the God of heaven who made all things, "All things were made by him; and without him was not anything made that was made." (John 1:3) We find recorded in the 38th chapter and the 9th verse, "When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, hitherto shalt thou come, but no further; and here shall thy proud waves be stayed? Again we hear the words of Job, He bindeth up the waters in his thick clouds: and the cloud is not rent under them."

"Who hath established all the ends of the earth?" Who are the ends of the earth? Surely it must be those who have come to the end of their wits. Does it not include all of those who have been convinced that all their righteousness are as filthy rags? When we have seen the total depravity of our nature, and are brought to a clear understanding that we are nothing but sin, helpless and fully dependent upon an independent God. Then it is that these words are made precious to us. "Look unto me and be ye saved, all the ends of the earth. (Isaiah 45:22) but the question is, "Who hath established the ends of the earth?

Surely it is the Lord, for David said, "I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Psalm 40: 1-2-3) Paul said to the Thessalonian Church, "But the Lord is faithful, who shall establish you, and keep you from evil. (2 Thes. 3-3) Peter's testimony fully corroborates with the Apostle Paul, who said, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1st Peter 5:10)

"What is his name? When the children of Israel were delivered from bondage out from under the cruel and mighty bond of Paraoah, where they had been slaves for four hundred years, they could then tell you his name. "Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and the rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my fathers God, and I will exalt him. The Lord is a man of war: the Lord is his name. (Exo. 15: 1-2-3)

"And what is his sons name, if thou can'st tell the Angel of

the Lord told Joseph that his name shall be called Jesus, "But while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shall call his name Jesus, for he shall save his people from their sins. (Math 1: 20-21)

Paul said, "But when it pleased God who separated me from my mothers womb and called me by his grace, to reveal his son in me, that I might preach him among the brethren, immediately I conferred not with flesh and blood."

Now dear readers, the question is this; "If thou canst tell. Surely you have some knowledge of what his name is. If this Jesus has been made precious to you, as the chiefest among ten thousand and the one altogether lovely, the Prophet Isaiah said, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counselor, the mighty God, the everlasting Father and the Prince of Peace. And this is his name, whereby he shall be called, THE LORD OUR RIGHT-ONESS" (Jerm. 23:6)

He is Christ formed in you the hope of glory. "Unto you therefore which believe he is precious" (1st Peter 2: 7)

Humbly Submitted,
T. F. Adams

IN MEMORIAM

Resolution of Respect for Brother Benjamin H. Whitley, who was born September

25, 1888 and died June 20, 1951.

Brother Benjamin Whitley passed from this life of toil and disappointments to a better world of peace, to praise his Savior and Redeemer in endless praises. He had been in poor health for some time due to heart trouble. He had been a member of Middle Creek Church since May 1912 and was highly esteemed by his neighbors and his fellow members in like faith. The church of Middle Creek deeply feels the loss of Brother Whitley.

Brother Whitley is survived by his good and faithful wife, the former Florence Batten; four sons, James, Cecil, B. H., Jr., and Thomas, also one daughter, Mrs. Beulah Byrd.

Resolved that a copy be sent to Zion's Land Mark, one to the family of the deceased and one recorded in the church book of Middle Creek.

Done by an act of conference at Middle Creek Church.

Elder E. C. Jones, Moderator
Brother C. L. Dupree, Church Clerk
Brother S. J. Sauls, & Wife Committee

RESOLUTION OF RESPECT

Resolution of Respect of Brother Henry Carver who passed away November 16, 1951 at Roxboro, North Carolina.

First: In passing of Brother Carver the church of Roxboro has sustained a great loss as he was a faithful man of our church. The Lord had blessed him to live a gentle, quiet and peaceful life and to enjoy going to church.

Second: We wish to say to the family that you have our deepest sympathy in the loss of your father. We all will miss him so much, but we feel sure he is now where all the redeemed family of God will one day enter into-where there is no sickness, sorry pain or death; there to sing Gods praises forever.

Third: That a copy of these resolutions be sent to the family and one recorded on our church record and one sent to one of our religious papers for publication.

Done by order of Conference December 1, 1951.

L. P. Martin, Moderator
F. D. Long, Clerk

LOWER COUNTRY LINE ASSOCIATION NOTICE

The "Lower Country Line" Union is appointed to meet with J. H. Gooch Memorial Church in Stem, on fifth Sunday and Saturday before in December. Service on Saturday beginning at eleven o'clock. All ministering brethren and those in fellowship with us, together with interested friends, are cordially invited to attend.

Laura Reed Gooch
Church Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

January 1, 1952

NO 4

PSALM 107

They mount up to the heaven, they go down again to the depths;
their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their
wit's end.

Then they cry unto the LORD in their trouble, and he bringeth them
out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them into
their desired haven.

Oh that men would praise the LORD for his goodness, and for his won-
derful works to the children of men!

Let them exalt him also in the congregation of the people, and praise
him in the assembly of the elders.

He turneth rivers into a wilderness, and the watersprings into dry
ground;

A fruitful land into barrenness, for the wickedness of them that dwell
therein.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A POEM

My dear redeemer, heavenly King,
We love to sing Thy praise;
Lead us, O Lord, by thy own hand,
And keep us through each day.

From heaven to earth, he came by
man,
To ransom from the fall:
To cleanse, redeem, by His own
blood,
And wash, the chosen called.

May we a sharer in His love,
That sets poor sinners free;
On yonder cross, feel His groan,
And His great agony.

They laid Him in His cold new
tomb,
A place of Paradise;
When He arose, He'd conquered
death,
He'd paid the awful price.

He's now returned to His Father's
throne,
A place of heavenly rest;
He's interceding for His bride,
For those born in His breast.
Warden Lewis
Lowland, N. C.

I know not why, when my soul looks
up
And seeks for rest from pain,
That over my sky fresh clouds arise
And drench my path with rain.

I know not why my prayers, too
long
By Him have been denied,
Nor why, while other's ships sail
on
Mine should in port abide.

But I do know that God is love
That He my burdens share,
And though I cannot understand
I know, for me, He cares.

I know the height for which I long
Are often reached through pain,
I know the sheaves must needs be
threshed
To yield the golden grain.

I know that though He may re-
move
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.

And when at last I see His face
And know as I am known,
I will not care how rough the road
That leads through Christ, to Home.
Sgt. Lillian L. Lancaster

"SOMETHING TO REMEMBER"

I know not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.

JACOB IN THE WILDERNESS

When the Lord deals with one of
the little ones, He brings that little
one alone to stand before him. Ja-
cob was alone in the wilderness

when the Lord appeared with the ladder reaching from the rock, which was his pillow, even unto heaven; Jacob again, was alone at the ford Jabbok "And was left alone, and there wrestled a man with him." Daniel was alone when he was given the interpretation of the dream; Hezekiah was alone when he cried unto the Lord to intercede; Moses went alone to the Mount to talk with the Lord, the Israelites having to remain at a distance. Hannah was alone when she so fervently cried to the Lord in her troubles, and He heard her and gave her Samuel; Jesus, Himself had to go beyond all the disciples in the garden to pray unto the Father; John was alone on the Isle of Patmos. If you ever were taught a lesson by the Lord of Host, you were brought into a solitary place and were made to stand alone, alone with your Savior. There was not one soul to answer your troubles to the Lord, but yourself; there was none to cover you before the Lord; He sees you as you are and he does all of the redemption and the covering.

Looking at a reference of the word "alone" I came to the 43rd Chapter of Gen. 18th. verse forward. Judah was here pleading with Joseph (whom he knew not) for the release of Benjamin in the 23rd verse: EXCEPT OUR YOUNGEST BROTHER COME DOWN WITH YOU, YE SHALL SEE MY FACE NO MORE. Somehow those words struck me. Then I found the same mentioned here four times. Gen 42:20 "But bring your youngest brother unto me; so

shall your words be verified, and ye shall not die." Gen 42:34 "And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men." Gen. 43:3 again, "Ye shall not see my face, except your brother be with you." Gen 43:16 "And when Joseph saw Benjamin with them, he said to the ruler of the house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon." Benjamin was with them, Joseph saw him, and these men, these very men, shall dine with me this noon! These very men who bring Benjamin shall see my face, and shall dine with me this noon!

I want to get to Benjamin and what he represents, and what Joseph represents, and why they could never see Joseph's face unless they brought Benjamin with them. You have often read and heard that Joseph is a type of our Savior, and so he is. He was cast into the pit, and was refused by his brethren, he was sold to the heathens—so was our Savior! Joseph was sent away and before the brethren; he was lost to their sight; he was thought dead and destroyed; so was our Savior. Joseph went before the brethren to prepare and to provide food and life for them; so has our Savior gone before to prepare a place.

Jacob had two sons, by his loved, and I love to say, a spiritual marriage. These sons were Joseph and Benjamin. In Gen 44:27 "Ye know that my wife bear me two sons." There was no mention of the other ten. So we have two sons: Joseph

the older and Benjamin the younger, sons of the same mother-born of the same origin. If Joseph should represent the Savior and the Holy Spirit of our Lord; then would not Benjamin represent the spirit planted within the breast of the little one-spirit of His Spirit, and one with Him, even that which makes alive the soul of the chosen race. Benjamin is the spirit within, Benjamin in the hope that burns within your soul, and gives you a brotherly relationship with Christ and our Lord and Savior! **EXCEPT YOUR YOUNGEST BROTHER COME DOWN WITH YOU, YE SHALL SEE MY FACE NO MORE.** What would Joseph want to see more than his own brother, the youngest of his mother? What would our Lord accept or look upon beside the spirit born of His Holy Spirit, and the trembling, trusting, hoping prayer of his little ones who come to Him for that which sustains life? (Food)

We do so often pray unto the Lord to Shew Thy Face; shew Thyself, and we shall have peace. Rend the clouds and come down, that these mountains may be removed! Yes, we cry that He might please to show His face - but have we brought Benjamin with us? Have we brought the youngest brother, or are we pleading in the old man of this flesh? Are we earnestly praying according to the love and humility and reconciliation to the will of God, in the spirit, or are we planning and scheming in our own strength of the Old man of this flesh and asking for gains of the lustful flesh? Oh I have so often

felt that if only our Savior would show His face in our midst there would be peace indeed! Every eye would be turned toward Him, and thus every one would be facing the same direction and yearning for the same cause; every man would be at the feet of the other and every prayer would be single to His glory and honor forever! Shew thy face O Lord, and we shall live! But oh, do we come in our prayers, bringing Benjamin with us? He said, "Except your youngest brother come down with you, ye shall see my face no more!" Would Jesus, for a moment look upon or hear or see anything except that which is His own? Would he not call for the sight and the presence of the spiritual man born within the old man of this flesh-the hope that trembles within the soul.

Oh dear Brother, did you bring Benjamin? Did Benjamin, the dear one, come with you? The Lord says, "I will not hear you, I will not see you, ye shall not come before me, or in any wise see my face, unless ye come bringing Benjamin! Is that in any wise strange? When we go to meetings with the desires of the flesh foremost in our minds, and with the jealousies of this life ever before us, and we cannot see His Face! Oh, we say that the preaching was not good; I didn't get much out of the meeting; there was no food there; those old people are funny and strange! All the time, it is because we went without Benjamin, the spirit within us. We try to do this and do that and to have our way in the church—but we never see

His Face so long as we are not coming in the spirit of love—so long as we do not bring Benjamin. He has said that we shall not see His Face, unless we come bearing the fruits of the Holy Spirit.

“And when Joseph saw Benjamin with them—“Oh, how beautiful! I meant to quote the whole scripture, but what a picture! When the Lord looks down upon His little ones, and see them coming bringing Benjamin, the hope and spirit within, born of the Holy Spirit; when he sees them coming bearing the burden; when he see them coming bringing the very last son of the father Jacob, his very last son and possession and all in which he has a hope of life; when the Lord sees Him coming bearing the fruits of the Spirit; trembling, fearing, burdened, crying and seeking; when He sees them coming hungry, so desirous of food to sustain their very lives—“Tis then that He speaks to the ruler of the house, “Bring these men home.” Yes gather them in, ~~throw your arm~~ as it were, about them and draw them within the home, under the shadow of My wing, and the roof of my dwelling place (His dwelling place is indeed a condition—not a finite place, “And slay and make ready;” There is a purpose, “For these men shall dine with me at noon;” These men who are bringing Benjamin, shall sit with me at My table, and partake with me of the food of Life eternal, this day!

These brethern didn't have to come and say, Look Joseph, here is Benjamin. No, but as the father

saw the prodigal son from afar, and ran to meet him, so Joseph did see Benjamin from afar, and did make ready the table of spiritual blessings, for these men shall dine with me this day—at noon! Oh, what a glorious picture to be enabled to come with Benjamin! The Lord said, “Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and the countenance is comely”; so here He looks out and sees them afar, coming with Benjamin the spiritual life within their breast, and their countenance is comely, in His sight. “Except your youngest brother come down with you, ye shall see my face no more.”

In this part of the 44th chapter, Judah, was pleading with Joseph for Benjamin, Judah did not know Joseph at this time, to be his brother. So in the 33rd verse we read Judah's request: “I pray thee, let thy servant abide instead of the land, a bondsman to my Lord; and let the lad go up with his brethern.” ~~This would seem to be the natural, a most unselfish gesture;~~ Judah had offered to be the bondsman instead of Benjamin; he had offered to serve in Benjamin's stead, and let Benjamin go free once more. But consider the matter: Would Joseph accept another to stay in lieu of his very own brother, whom he loved heart and soul? Would the Lord and Savior accept the flesh of even the most upright man, in lieu of the trembling and broken and contrite heart within His little one, even His own loved brother whom He has redeemed? Would the Lord take flesh for the

spirit? No Judah, you cannot serve for Benjamin; there is no earthly one who can take Benjamin's place. Benjamin is mine saith the Lord and I will have him! I have given him life, I have redeemed him, I have led him all the way, and he is mine, bought with my blood, and redeemed at my suffering and he shall come to me.

But what of the poor old father? Oh, but there is mercy for him which he does not as yet fully understand—for he too shall come bearing Benjamin the spiritual. This old father had sent out his last earthly treasure, the last son of his wife. He had lost one, and now he sends out the other with much sorrow and carefulness. All that He has now is gone. But in giving up his last earthly treasure, that very treasure becomes the means of attaining unto life in the spirit.

Down into the 45th chapter: Joseph made himself known to the brethren; how the Lord has taken all their evil intents and made them for good. He sent the brethren home with wagons and orders to make haste and bring down the father and all of his little ones, that they may live. What was the message the boys carried that Father? Verse 26 "Joseph is yet alive." As to say, the Lord Jesus Christ liveth! He has risen, He has gone before us to prepare a place and that which sustains our very lives! Joseph is yet alive! Jacob's heart fainted; but when he saw the wagons; when he saw the evidence, his spirit revived.

"It is enough; Joseph my son is yet alive: I will go and see him

before I die." And he did go down to see Joseph, bearing with him his son, Benjamin. By sending Benjamin, his all, he found Joseph and Benjamin, he gained all! By trusting all, he found all. By going to the Lord in the spirit, humility, faith, trust and hope, he found both his own spirit renewed and the Holy Spirit also! He found all in ALL.

I sometimes think that you could take one Scripture after another in this portion of the Bible, and each Scripture is a beautiful theme of it's own, and the whole would become an endless theme of beauty and glory. I have only hit here and there, have not gone into anything; but there is a beauty in "Bringing Benjamin." Oh, that we might be found in the way, bearing with us this spiritual hope and prayer and crying out of a broken and contrite heart; Saith the Lord by Isaiah: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth spirit, and trembleth at my word." Benjamin was the smallest, the weakest, the newest, the youngest of them all. Oh, that we could come to the church bringing this Benjamin! Then we could see His face; then all our mountains would be removed, for we would be lifted and raised above such things as have stood before us. "Turn us again, O Lord God of Host, CAUSE THY FACE TO SHINE; and we shall be saved." Psa. 80. or as in Gen 42: 20 "Bring your youngest brother unto me—and ye shall not die." and in 42:34—"Then shall I know that ye are no spies, but

that ye are true men." Bring Benjamin, and thus prove yourself a true child—bring them fruits of the Spirit, and ye shall live;

A. D. Alston

COMFORTING ARTICLE

Dear Sister in Christ,

I read with appreciation your article in Zion's Landmark July 1. It is comforting to me to read the writings of those whom I feel are better gifted to understand the Truth than myself. Yet, sometimes, I offer my views for the consideration of others.

You speak of having corresponded with able ministers on the subject of the Double, and you say it is agreed that in the Gospel Day, in which we live, that things are doubled. I do not remember reading the article on Isaiah 40:1-2 by Brother T. F. Adams. However, if I give my thoughts on this text and it corresponds with Brother Adams' version, then you will have two (double) witnesses to the same thing.

It seems to me that the wonderful Prophet of God, Isaiah, was given to see what did not take place in his day but what should take place when God made His new Covenant with the house of Israel. It is to these people that this language will apply "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." We learn from reading that Jeremiah also

lived in the days of God's first Covenant, but he was given to see and to tell his Brethren this Prophecy: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the Covenant that I made with their father in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb. 8:8-12; Heb. 10: 15-17; Jer. 31: 31-34 Isa. 43:25) This, I think, is what is established when God brings His Children into His Covenant of Grace. It is then that they receive of the Hand of the Lord, double for all their sins. The first single deal they get from God's Hand is when He reveals to them the fact that they are poor lost sinners and that they have no power to drive these sins away. This is when a Godly sorrow brings repentance for sin; this is where the warfare comes in. The sinners strive but in vain to set themselves free. They try to drive their

troubles away but when they are made to see their weakness in sin standing before a Merciful and all-Powerful God, they plead not for Justice, for under the Law they are forever cut off. What they pray for now is a home in that new and better covenant of God's Eternal Love and Mercy for His chosen and elect people. At God's own time and in His own way He reveals the Truth to them. They are enabled to rejoice when they are blessed to see Jesus as their all and in all. Then they have received at the Lord's Hand double for all their sins. For their sins they have both sorrows and joys; sorrows when revealed; joys when they are laid on Christ who is our Sin-bearer.

Please remember me, your least and most unworthy Brother in Christ. I am ninety years old-joined the Church in 1888, was ordained to the Ministry in 1903. I give these dates so that you may be better prepared to look over and forgive my weakness. If this letter gives you any joy and comfort in the Lord in the least degree, praise the Lord for it. Praise the One from whom all Blessings flow.

Your Brother in Hope,
(Elder) John Neal
Anna, Ill.

"CUP MADE TO OVERFLOW"

Dearest Mamie:

I just wish you could have been at our association. We had a wonderful meeting today. Sunday was the best day for me. We had seven sermons and the preaching was wonderful. Elders Grimes, Weaver,

Curlee, Broadway, Terry Dunbar, and Bunn. Elder Grimes' text was from 1st book of Kings, first verse. He spoke clearly, and distinctly and when he finished I felt that nothing could be added. I never heard Elder Dunbar do better, but all of them preached so well, it seemed that my cup was made to overflow. It just filled me and satisfied my soul. I felt that was enough. I enjoyed it so much, I just had to tell you about our meeting first.

Elder Stone preached the introductory sermon Friday. After lunch business meeting, followed by preaching by Elder Perdue of Rocky Mount Va. then followed by Elder Gilliam. Saturday, Elder Washborn followed by Elder Floyd Adams and Elder Spangler preached. Immediately after lunch followed by Elders Moran, Plyburn, Hollingsworth, who closed the meeting for Saturday. They all preached well. Elder Broadway looked like a boy, very bold able speaker. Felix and Fannie did not come today. Will, did not seem very anxious about going when I got up this morning, but I just had the greatest desire to go, my mind was there, I felt I just had to go, and it was just the happiest day of my life, except the day I felt my sins forgiven. We had Elder Spangler and wife, Elder Adams and a Brother Moore, members of Wheelers church, to spend Friday night with us. I just wished for you, we had such an enjoyable time. Elder Adams reminds me so much of Lester. It was a meeting long to be remembered by me.

Next year the association is to go to Malmaison. I saw the Gladings and Sister Christine all three days, and I invited all of them home with me, but made plans before I asked them. Elder Adams invited me to his association the fourth weekend in September, to go to his home. I hope you can come down then for I hope to go. I want to go to Dan River next weekend for another feast, if the Lord willing, for two days.

Take care of your dear self, write me when you can.

Devotedly your cousin,
Laila Ferguson

We regret that this letter was overlooked and has not been published until now. It should have been published shortly after the 1951 session of the Staunton River Association in the early part of July. Sister Ferguson is sister of Elder R. Lester Dodson and cousin, of Sister Rowe, widow of Elder Joshua Rowe of Baltimore, Md. (Editor)

EXPERIENCES

Dear Brother Adams,

For several years I have had a mind to write some of what I hope is the dealings of the Lord with me.

My Mother passed away when I was eight years old, when I was about thirteen years old I became burdened about what would become of me if I should die.

We were living near a Primitive Baptist church and not far from another church. We attended both churches. One time when we came home from church I thought I was

going to die and would be lost forever, I did so much want to meet my Mother and I thought she was in heaven. I went out in the orchard and sat down on the ground behind a grape-vine where nobody could see me and tried to pray. I asked God in my poor ignorant way to have mercy on me and to show me the right church. I feel like he answered my prayers, I saw the Primitive Baptist Church and several of those good people (I could call them by name). They were singing "Amazing Grace How Sweet the Sound, That saved a wretch like me; I once was lost but now I'm found. Was blind but now I see." I have never had a doubt about which church is right since that day. I wanted to join the church, but I knew they would not take such a sinner as I was in the church. I went on like this for a long time. When my oldest child was three years old the Lord took her away from me. I felt like He took her away from me because I was such a sinner and was not fit for her to stay with, but the Lord gives and He takes away, Blessed be His name."

I went on in this state for seven or eight years begging the Lord to show me more evidence. I had had several good dreams, but I wanted to be sure I was one of His before I offered to the church. I wanted a lot to tell to the church so maybe they would take me but when I did offer all I could say was I hope I loved them and that I wanted a home with them.

One dream I had is still very sweet to me. I dreamed I was in

the woods alone with filthy rags on, and I was trying to get them off, but the more I pulled off, the more I had on. There appeared the brightest light I have ever seen. It came closer and closer until it was before me and there was the prettiest road I ever saw, and I was in it and my filthy rags gone, I woke up so happy. Then again I dreamed I was with a lot of people and we were going to be destroyed, but the Lord appeared and led me into the most beautiful building I ever saw.

Brother Adams, this is all very sweet to me but I am still begging for more evidence. I was baptised about twenty-eight years ago by Elder Hall. I thought then my troubles would all be over, but I was soon worse than ever. I thought I had deceived those good people and if I could slip my name off the church book I would never be missed, but it is still there and I hope it will be there when I leave this world. I see how they can do with out me, but I feel like I could not do without them. They are the sweetest people on earth to me.

I have had a crippled hand all summer and could not do my work, and about six weeks ago I fell and cut my leg. I had to have an operation. I stayed in the hospital nine days, but now I can walk a little with crutches. It seems I have had a hard time this summer, but I don't want to grumble because the Lord knows what is best for us. Everybody has been so nice to me. I hope I am thankful.

Brother Adams, I am a very poor

writer and if you don't want to print this just throw it away.

An unworthy sister in hope of a better place when I leave this world.

Mrs. Bertha Harper Matthews
Route three
Durham, N. C.

P. S. I am sending two dollars for Zion's Landmark. My sister, Mrs. Bettie Barnes has brought me several copies since I have been sick and I have enjoyed them greatly.

GOOD ARTICLES

Dear Elder Adams:

I received the books and also the issue of Zion's Landmark. I want to thank you for the books. I already had a copy of each, I loaned these to a sister to read, and she really enjoyed them. I was glad she could appreciate the writings and I hope understand in part, even if a small part these meditations you have had. I have read the Landmark, and am glad I subscribed to it. I have had some thought upon the words, "Remove not the ancient landmarks, which thy Father has set."

I am thinking of the word "Zion," Recently I seemed to see her in need and distress and I thought if only Jesus will say come, and would His arm reach out and down to her, lifting her to His breast of righteousness. There my head for a moment seemed to rest in peace. As I saw Him come to her with that arm and lift her to His shoulder. That the arm, the shoulder and breast was clearly manifested as the need of Zion. I have been enabled to rejoice in, for some

cause - I believe it is said in the scripture, "Therefore mine own arm brought salvation unto me; and my fury, it upheld me." Isa. 63:5. He that went out after the sheep that was lost from the ninety and nine, found the sheep and bore him back to the fold upon his shoulder. In the scripture it is said, the government shall be upon his shoulder. As his righteousness is imputed to his chosen ones, they do rest upon that, but as long as Zion see not her need, as long as she try to keep herself, as long as she recognize not His government, she is in distress.

I realize he must say, "Come." Oh, what comfort there is in it, for it brings us to His feet. How unworthy I am that he should stoop to lift me. I cannot of myself, and what a wondrous Saviour to cause us to see our need and when we cry, he stoops to us. We are not crying to, nor for him when we seek to govern with man's wisdom. He being the door, He being the way, the truth and the life; it is then indeed a serious thought not to be concerned about how, why, or the way we conduct our affairs in the church, or our walk, here in this sinful world.

The word, wisdom, arrested my mind a few weeks ago. Upon opening my Bible, I began reading the 28th chapter of Job 12th verse, "But where shall wisdom be found, and where is the place of understanding?" The 20th verse, "Whence then cometh wisdom, and where is the place of understanding?" The 28th verse and unto man he said, "Behold, the fear of the Lord,

that is wisdom and to depart from evil is understanding."

To me, to continually stress the importance of love and forgiveness for showing one another has a hollow sound, if no fear of God, no desire to depart from evil, no manifestation of regret of repentance is thought necessary. Yes, if we are moved by that Government that is upon His shoulder, all these things will be found. But if we are trying to move that government, we are still in distress. I hope by experience, these thoughts that have been with me lately will not be removing any ancient Landmarks.

As I was looking among my books, I found a copy of Zion's Landmark dated January 1, 1896. It has my grandfathers experience in it, (Elder Asa D. Shortt) I remember him but very little, but I have always enjoyed his simple clear way of expressing his feelings. That he could witness in truth the expressions in the song, "Dear Lord to us assembled here, reveal thy smiling face, & etc. and it finishes with, and we do bless thee dear Lord, because there is a Throne of Grace." Yes, glorious things of thee are spoken, Zion city of our God. Even her need, when we rightly behold her, is glorious.

Catherine A. Houchins
P. O. Box 2292,
Roanoke, Va.

THANKS

We acknowledge gift from Mrs. J. H. Day, 121 South Olsen, Tucson, Arizona \$1.00 for someone unable to pay.

Zion's Landmark

'Remove not the ancient Landmark
which thy fathers have set.'

Editor

Eld. T. F. Adams,
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VOL LXXXV

NO 4

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JAN. 1, 1952

RIGHTEOUSNESS

"For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven." Math: 5:20."

These are the words of Jesus, who spake as never man spake. The Bible is a book full of mysteries. It is different from all other books; it was written by men who spake as they were moved by the Holy Ghost. We find recorded, in Holy writ, "For the Prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Jesus said, I thank thee O, Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Math: 11:25. Paul said, O, the depth of the riches; both of the wisdom and the knowledge of God; how unsearchable are his

judgements, and his ways are past finding out." Rom. 11:33. Jesus said unto Peter, "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Math: 16:17.

A natural man only knows the things of a man. He cannot understand spiritual things, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because, they are spiritually discerned." 1 Cor: 2:14. With the teaching and careful instructions that we may get from other sources, we will never believe that His righteousness must exceed that of the scribes and pharisees in order to reach heaven when we depart this life. Now in as much as the scribes and pharisses taught justification by the law, Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the Kingdom of Heaven." Is it not clear to see that their righteousness was self-righteousness? The kind to which the Prophet referred when he said, "All of our righteousnesses are as filthy rags? Isa. 64:6. Unless we are taught by the spirit of God, we will not believe and cannot believe in the works of God; not until God works the work of God in our hearts, for Jesus said, "It is the work of God that ye believe on Him whom he hath sent." Again He said, "with the heart man believeth unto righteousness."

Scribes and pharisees were not as we usually term them, of a low class or disreputable characters, in

any respect, that is from outward appearance, but instead, a scribe was one who read and explained the law to the people; while a pharisee was a strict observer of the outward forms of ceremonies in religion; he was respected as a leader capable of giving advice to his fellowman, a religious man, yet in the scriptures he is termed a pharisee, hypocrite—one who perhaps believes himself to be devout and pious. He has a form of Godliness, but denies the power thereof.

Before we receive a precious hope in Jesus, I verily believe we can have a zeal of God, yet it is not according to knowledge and we will try to establish our own righteousness, and settle down in a nest of carnal security, not conscious of what our condition really is before God. To my mind it is to this class that Paul refers, when he said, "Brethern, my heart's desire and prayer to God for Israel is that they might be saved, for I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant, of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God? Dear Reader, have you ever viewed yourself as God sees you—an undone, selfish, guilty wretch before Him? When you see this you will not see it of yourself. you cannot look into a dark room and see anything but when the light is turned on you can see what is in the room. When it pleases our God to turn on this spiritual light

within your dark benighted soul, you see: and what do you see? You see that your every thought and every act is prompted by a wicked evil motive, you see that the poison of the asp is under your tongue and that you are desperately wicked above all things. You cry as did Job, "Behold I am vile." And you witness with David who said "Behold, I was shapen in iniquity and in sin did my mother conceive me." Psl. 51:5. You are an object of mercy and you beg as did David when he said, "Return, O Lord, deliver my Soul, or save me for thy mercies's sake." Psl. 6:4. When one has this experience how readily and sincerely does he submit himself! How he yearns to be accepted of God. This is an involuntary act. His guilt, his need his utter dependent condition brings him to submission. We do things because of what we are. We sin because we are sinners, but we submit because we realize we are guilty and need mercy. We seek refuge in one who is able to redeem.

The law was not given to give life, we are as the apostle said, not justified by the deeds of the law; "Therefore by the deeds of the law shall no flesh be justified in His sight; for by the law is the knowledge of sin. Rom. 3:20. It does not reveal any knowledge of a saviour from sin, for the apostle continues on to say, "For Moses describeth the righteousness which is of the law, that the man which doeth those things, shall live by them." Rom. 10:5.

We once had a hope of meeting Jesus in peace by our righteous-

ness but this has now faded away. You now see the justice of God's just condemnation in condemning you for your sins, and are made to feel as the poet, "If thou send my soul to hell, his righteous law approves it well." As the thief on the cross, who said, "And we indeed justly; for we receive the due rewards for our deeds." Yet there is a longing and pleading in the soul, like the Publican, "Standing afar off, could not lift so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18:13. When we are reduced to this low state, we cannot as yet understand the truth of what Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the Kingdom of Heaven." When Jesus condescended and came to us in our naked condition, and clothed us with His robe of righteousness; he took our garments of filthy rags and clothed us with His righteousness—the righteousness of the Lord Jesus Christ. The sweet evidence that we have been born of the spirit of God is that we can now see the difference between our righteousness which we formally possessed, which was self-righteousness and the imputed righteousness of Jesus Christ. Paul said, "Who of God (Jesus) is made unto us wisdom, righteousness, sanctification and redemption." This righteousness is not based on any condition or work to be performed by the creature. Paul said, "And if by Grace, then is it not more of work: other-

wise grace is no more grace, but if it be of works, then it is no more grace; otherwise work is no more work." Rom: 11:6. The apostle shows that work and grace cannot be mixed together. This is a righteousness which is of faith and is imputed to us without works. For Paul said, "Even as David also described the blessedness of the man, unto whom God imputed righteousness without works." Rom: 4:6. Now if we say that we believe in salvation by grace and yet practice works, it is evident that we cannot discern the difference between works and grace.

We may sit in darkness for days, weeks, months and even years, and not know that we are in darkness until we are brought into the light. We must be brought into the light before we really know what darkness is. The gospel bell must first ring in our hearts before we can make a distinction between Law and Gospel. We must be born of the spirit of God before we can discern between the flesh and the spirit. We must be found before we can truly know that we were lost. We must first be lifted up; before we can know what it is to be cast down. We must have some sweet evidence—a few moments of heavenly rest here in this life—before we can know that we were redeemed from the lowest hell.

A child of God may often fear that he does not possess the righteousness of Jesus Christ, but the very fact that he knows that his righteousness is vile and filthy, is evidence within itself, that he is in possession of His righteousness, for

it it were otherwise, he would not be able to discern between his own righteousness, which is self-righteousness, and the righteousness of the Lord Jesus Christ which is of faith. This righteousness which is of faith; is the righteousness which must exceed the righteousness of the scribes and pharisees and is imputed to the chosen family of God without works.

Now the chief concern with the children of God, is "Am I in possession of this righteousness?" If this will be of any comfort. I would like to add the testimony of Paul whose desire was: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil: 3:9. If your experience is in keeping with this testimony of Paul and your desire is to be found in him, not having your own righteousness which is of the law but that which is through the faith of Christ, the righteousness which is of God by faith: then it is good evidence, that you are built upon the foundation of the Apostles and Prophets. For I verily believe that if we be the chosen of God, we will find some sweet testimony recorded by the Apostles and Prophets that will bear testimony with the witness which we have within, that will give us some comfort that we too are following the old Landmarks and are journeying along the strait and narrow way which leads to life everlasting, which is a way of sorrow and trouble. It is recorded, "That we must through much tri-

bulation enter into the Kingdom of God." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Romans 15:4.

Humbly submitted,
T. F. Adams

SISTER MOLLIE GILLIKIN

Sister Mollie Gillikin was born in Pamlico County, February 1872, the daughter of the late Mr. and Mrs. Nathaniel Potter, and died August 29, 1951, at the age of 79 years. She was married February 25, 1895 to Brother O. A. Gillikin, who preceded her in death a few years ago. Surviving are one daughter, one son, one grandchild, two sisters, and a brother.

She spent most of her life in Pamlico County, but died in Norfolk, Va. and her body was brought back to Vandemere where her funeral was conducted at the Baptist Church by her pastor, Elder R. W. Gurganus, assisted by the pastor of the local church, and laid to rest in the Reelsboro Cemetery beneath a beautiful mound of flowers to await the resurrection when Saints shall be raised in the likeness of Jesus to be forever with the Lord.

Sister Gillikin joined the Primitive Baptist Church at Newport, November 22, 1940. Jesus said, "By their fruits ye shall know them." It seems to us she bore fruits of righteousness by her love and faithfulness. Her smile was always a delight to see; and she was faithful to attend services when possible. Living some distance from the Church of her choice when she could not attend at conference she made her presence manifest by her sweet letters of devotion, and always a generous contribution, feeling she should minister to the Church of her earthly store as the Church ministered to her of the spiritual.

Therefore, be it resolved; that we bow in submission to God, who doeth all things well; that we have lost a precious sister, but hope our loss is her gain; that a copy of these resolutions be sent to our church papers for publication, a copy sent to the family, and a copy recorded on our church book

Done by order of the Church in conference Saturday 15, 1951.

Sister Annie Higgins
Elder R. W. Gurganus, Mod.
Brother W. R. Mann, Clerk

IN MEMORIAM

We, Toms Creek Church, wish to write a few lines of respect to our beloved Brother and friend, Brother Lee Snider. Brother Snyder joined the church in 1910 and was ordained a deacon in 1928.

This life is so very short compared to God's eternity, but to God our being and our stay here in this unfriendly world has its purpose. That purpose, I believe is to manifest the power and will of God through his dear children, that they may praise and glorify one and only one true and living God. Such I feel, our dear Brother Snyder did, while the Lord kept him here with us. In nature we grieve over the loss of him, but I realize our loss of Brother Snyder here is his gain.

I pray to God that his family may be reconciled to God's Holy and Righteous Will. I feel your Father and Husband is far better off, but again let me point you to a Father and Husband who is greater and stronger than all men; He who is able to bring peace and understanding into your poor hearts when no other can.

With these words I will close. May God extend His richest blessings upon the church the family, and to all the dear friends who knew him, is my prayer for Jesus sake.

A brother in hope,
James Fulk

WILLIS ALBERT SIMPSON

W. A. Simpson was born August 25, 1879 and departed this life June 21, 1951, making his stay on earth 72 years lacking two months and four days. His survivors are as follows: one son, one daughter, three sisters, two brothers and five grandchildren.

His health was very poor for about three years before his death, but he bore his affliction with great patience. We believe that he had a love for the cause, but felt too unworthy to ask a home with them the church. He loved the doctrine preached by Old School Baptist—salvation by the grace of God.

We believe his not being baptized does not disqualify him as a child of God because Christ did not demand baptism by John's hand to make him a son of God; but he desired baptism because he was the son of God, suffering it to be so to fulfill all righteousness. A tree is known by the fruit it bears, and all that knew Mr. Simpson, knew that he did bear the fruits of a child of God.

He went to church far and near, and was always willing to help in conveying the preachers from place to place as well and helping with other church expenses.

We wish to say to his children and those who mourn the loss of such a good friend, father, grandfather and brother, you do not mourn as they who have no hope for we believe our loss is his eternal gain, for his troubles, trials and sorrows are over in this life and he is sweetly resting in that new tomb.

One who loved him, in hope for Christ's sake.

N. K. Eubanks,
Pollocksville, N. C.

RESOLUTIONS OF RESPECT

Resolution of respect of Brother W. W. West. As our Heavenly Father has seen fit to call from us one of our faithful and devoted members, we desire to bow in humble submission to the one that doeth all things well. Brother W. W. West was born March 3, 1891 and departed this life May 1, 1951. Having lived to be 60 years and 2 months old. He was first married to Carthie C. Adams to this union were born 7 children and next was married to Dollie E. Allen. Brother West is survived by his Wife and 7 children and several grandchildren and a host of relatives and friends to mourn his loss. But we deeply feel their loss is his eternal gain to know him was to love him. He united with the Church at Hannah's Creek the 3rd Sun. In August 1933. Was baptized the same day and lived a faithful member until his death. Funeral services were conducted at Hannahs Creek Church by his pastor Elder F. H. Norden and Elder Luther Turner, burial was in the Church cemetery. Therefore he is resolved that we bow in humble submission to the will of him who doeth all things well and after the counsel of his will. May the Dear Lord reconcile his dear companion and children to his will. Also be it resolved that a copy of this resolution be entered on our Church book and a copy sent to the family and also to Zions Landmark for publication in conference May 19, 1951. Elder F. H. Norden moderator C. A. Johnson clerk. Committee Dollie E. West, D. E. Parker, and Callie W. Parker.

RESOLUTIONS OF RESPECT

As our Heavenly Father has seen fit to call from us one of our faithful and devoted members, we desire to bow in humble submission to the one that doeth all things well.

Sister Johnson was born February 15, 1880, and departed this life January 5, 1951, having lived to be seventy one years and a few days old.

Her funeral was conducted by Elder F. H. Norden, and Elder Luther Turner, and her body was laid to rest in the Church Cemetery in the presence of a large congregation of people, showing the love and esteem in which she was held.

We deeply sympathize with her husband who is left alone to mourn his loss, but commend him to the One that doeth all things well, for we feel surely that our loss is her eternal gain.

RESOLVED: that a copy of these Resolutions be sent to the family, one to Zion's Landmark, and one placed on our Church record.

Done by order of Hannah's Creek Church in Conference at our January 1951 meeting.

Elder Lester Lee, Moderator
Brother C. A. Johnson
Sister Callie Johnson
Sister Ida Keen
Committee

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

January 15, 1952

NO 5

PSALM 107

He turneth the wilderness into a standing water, and dry ground into watersprings.

And there he maketh the hungry to dwell, that they may prepare a city for habitation;

And sow the fields, and plant vineyards which may yield fruits of increase.

He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

Again they are minished and brought low through oppression, affliction, and sorrow.

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Yet setteth he the poor on high from affliction, and maketh him families like a flock.

The righteous shall see it, and rejoice; and all iniquity shall stop her mouth.

Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

EDITOR

ELDER T. F. ADAMS ----- **WILLOW SPRINGS, N. C.**

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- **JACKSONVILLE, N. C.**

ELDER W. E. TURNER ----- **WILSON, N. C.**

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867

ZION'S LANDMARK

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Devoted to the Cause of Jesus Christ

CHERISHED MEMORIES

Dear Brother and Sister Jarrell,

As my thoughts have been very much of you both since the sweet visit in your home, I will try to write a few lines. I hope you are much better by now, Brother Jarrell. I feel in my heart, if I could, I would help bear the troubles and pains of these people I love. But I'm so unworthy and good-for-nothing. After we left your home that night, I told Mother I hated to leave you good people.

I enjoyed being in your home so much and singing the sweet songs that mean so much to me. This is a sweet memory I have treasured in my heart.

As we sang the song "Come Thou Fount of Every Blessing, Tune My Heart to Sing Thy Praise." I feel my heart was tuned to sing this sweet song. I wanted to sing on and on. I can't feel that way all the time. I am so much in fear most of the time. I fear I'm not one of God chosen people. But when I feel His blessed presence, I then can praise His Holy name.

Sometime back I was out doing my evening chores. The wind was blowing in my face; all at once there was the most gentle breeze I ever felt, I believe the sweet presence of Jesus was in that wind. Oh, how I sang sweet praises unto Him. Brother and Sister Jarrell, you Baptist people are the sweetest and

most beautiful people in all the world to me. This spring I were blest to attend a two days union meeting and what a sweet meeting it was. After I got home the words of Jesus were given me: (Mark 3:35) "For whosoever shall do the will of God, the same is my brother, my sister and mother." I feel I was enabled to know the meaning of this blessed saying of Jesus.

How I do love all Old Baptist people as Mother, brother, and sister.

We would surely love for you both to come to see us. I feel as the one in the New Testament expressed when I invite the Old Baptist into my home. This man didn't feel worthy for Jesus to come into his house. Please look over my mistakes.

So unworthy am I,
Nannie Phillips

P. S. Here is \$2.00 for Zion's Landmark. Address Mrs. Victor Phillips, Willis, Virginia, Route four.

GOOD MEETINGS

Dear Elder Adams and Wife:

We arrived home safely and can't tell you how much I enjoyed my visit to one place I had wanted to go for some time.

I enjoyed your talk, or sermon Saturday night so much, It was wonderful. You explained some things I never heard before, or

thought of. It was such a pleasure to be in your home and to meet your fine sons.

The Association was a wonderful meeting to me. I heard some able preaching. My mind was at the association all day Monday, continuously, just could not get it off my mind and on my home affairs, my regular household duties. These good meetings are sweet seasons nothing on earth to compare with it.

I too, was quite young, when I was made to fear and wonder what would become of me when I left this world, I could see old Satan at nights and torment, I would close my eyes, cover my head, but could still see him, I was afraid to go to sleep. I wasn't more than four or five years of age, then for several years it left me, but come back off and on until I married. I always felt the Old Baptist were the elect people, I never doubted that, I would go to meetings and just wish the meetings would last on and on. During my conviction I was in so much trouble, different kinds, I dreamed one night with such force that God would come down from Heaven and speak peace, I will never forget that.

When I felt forgiven, the song, "Come Thou Fount of Every Blessing, Tune my heart to sing Thy praise, Streams of mercy never ceasing, Called for songs of loudest praise," seemed to fill my very being. I walked out the door and looked up to the sky. I could see plainly, a light extending from Heaven to Earth, a broad stream of mercy extending to me. I was

enabled to praise God with all my heart, soul and body. I wanted to join the church, I felt I knew where the right church was.

I could write on and on, but will not make this so long I fear it will not be of interest to you.

Take care of your dear selves, my best regards to both of you and your sons. Remember me in your prayers.

A little sister in hope of eternal life,

Sincerely,
Mrs. W. L. Ferguson
Route 2
Ringgold, Va.

COMPLIMENTS FOR ELDER TURNER

Elder W. E. Turner. Dear Brother, and fellow laborer in the gospel, the Landmark came yesterday, and I read with much pleasure your article and the reprint of our late Elder Silas H. Durand, it brought back to me pleasant memories, of meeting this man of God for the first time in June, 1914, at a quarterly meeting of the covenanted Baptist Church in Canada. Elder John B. Slawson had just taken the care of the Church and it was my first visit among them. I admit I was a little scared, I had read after him, and heard of him for several years, I was to follow him Saturday Morning, after listening to a wonderful sermon from the Elder preaching Christ and him Crucified, just as I had understood it for years, my fears were taken away from me. I do not remember what I said, I know I did not stand over twenty five minutes. I sat

down feeling now, "you have done it, better go home and stay there." But after we had dismissed for lunch, much to my surprise, both of these old Elders came and shook my hand saying "that's the truth if I ever heard it." This coming from an old Elder whose race was almost run, humbled me in the dust, and as I think about this meeting, over thirty six years ago, it is fresh in my memory today. I had the pleasure of attending several Associations in your section of the country, this summer, and some union meetings, hearing many of the old soldiers of the cross, contending for the apostles' Doctrine, and that is what we want to hear, not something new. There are a few in Israel who are still contending for the faith once delivered to the saints, brethren that know something, brethren that have been born of the spirit, and are kept by the power of God. They are looking for that City that hath foundations, whose builder and maker is God. They are saved by the grace of God, and that grace is sufficient for us all. What more do we need? It is all supplied, through the love of God for us, even when we were dead in sin, and to Him do we give lasting praise. To you Elder Turner, and Zions Landmark, if you think proper.

George L. Weaver
2808 Marcum Terrace
Huntington, W. Va.

REGRETS THE ERROR

Dear Brother Jarrell:

In your appeal for help to build a meeting house, which appeared

in December 1st issue of the Landmark, the Bear Creek is made mention of in connection with the Abbots Creek disturbance. We feel confident that this mistake occurred when we typed your letter preparatory to printing.

We are sending a copy of this letter today to the Landmark Office to be printed, in order that this error may be corrected. We sincerely hope that the Bear Creek Brethern will not take any offense. We accept it as our error and are indeed sorry that it happened.

Yours in hope,
T. F. Adams
Willow Springs, N. C.

REPRINT FROM ZION'S LANDMARK PUBLISHED November 1898

Brother Gold:

I am so glad I met you at our Association. All the preaching revived me some, and the sermon you preached from the 2nd verse of the 22nd chapter of Revelation was especially good, and your comment on the last clause of that verse was so refreshing to me.

Last spring, one night I was thrown in such a terrible low pit there was no condolence for me. I wept and moaned. There was no promise reached my case as I could see. I could not sleep all night till just before day I fell in a slumber, and I awoke myself and husband repeating these words, "The leaves of the tree are for the healing of the nations." I saw these leaves as the promise of God, and I realized a promise that I had, let my troubles be ever so great, and that

promise is a hope of eternal life. I have many doubts and fears, but I am never without hope like I once was. I have a hope. Is that not enough for poor me, and more than I deserve? So we who have hope may trust on, our troubles will never be so great but what this, "Tree of Life" (Jesus) will live, and there will always be a leaf of it to heal our wounds.

Brother Gold, this looks like a weak and simple letter to send to one who has as much divine knowledge as you have, but you have been so much comfort to me I am not ashamed to trust my ignorant writing to your better judgment, and will say if you see anything in it to publish, this will serve to let all whom I owe letters hear from me, and I want my little namesakes to know I remember them, and I would be glad if I was able to send each one a present. I will say to the little ones named in honor of me that I hope in childhood they will obey their parents better than I did mine, and womanhood having received the true admonition their parents have given them, and not cause their mother and father the bitter weeping I have mine.

I would like to know each ones maiden name. I remember none but little Lola P. Turlington's. May God bless you, children. I do earnestly pray you will never be the polluted sinner that I am. I have for the past few weeks seen all my former sins staring me. I feel that I am truly sorry I ever said a cross word to anyone, or about anyone. I am sorry I have ever treated

anyone wrong. For the last few weeks I have a sorrowful feeling for everybody I look at, and my own sorrows daily encompass me. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works." Pray for me.

Yours in love
Lola P. Garner
P. O. Box 92
Warsaw, N. C.

REQUEST

In as much as obituary notices are more of local interest, we are asking those who write, to condense them as much as possible, so that we can share the little space that we can devote to this cause to all the readers who desire to send in a sketch of their loved ones.

Editor

PRAYING FOR STRENGTH

Dear Readers of the Landmark:

I feel this afternoon that I want to write a few lines to the children of God. I feel so poor, weak and cast down I fear it will be like the writer, very imperfect, but I do want to say a few things about my dear mother, who was 94 years old the first day of last June.

She has been a member of the Primitive Baptist Church 72 years last September. What a precious mother! She has been faithful to her church, so kind and loving to her children, often rendering needed services to her neighbors and especially those that were sick and needed her help. She has been very

sick since April. Her mind is bad at times. All of her children are getting old and are not able to do so much for her.

I am 73 years old and the oldest one living. My husband has been in bed six years last May. I have to stay home with him all the time. He is 82. I go to Tarboro Church sometimes on the first Sunday, if I can get some one to stay with him and some one to take me. I hardly ever see old Baptist except when I go to church.

My mother is now at the convalescence home in Elm City, but does not want to stay there. It hurts me so, I can hardly stand to go to see her, because she begs to be taken away. I beg the Lord to give me Grace and strength to hold out. This morning while about my work, these words came to me so sweetly, "Cast not away thy confidence, trust in the Lord Jehovah for in him is everlasting strength." I could look back and see how he has been with me in all my troubles, and trials and afflictions and has made a way where I could not see a way. So I am still looking to him and begging him to be with me in this heart breaking trial over my dear mother. I love her dearly and would take her in my arms and bring her away from there if I could.

Dear children of God, I ask all who may read this to pray for me, the least of all if one at all.

Alma Etheridge
Wilson, N. C.

VIEWS ON SCRIPTURE

Dear Mr. Adams:

Here is a little bit of Scripture that came to my mind for some reason, but, as you know, I am really not entitled to write to the Landmark or any other church paper for that matter since I am not a member of the church. Not only am I not entitled to write, but not worthy. However, you do not have to send this in. I just thought you might be interested in my feeble writing. There might be those who would feel that since I should not write articles for print and they would be justified in thinking so. You just read this and lay it aside.

Regards to Mrs. Adams and all the children.

Yours sincerely,
Elizabeth Edwards
Raleigh, N. C.

When a little bit of scripture comes to your mind we hope that you will be favored by the good Lord to write again.

(Editor)

In Elder Turner's article in the November issue of the Landmark he mentioned that most of our travel in this world is through the wilderness; not many miles of paved road, so to speak. How true to my experience is this statement—the wilderness, the "waste howling wilderness," which brings to my mind this Scripture: "In this world we shall have tribulations, etc., John 16:33 and "Because strait (difficult) is the gate and narrow is the way which leadeth unto life, and few that be that find it." Mat. 7:14.

How ungodly I find myself in my

every thought and action! I feel the need of the Lord more when I am deep in adversity, i. e., I think of Him more, yet I find myself lamenting and groaning when I experience it. I often forget that Jesus Christ himself bore His cross, whose punishment was unjustifiable. I know deep in my heart that my punishment is not only justifiable, but rightly deserved.

When traveling through the wilderness how comforting to read, "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. Heb. 12:6. "If we endure chastening, God dealeth with us as with sons, for what son is he whom the Father chasteneth not?" Heb. 12:7.

Our punishment on this earth was purposed by Him before time was, (as was everything else) and if we really believe that God loveth those he chasteneth; that we deserve our adversities; that the road to Heaven is not paved but through the wilderness, then we might look upon our troubles as a favorable sign; a little hope or evidence that we are among those chosen by God before the foundation of the world.

My hope is so dim so much of the time I know I should feel happy to receive a little evidence in any form—even by adversity. If all the roads on this earth were smooth and hardsurfaced we would be less concerned. We would have no reason to hope or search for evidence. We would not feel the need. The Bible states, "For we are saved by hope, but hope that is seen is not hope, etc., Rom. 8:24. "Now faith is the substance of things hoped for, the

evidence of things NOT seen. Heb. 11:1. We do not want to have a self-satisfied assurance. It would not be a good sign. Most of us are leary of the person who says he "knows" he is saved. Since our own hope is so dim it is extremely hard for us to believe him. And we sometimes find ourselves searching anew for Scripture that reassures us that a "hope" is all that is promised. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in his mercy." Psa. 33:18. "Be of good courage, and He shall strengthen your heart, all ye that HOPE in the Lord." Psa. 31:24.

I often find myself wishing I could bear my troubles with more patience; be more tolerant toward my lot; more thankful for what He has so richly bestowed upon me, desires for the materials things which I do not have. Sometimes, to, I feel if only my adversities could be sent in some other form I could bear them more gracefully, but then I realize as God supplies our need, it includes the kind of trouble we need—the kind that will hew us down, toss us about and make us more humble. Along with this kind of treatment He also sends the sunshine, which we appreciate more after the rain.

Regardless of our lamenting and groaning, when our hearts are lifted up—on spiritual things, we realize that the plan purposed by God is the right and only one. And we are often made to say that everything happens for the best.

When we view our life as failure we often think only in terms of

material wealth that we do not have. But when we have been cast down, traveled long in the wilderness, and God finally lifts us up; releases the bondage, we can then be thankful for the little blessings, regardless of how small. I have been thankful many times that I have been made to believe as I do. It has always been a consolation for me, an unworthy sinner to, read, "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:14. "Having predestated us unto the adoption of children of Jesus Christ to himself according to the good pleasure of His will." Eph. 1:15. I do not mean to insinuate that I feel to be one of those chosen, but happy that God did the choosing before time was and left none up to the discretion of man. Certainly God's method is my only hope. I feel sinful, unworthy, and fearful that I am not included among the chosen, but in Tim. 1:15, we find that "Jesus Christ died for the salvation of sinners" and "for the ungodly," Rom. 5:6. (This, at least, strengthens our dim hope.) "It is God that justifieth." Rom. 8:33. In Psm. 14:3, we read, "They were all gone aside (astray), they were altogether become filthy, there was NONE good, no not one." Even though it was God's purpose that we should regret and grieve because of our sins, He did not chose His people because they were sinless, but because it was His good pleasure to choose whom He would. Our strength is limited to the will of

God. We choose our food, clothing, and material things of nature but, of course, God could restrain us. He could strike us down momentarily. Therefore, we are, at all times, at the mercy of God. When I realize how true this is, I fear Him, because I know I am a sinner and He is all power. I am often made to feel very thankful for the air I breathe because I am conscious of how dependent I am upon God for its continuance.

It is a comfort for the poor sinner, like me, though he pleads for mercy emptyhanded, to know that Jesus Christ shields His people, "Who was delivered for our offenses, and was raised up again for our justification." Rom. 4:25. None of the Scripture, regardless of how comforting, excuses a poor sinner from trying to live the best he can, and if he is a child of God he will want to live no other way. I am aware of my unworthiness, and I hope I am thankful for the grace of God that sometimes reveals a little Scripture that was written for sinners.

Humbly submitted,
Elizabeth C. Edwards

MEDITATION ON THE BOOK OF RUTH

Dear Elder Adams:

For some reason known to God, I desire to pen to you a few lines thanking you for your kindness in remembering such a sinner, as I know myself to be. I have read the "Meditation on the Book of Ruth" already and I look forward to reading the Meditation on Joseph, as I have been given to

see a tiny glimpse of the truth I hope. I believe Joseph typifies Christ in the sweet lesson taught in his being sold into Egypt by his brothers, and when his brothers knew him at last, he revealed unto them his place and mercy to them. Oh, yes, they feared, the consequence of their dastardly act and did he not tell them, "e meant it for evil, but God meant it for good?" Yes, God takes evil and brings good out of it, as all things work together for good to them who love the Lord, to them who are the called according to His purpose. If I have any knowledge at all of God's eternal truths, I am made to believe Christ is the only hiding place for guilty sinners who cannot keep the law, the law being their school master to bring them to Christ, that they might be justified by faith. Christ is the end of the law for righteousness to everyone that believes. How can one believe? Jesus said, "This is the work of God, that ye believe on him whom he has sent." Yes, the work of God and not man's work. All man ever did in himself is most surely against God and traveling in the opposite direction from him instead of coming to God, as the world would have one believe. Even so, the best of man's performances are but filthy rags in His sight and should man have kept the mosaic law he would have no promise of eternal life at all, for there is no promise of life in the law which has never, and never shall be able to keep. It was he, the sinless one who kept the law to a jot and a title. To this end was born, and for

this cause came he into the world and when he cried, "It is finished," he gave up the ghost and when He arose, He arose a victorious Saviour over death, hell and the grave. Now he ever lives to make intercession for his beloved, chosen and peculiar people whom the world hates.

Yes, by the wicked hands was the prince of glory crucified and slain. Don't you know they must have thought they had gotten rid of him forever? But thanks be to God, who has all power in heaven and in earth., they were unable to keep him in the grave. At the appointed time he came forth appearing unto his people only, and in our experience, our hope is that he has revealed himself unto us as our sin-bearer and that hope is anchored within the veil, even him.

We hear much today of the so-called modern man lead religion, what a difference we see in such. I wonder if that isn't as seven women who desire to take hold of one man wanting to be called by his name to take away their reproach. All armenianism is anti-Christ. They deny the power of God and preach a God weaker than puny man. Oh, what a shame to attempt to rob God of his glory. I wouldn't give you a thank you for such a God, but let me ever be found desiring to praise God for what he has done for poor hell deserving sinners as I most surely am. Was it not his mercy and love to helpless sinners that moved him to counsel a way of redemption for his elect race? Then some will tell us nothing but good comes from

God and the bad comes from the devil. Didn't God form the crooked serpent, the devil, and wasn't he under consideration, too, when it was written, "I make peace and I create evil, I the Lord do all these things." And, "The Lord hath made all things for himself, yea, even the wicked for the day of evil?" Oh, then, where, do any of us have any reason to boast? Is not boasting excluded? Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Yes, he knows them everyone and he calls them by name going before them as a shepherd before his flock. A stranger they will not follow: no strange doctrine will feed them, only the tinkling of the gospel bells is to them a joyful sound.

My dear companion is now home for bed-rest and we wish the prayers of those we love. In bonds of love and previous hope, I am

Mrs. Fred Cobb
Ruffin, N. C.

THE LIGHT OF LIFE

Dear Editors and readers,

In the spiritual kingdom our heavenly Father gives the golden light of love, the brightness of His glory, and the Holy Ghost reveals this love in our hearts enabling us to love all of God's children and the Son of God. We receive this light by faith through His glorious righteousness. This light shines in our hearts enabling us to see by faith the strength of faith. Christ is made perfect in our weakness. The gospel is the sweet peace of God. Sometime ago I dreamed I picked

up a paddle and put down food whiter than snow from heaven. I heaped the food and the food became firm and whiter than snow as fast as I could put it down and a clear voice came down from God out of heaven saying this food is preaching to feed the people of God. Without the saving power of the gospel, there is no sweetness nor life nor feeling, and no deliverance from eternal destruction. We know the spirit by the outpouring of spiritual blessings that flow like a river. The office work of the spirit is to reveal spiritual things unto us through Christ, our mediator between us and our father, God. When our Saviour's side was pierced, there blood and water flowed from His wounded side. The water answering for the father-it's our sanctification and the blood answering for the son it's our justification. The virtue of His blood is the healing balm of the souls. The virtue is the healing power of all diseases with faith our scars from sin are healed. What deadness to the world when our souls are created in righteousness and true holiness and the water of life in our sanctification setting forth the holiness and spotless purity of God. The water the washing of the word from sin and corruption it's our well of water in us springing up into everlasting life and in everlasting blessings and in heaven we will be supplied with the rich provisions of God for His glorious inheritance is ours forever in heaven and the bread of life is the meat of the word that he by the spirit sent down from heaven is the food of the angels in heaven.

And these fountains of living waters will refresh us so we can never thirst, as we drink from the river of God's eternal love, flowing from God's throne in heaven. This river will supply our thirsty souls in this weary land. In heaven it's a sea of everlasting love. It fills heaven with rich blessings we can never thirst because of the water of this crystal river. And we can never hunger because of this bread of life. Christ has made Himself over to us in His glorious majesty. God's wisdom shines in her heart with understanding to see revealing things by faith and the holiness of God sanctifies her and the spirit of love justifies her and the spirit of righteousness clothes her with the robe of righteousness wrought out by our Saviour on the cross and God's mercy bestowed upon her makes her merciful to others. She is the only dove, the bride, the lamb's wife undefiled and pure within in her glorious standing in Christ. We read, "Come thou north wind." It is the powerful influence and operations in our hearts again that soft pleasant breeze; then the heart is prepared to receive the word of God. See Solomon, chap. 4. The wise virgins carried the holy oils in their vessels. Their lamps signify the love of God and the light the light of grace and in heaven this light shines in a seven fold light, the light of the seven spirits in one fold of light, as the light of seven days (Isaiah, chap. 30 verse 29; Jesus prayed for all of His children and His prayers are what prevail. That's why we are heard in prayer by faith. The

name of God is unto His people as an ointment pouring forth sweetness (Solomon Chap. 1) Jesus said, "He that eateth my flesh dwelleth in me and I in Him." (St. John Chap. 6) We take the communion by faith It is sweet to have communion in spirit with God and to be enabled to walk in the light of His countenance, we read, to partake of the communion not discerning the Lord's body for this cause many are weak-weak in the faith and sickly among you; spiritual sickness and alive to carnal things (Cor. 11) The new created souls cannot sin nor walk in darkness; for it is as pure as God. So then to be led according to the spirit, is peace and joy and love and life and feeling in the things of God. It's the fruits of faith and the work of faith in us. Spiritual things takes its rise and carnal things begins to sink and die when led according to the flesh; spiritual things begins to sink with us according to the flesh. We are sinners. We have a dark standing in Adam that's why we sin in word and deed and that is why we are not guilty of such sins as the world. The reason why we have been killed to the love of sin and made alive to righteousness, Jesus said, "While we have the light, believe in the light that ye may be the children of light." (St. John chap. 12) So there is a compelling power in the light of the gospel that causes them to believe while in the light of the gospel of God's grace and love. God keeps His children by His power, saves them from the evils of the world. I have been three hours writing

this. I have read my Bible through in spare time. I won't be so busy now. I believe I have written the truth of God's word if you see mistakes please correct them or return this letter. I was real glad the two elders came in as associate editors, able gifts. I have never met brother Turner, yet I have met brother R. W. Gurganus and talked with him. I love to talk spiritual things and would love to talk with him again sometime. I love to talk with my brethren when I am blessed with the understanding of the spirit.

Your sister in hope,
Miss Mollie Salmons
Woolwine, Virginia

THANK YOU

We wish to thank Mrs. J. F. Williams, Vanceboro, N. C. for a gift of \$1.00 to apply on the Landmark fund for those unable to pay.

THANK YOU

We acknowledge with thanks \$1.00 from Mattie E. Cockrell, Kenly, N. C., RFD 2. for some one unable to pay for the landmark.

THANK YOU

Dear Friends:

Enclosed is my check for \$10.00 this is to renew my subscription for 1952, the balance to be used as to you, may seem best.

I hope I believe the truth as set forth in your paper.

Sincerely your friend,
Durwood H. Bradley
Lubbock, Texas

ENJOYS LANDMARK

Enclosed find \$2.00 money order for renewal of the Landmark for another year. I enjoy my Landmark. I hope I can take it as long as I live.

I hope the Editors will be blessed to carry on the work of publishing this paper which is good news from a far century.

Wishing you and all concerned in making this paper possible a very pleasant New Year.

I remain,
Frances R. Alford
Robersonville, N. C.

ENJOYS LANDMARK

Enclosed I am sending two dollars (\$2.00) for renewal of the Landmark. I enjoy reading it very much and I want it to keep coming .

Yours sincerely,
B. R. Marlowe
Fremont, N. C.
R. F. D. 1

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I'm enclosing check to renew my subscription for another year.

I love to read the news from Brethren and friends that write so beautifully.

Its like getting a letter from a far country to me.

Very truly yours
A. A. Hedrecik
Chatham, W. Va.
Route 4

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

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Wilson, N. C.

VOL LXXXV

NO 5

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JAN. 15, 1952

COMFORT FOR HIS PEOPLE

"For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing" (2nd Tim. 4:6-7-8))

The above scripture has lingered in my mind for some time with some desire to write a few thoughts. However, I am sure that I will not be able to write anything worth while, unless my pen is guided by the spirit of love.

I do not feel that the Apostle was glorying in self, but rather in the Lord. The Apostle refers to a law in Romans 7th. chapter 23rd. verse, "But I see another law in my members, warring against the law of my mind, and bringing me

into captivity to the law of sin which is in my members." By reason of being kept by the power of God he has kept the faith.

"And there was war in heaven; Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven." (Rev: 12.7-8) This warfare is an evidence that the Kingdom of heaven is set up in your heart. "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, also to all, that love His appearing." I understand this appearing to be in the experience of the child of God here in the world.

It was all written for the comfort of his people, for He said, "In this world ye shall have tribulations: but be of good cheer, I have overcome the world." (John 16:33) The appearing of Jesus is the appearing of love, charity, of humility and of the precious graces, that are manifest in the experience of His people.

"The Kingdom of God cometh not by observation, for the Kingdom of God is within you." (Luke 17:20-21) It does not come before our natural vision but it comes in our feelings for it is better felt than told.

As we travel through this life, we are continually seeking for more evidence that this crown of life is ours, for it is ours, it was prepared for us from before the foundation of the world and nothing we can do will make it ours if it was not prepared for us and if

it be, nothing can take it away or dispossess us of it. When we love His appearing in the graces of charity as mentioned by the Apostle in 1st. Cor. 13th chapter, we then have comfort from doubts for a little season, yet it is necessary for us to go down again and taste the bitter herbs, for Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9) Also Paul says, "Be instant in season, out of season." (2 Tim. 4:2) Hence it appears that one is not at all times in the joys, but also often in the tribulations. This is also reason to hope in His love.

Submitted in love,
R. W. Gurganus
Jacksonville, N. C.

BOOK OF LAMENTATIONS

"I am the man that hath seen affliction by the rod of His wrath." Lam. 3:1.

Jeremiah's sad and embittered experience, together with his unapologetic air well qualified him to contribute to sacred literature the "Book of Lamentations."

It seems that great distress prevailed in his time; bloody war, the Babylonish captivity, separation of loved ones, death, destruction and strong opposition which met him in rebuking the people for their sins. It was a time of darkness, confusion, and mourning. The true church seems to have been sorely tried by falling into the hands of enemies.

In all national catastrophies the poor, innocent, and helpless are the

tragic victims of wicked exploiters and have to suffer because they are defenseless.

My mind of late has been deeply exercised on the afflictions of the household of faith. Many of our brethren, sisters and friends of the church, which includes not a few of our beloved and faithful ministers, have been and are now being sorely tried in the furnace of afflictions.

Afflictions at times drive us into a state of solitude where our minds travel far into the mystery of weighing the spirit against what we feel, in contrast to what we would hope to be. Our faith, hope, love and strength is tried, and most of us in the hour of severe trial cannot see beyond the nature of our sinful, afflicted flesh. "Thou art weighed in the balances and art found wanting." Dan. 5:27. We know the power of affliction that has brought us down. But when we are down do we know that we will arise in strength again? No, we do not know, but here is where the God given gift, "HOPE" comes in and stands between us and despair.

The disciples felt they had sustained a disastrous defeat in the crucifixion of Jesus. They could not see beyond Calvary. All was dark that before had been light and comfort. "But first He must suffer many things, and be rejected of this generation." Luke 17:25. As Jesus was rejected of men, His children in the sinful nature of their flesh feel to be rejected of Jesus; and this is especially so very often in afflictions and trials. "O wretched man that I am, who shall deliver me from the body of this death?"

Rom. 7:24. "Then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you." John 20:26. When the door of the heart is often closed by afflictions that we cannot feel the comfort of His presence, He comes into the "midst" of our troubled hearts, the clouds break, the bow of the covenant shines its peaceful, comforting, refulgent light into our hearts, and we hear a voice speak; "It is I, be not afraid." Mark 6:50. These words calm the troubled breast, often with such effect that our troubles flee away in ecstasy of joy. The same power is required to calm the troubled breast as is required to calm the raging sea. Bodily afflictions cause distress of soul as well as that of body. "My soul is exceedingly sorrowful, even unto death." Mat. 26:38. Afflictions dethrone the power of natural strength and ambitions and the victim cries out, "To whom shall we go, for thou hast the words of eternal life." John 6:68. Great blessings come to the Lord's children through afflictions, for when nature fails they turn to the mercies of their Father. We are also taught the utter failure of natural strength as compared to sin and the powers of darkness, that the doctrine of total depravity is a truth.

The sufferings of Job were so severe that the inspired writers recorded them in detail. God suffered Satan to touch the flesh of Job that a door of understanding might be opened to show where the faith of His children stands, which is in the will of the Father of all mercies, now what God restored to

Job two fold could not be removed by the powers of darkness.

The scriptures record many cases of leprosy, blindness, lameness, deformities, fever etc. The inspired writers were very carefully descriptive and comprehensive to include the afflictions of the chosen in Christ both in body and soul. "For Whom the Lord Loveth He chasteneth and scouragegeth every son whom He receiveth." Heb. 12:5. Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction." Isaiah 48:10. It is not with earthly values that God prepares his children, but in the furnace of affliction.

We have seen and felt the failures of earthly help in the administration of remedies by earthly physicians, who in sincerity and inexhaustable effort and patience have done their very best and then bow their heads in defeat as a warrior with a broken lance.

But to those whose lot it has been to take the cup of bitterness in deep afflictions and sorrow, bear in mind if Gethsemane is your appointed lot, Jesus, our beloved Saviour, has sweetened its bitter waters with His own tender and compassionate love, and surely He will not lay upon His children more than what is required to refine the gold, separating the, "Precious from the vile," Jer. 15:19.

Christianity has never been fully realized and felt except in poverty and adversity. "It is better to go to the house of mourning than to the house of feasting." Ecc. 7:2. But our nature seeks the opposite. It is the tempest of afflictions that

breaks nature away from its moorings of temporal security and sends it adrift on the raging sea of helplessness. It was so with the disciples when they were on the sea. So long as all was quiet they did not need to wake Jesus, but when the sea began to rage and they lost control then they turned to Jesus. Does not our pleadings take on a more sincere appeal when we are down and feel the need of help. How comforting to hear Jesus say, "I'll never leave thee nor forsake thee" Heb. 13:5.

To the afflicted, the distressed, to the broken hearted are these lines addressed with the sincere hope that they may afford a word of comfort in the hours of your trials.

W. E. Turner

W. E. (BUCK) BYRD

Brother Byrd was born in Caswell County on January 27, 1868 and died on September 10, 1951; age 83 years, 7 months and 13 days. He is survived by his wife, Mrs. Jennie McKinney Byrd, four daughters, six sons, thirty-five grandchildren and ten great-grandchildren.

Brother Byrd was a prosperous farmer and spent his entire lifetime in the community in which he was reared; was highly respected by all who knew him. For several years prior to his death ill health prevented him from attending his church services regularly and in his last and declining days he seemed to remember his meeting days, often expressing himself that he hoped he would be able to attend the next meeting.

While we shall miss him at our church services, we realize that his wife and other members of the family will be missing him more keenly. Therefore, be it resolved that we, the Church of Bush Arbor bow in humble submission to the will of God, who does all things well, and that his family may find grace and faith to continue to trust Him who has called this kind husband and father unto himself. Second, that a copy of this resolution be presented to the family and a copy be spread upon our church record books and copies sent to the Old Faith Contender and the Zion's Landmark publications.

Done by order of Bush Arbor Church in regular conference this day December 8, 1951.

Moderator, W. C. King
Clerk, J. D. Simmons

SISTER MAGGIE JACKSON

First—Resolution of respect of Sister Maggie Jackson, who passed away on December 19, 1951. In the passing of Sister Jackson, again our church at Roxboro has sustained a great loss. She was one of the oldest members of our church, having joined the year of 1917 and has been a faithful member all these years. She often expressed how she loved her church and her pastor and always attended the meetings unless providence hindered.

Second—We wish to say to the family you have our deepest sympathy in the loss of your dear mother, the sweetest name on earth. You have much to be thankful for, the Lord has spared her to live with you to a ripe old age. She suffered much in her last days, but such a great consolation that she expressed herself, as willing and ready to go, which should be a great comfort to you to feel that she is now out of her suffering and is resting in the Paradise of Gods love, where sickness, sorrow, pain, nor death are felt or feared no more.

Third—That a copy of these resolutions be sent to the family, one recorded on our church record, and one to be sent to one of our religious papers for publication.

Done by the order of conference, January 5, 1952

L. P. Martin, Moderator
F. D. Long, Clerk

BROTHER LEM WHITFIELD

First—Resolution of respect of Brother Lem Whitfield, who passed away December 24, 1951. In the death of Brother Whitfield, the church at Roxboro sustained a great loss, as our entire church esteemed him as a good brother. He was in poor health for many years but always tried to attend his church when he was able. He was a poor man in the way of this world's goods, but we feel that he was rich in the faith of our Lord and Saviour, Jesus Christ. He was faithful in the obligations to his church.

Second—We wish to say to his afflicted wife and family that we know you will miss him so much, and we want to extend to you our sympathy in this sad hour and hope the Lord will give you strength not to grieve after him, for we feel assured he is now out of his suffering and also to feel that "the Lord giveth, and the Lord taketh away; blessed be the name of the Lord." He cannot come back to you, but the Lord can take you where he is, there to sing his praises forever and ever.

Third—That a copy of these resolutions be sent to the family, one recorded on our church record, and one to be sent to one of our religious papers for publication.

Done by order of conference, January 5, 1952

L. P. Martin, Moderator
F. D. Long, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

FEBRUARY 1, 1952

No. 6

PSALM 108

O GOD, my heart is fixed; I will sing and give praise, even with my glory.

Awake, psaltery and harp; I myself will awake early.

I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.

Be thou exalted, O GOD, above the heavens; and thy glory above all the earth:

That thy beloved may be delivered, save with thy right hand, and answer me.

God hath spoken in his holiness, I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

Who will bring me into the strong city? Who will lead me into Edom? Will not thou, O God, who has cast us off? and wilt not thou, O God, go forth with our hosts?

Give us help from trouble: for vain is the help of man.

Through God we shall do valiantly: for he is that shall tread down our enemies.

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ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A THANKFUL POEM

I thank thee, Lord, for all thy works
For all created things
The beast that in the forest lurks,
The butterfly's gay wings.

'Tis by thy power the world exists,
It from thy wisdom springs
And on thy bounty it subsists
From Thee, its life it brings.

The dinosaur once roamed the
plain,
Leviathan the seas;
Though nothing e'er was made in
vain
Gone like the wind are these.

They left us naught to prove their
worth
To prove they lived at all
Save fossils buried deep in earth
Since days long past recall.

Yet these may give to us a view
Of realms more vast than this—
May cause at times, a look into
Infinity's abyss.

In dreams I've tried to comprehend
The length and breadth of space,
The depths to which the gulfs extend

And all that they embrace.
When first I peered into this pit
And felt the darkness there
My soul drew back in sore affright
In horror, near despair.

I thought I saw my certain doom,
A never ending death,
In touch with demons in the gloom
A strife for mortal breath.

I thought I saw the dreadful plight
Of sinners such as I,
Who'd dare deplore the Makers
right
To say that I must die.

Standing by the bottomless pit
Feeling the darkness there
Oh, how I longed to quit
This region of deep despair.

But when I assayed to go
I could not move at all
I shrank from making an attempt
Fearing a fatal fall.

How long this coma held me fast,
I would not dare to say;
Time has elastic bounds in dreams
A day is a thousand years,
A thousand years a day.

At length I saw a little light
A tiny light—a spark
A beam so small did not illumine
A space so vast, so dark.

This light moved on in front of me
It seemed to give me strength
And also seemed to grow more
bright
Its rays increased in length.

With quickened steps I hurried on
The sooner to o'ercome
The distance twixt this light and
me
However great that space might be.

Then my feet began to slide
Into a chasm deep and wide
This was now my greatest fear
That the light would disappear.

But looking up, I saw it loom
A vista now, it had become;
A soft wind wafed me through a
gate
Within a large estate,
I wondered in this mystic maze
How long I cannot say.

Many million souls were there
All who had lived and died
Their bodies now returned to dust
Their souls in sleep abide.

Till they are called on Judgment
Day
To wake to their reward
The first to rise will hear him say
"Come ye, that love the Lord."

Suddenly, I viewed again, the pit
My senses reeled; I quailed
I tried to run, I fell
I found myself prone upon the
ground
And then:

No fairer picture e'er was given
To my beholding eye
Than that which hung twixt earth
and heaven
Suspended in the sky
'Twas like a lovely landscape shown
To an artistic eye.

The sky was like the rosy dawn
Of a bright summer day
Though the day was newly born
The light was as, at noonday.

My eyes beheld this scene
In wonder and delight
Like the Poet's song of Spring:
"When verdure clothes the fertile
vale
And blossoms deck the spray
And fragrance breathes in every
gale
How sweet the vernal day.

Hark how the feathered warblers
sing
'Tis nature's cheerful voice
Glad music hales the lovely spring
And wood and fields rejoice."

There was beauty, beauty every-
where
And melody divine
Delights the ear, revives the soul
And satisfies the mind.

Beauteous beings floated 'round
Their movements light as air
Their eyes were bright, their faces
fair

Their robes as white as snow
And glancing down I saw that
My robe was white also.

Here in the foreground of this view
I saw the mercy seat
A massive chair of solid gold
In workmanship complete.

Not ornate in design but true
Its lines all clear and bold
Its lustre was beyond compare
No dewdrop on a lily bud
Was ever quite so fair.

Our Savior sits to grant release
 From all our sins and bother
 Magnificent must be the chair
 The seat beside the Father.

Mrs. Nannie D. Griffith,
 Reidsville, N. C.

A GOOD LETTER

Dear brother Priddy and sister Priddy:

It has come to my mind to write a few lines to you, wondering how you and sister Priddy are? I hope to be thankful to our God for his merciful kindness to his children, especially that he has kept you by his own power and reserved and preserved you up to this time, I was so glad that you were enabled to come to the Association and to conduct the business, through the grace of Almighty God, in the way that you did. And we hope that God will continue his blessings upon you and sister Priddy blessing you with his blessings to serve us in His love and meekness that is so wonderfully manifested in your sweet countenance. You were not with us Sunday, and Elder G. P. Harris preached so wonderfully on the subject of the fathers in Israel, I am enabled to think of them just like he expressed it, that no wonder the apostle said that they are accounted worthy of double honor, Oh! How beautiful upon the mountains are the feet of them that bringeth glad tidings of good things, and saith to Zion, thy God reigneth. Yes, when they are lifted up and blessed of the Most High to set forth the riches of the kingdom of God, "How beautiful "UPON" the mountains are their

feet, I felt so rejoiced during the whole Association. The preaching was so good and wholesome, I felt that I would have loved, just to embraced them in my bosom, and I feel that I did in spirit. I feel that I rather be just God's anything than to enjoy the pleasures of this world for a season, for I have been made to realize that these things are just for a season, and that they all shall perish as the flower of the field, but the Love of God shed abroad in our hearts, will last forever and ever, I am enabled to think of the scripture that says, "In him we move and live and have our being" and there are many times, and Oh, so often that I feel that I am not embraced in this. I feel sure that this "Being" does not embrace the whole Adam family, for nothing in Jesus shall ever perish, but it is speaking of his family or bride to my mind. Eve had her being in Adam while as yet she was not manifested so to speak, but she was living in Adam in that rib because we cannot find where the Lord God ever breathed into her nostrils the breath of life as he did Adam do we? But as the scripture says of the church, that we are dead and our life is hid with Christ in God so was she hid in Adam from a natural sense, but I am satisfied in my own mind that he was the figure of him that was to come, then this being so, evidently, she was the figure of the church, which is his body the fullness of him that filleth all in all. Lots of people criticize Adam for what was done there in the beginning, but I can-

not criticise him for it, for I am the same Adam, or his offspring at least, I believe that we can find one place in Genesis, where the scripture will bear it out that God had already given him that tree of the knowledge of good and evil, even before he was formed of the dust of the ground, and told him that it was pleasant to the sight and good for food, I quote, Genesis 1st chapter and 29th verse, And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding "seed" to you it shall be for meat." Now, was he fooled or disappointed in what the man did or would do? I say no, it was all fixed and arranged by the Almighty God of the heaven and of the earth, it was in the purpose of God concerning his Son Jesus Christ, now I will quote the 1st chapter of Ephesians 5th verse, which reads thus, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" Now, this man that he formed of the dust of the ground was natural, for the apostle says that which was first is "Natural" and afterward that which is spiritual, to fulfill the purpose of God, this man must die which was by sin, which is the transgression of the law, and this tree of the knowledge of good and evil was given to him yielding "Seed," for he said every tree, which also included this tree of the knowledge of good and evil, I believe that is staying in the bounds of that which

is written, now to yield "Seed" was Jesus Christ your seed the hope of eternal life and this thing is seen in the death and resurrection of Jesus to my mind, for to adopt a child is to take out of another family to one's self as an heir and the natural without being a changed man could not heir with Jesus without death preceding the adoption for "Even we ourselves groan within ourselves waiting for the "Adoption" to wit, the redemption of our body". Now Jesus Christ being born of an earthly parent, and also the heavenly parent, for God is his Father, came to earth and took upon himself the seed of Abraham and bear in his body the sins of his people. If this was not so he could not have raised from the dead, for the Just and Holy law of God was not offended in him otherwise the grave would have held him therefore it is stated that it was impossible for him to see corruption, for the wages of sin is death and in another place it says that the "sting of death is sin and the strength of sin is the law," now since he fulfilled the law and it was fulfilled in him, it had no strength, that is to say, it must release him from the grave it could not hold him, here is where he triumphed gloriously over all powers, in his fulfilling the law of God, the grave must release him from its bonds, "O death I will be thy pleagues O grave I will be thy victory" in his spotless life without sin neither was there guile found in his mouth, how could the grave hold him? But he must suffer and die for the sins of his people, being

equal with God, and equal to that which sinned (Man))and it was Jesus' body that died, it was also Jesus body that God raised from the dead, and it was Jesus' body that they saw ascending up to the Father, which sets forth clearly what the adoption is, these our bodies of the earthly parent which shall bear the image of the Heavenly parent, for he says, as we have borne the image of the earthly, (in the past and now also) we shall also bear the image of the heavenly, for we are yet waiting for that which God predestinated from all eternity "unto the adoption of children" by Jesus Christ to himself according to the good pleasure of his will, and here is where the "Seed" was yielded that was spoken of in the beginning, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding "Seed" to you it shall be for meat." Jesus the promised "Seed" we could have no hope without his glorious resurrection from the dead and ascension on high even the non resurrectionist could say, that we have no evidence of a resurrection, no foundation for a hope, but this is the foundation your "seed" Jesus Christ. When he arose from the dead, he put all things under his feet. Every member then of his body is justified, for his feet are the lowest part of his body, "The Church whom he did predestinate, them, he also called and whom he called, them he justified and whom he justified, he also glorified. Now my precious

brother and highly esteemed father in Israel and Sister Priddy, this high and highest and notable work of redemption of God's anointed and chosen ones was Jesus' work in the preparation of his precious body and the pouring out of his life's blood, which the Apostle Peter said, "Redeemed by the precious blood of Christ, "and if it was a hit or miss proposition, it would not be precious, anything that is precious, naturally is of value, and since he did justify all that he did predestinate, it is of value, because it is the price of redemption of his children and it is the Spirit and bears witness with our spirit that we are the children of God then we (if I am one) are the children of God and if children, then heirs of God and joint heirs with Christ, because ye are sons. God sent forth his spirit into your hearts whereby if you cry Father, not to make you a son, no, but to bear witness that you are a son for as I have said before, and now write it in the covenant of God's Grace, the spirit beareth witness to that will of God through Christ concerning the election and while we live here in this world, he sends this witness testifying to you of the riches of God's grace stored in Christ Jesus for his children, for "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all, yea, the deep things of God" I Cor. 2:9:10 He sends this spirit to those of his choice (Why could he not have this

choice? They are all his creation). "According as he hath chosen us in him before the foundation of the world, that should, be holy and without blame before him in love." Eph. I:4 Let us go back in the Old Testament scriptures and see if this is not foretold in a figure, if the Lord's wills. When Abraham was old and well stricken in years he called to him his servant whom he had given charge over all his possessions and riches, and he bound him under an oath and commanded him to go to his kindred and take a wife for his son Isaac, "Thou shalt not take a wife of the daughter of the land wherein I now dwell," "but thou shalt go into my kindred and take a wife for my son Isaac." So you know when this servant arrived there at the well, he was not late either, on time according to the time of life, he begins to make known to Rebekah the riches of his master Abraham and all that he hath he hath given to his son Isaac (no glory bestowed upon the flesh (Ishmael) so flesh has nothing whereby to glory, but he that glorieth, let him glory in the Lord) and he puts bracelets upon her arms, I believe, and earrings upon her ears and inquires if she will go with him, this servant represented the spirit of God sent forth into your hearts, because you are sons, kindred to God by Jesus Christ and as this servant made known to her of the riches of God's glory to his kindred and as Isaac was the heir of Abraham his father and his glory (this shall not be thine heir having reference to Ishmael, but he that shall come forth

out of thy bowels shall be thine heir having reference to Isaac so, is Christ the heir of God his Father's glory and you are a joint heir with him by being that bride, which Rebekah represented, and when those bracelets were put on her arms they surely represents the love of God bestowed upon his creatures for they have no end to them, neither does the love of God, it's from everlasting to everlasting. Now since she became his bride, or already was the one whom God had appointed, does not this set forth that she would also be a joint heir with Isaac of Abraham's glory? Then you, God's children in order to heir jointly with Christ, must needs be exactly like Jesus in the grand and glorious resurrection of the dead. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that fadeth not away reserved in Heaven for you." Now as I see it, the Christian's hope, which is a lively hope that they are already begotten into, is unto this inheritance that is incorruptable undefiled and that fadeth not away, reserved in Heaven, and seemingly when my mind is exercised to think about it, I never seem to be led very far from Christ's death and burial and resurrection, and just what I see in it, I am satisfied that it is all bound up in this very thing.

Brother and sister, Priddy, if you so desire you may throw this in

the trash can, I will not be offended. If it is in error, please cast the mantle of charity over it and me, which I feel like you will do. If this that is inclosed is of any benefit to you, you are welcome to it. The Lord is good to sinners. I feel that he has blessed us with that which he knows we need, no more nor less. I feel so lean concerning these things I tried to write. Farewell, come to visit us at your own convenience.

Yours in love of the truth,
Emet Branche
319 Mankin Avenue
Beckley, W. Va.

HEIRS OF GRACE

Elder T. F. Adams
Willow Springs, N. C.

I am sending you a letter written me by Brother J. A. Perdue. It has been a great comfort to me and I feel like it will be a comfort to all of the Baptist Faith and order. I would like for you to publish it in the Zion's Landmark. I have his permission to do so. I hope we are brothers of the same faith and order.

J. T. Craft, Sr.
Redwood, Va.

Mr. J. H. Craft

Dear Brother, in a precious hope of eternal life and immortality beyond the grave: I hope this letter finds you and your family well. We are reasonably well except colds.

Brother Craft, I experienced much love and joy at your good Association at Glenwood Park. It was one among the best I ever attended. I felt it was good to be there, that surely the Lord was in

their midst. As we hope and believe, God's chosen and elected bride, through his greatness and his mighty working power, is continually being brought to some of the sweet manifestations of his knowledge of love, mercy, goodness and glory, which makes them manifest heirs of Christ's redeeming Grace, as we hope when we are brought to a true realization of the knowledge and Glory of God.

We do so keenly and conscientiously feel God's greatness, and our nothingness, which does establish a true and living testimony of his manifest heirs of Grace. These vital fruits of righteousness become our meat and our drink and so much of our daily meditation. While there is a livelihood of God's holy spirit on our hearts, we believe we feel, taste and handle these precious fruits with our own hands. We hope and cherish them from the depth of our heart and love to praise him, from whom all blessings flow. When God's children are thus led and taught to know the mysteries of his Kingdom, could there be anything greater, under the shining sun, than for his Saints to meet together in love, union and sweet communion, to sing sweet songs of Zion, pray and preach the glorious Gospel of glad tidings of great joy?

We sometimes have a joyful feast when we meet together and have a real heart to heart meditation in conversing on the scriptures and exchanging talents, which seems to be "Grace for Grace." typical of putting "new wine into new bottles." We feel to exclaim as did

David, "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." We believe our exclamation is parallel with that of David. How often do we feel to say, O Lord restore to me again the joy of thy salvation; we, as well as David, when our cup runs over with a flowing fountain of God's everlasting love. Our spiritual frame, as we hope, by the eye of faith, can view the promised land, the abode of our God. Then O my soul, how we do feel to love, praise and adore our dear redeemer God and all of his dear children who we believe is our kindred in the Lord.

Dear Brother; back to the subject about the Association. I have been blessed to attend five this season, first one at Gretna, Va. second was ours near Roanoke, Va. third one near Ferrum, Va. fourth one was yours at W. Va. first was in North Carolina. If I am worthy of using any judgment about these Associations, they were very good. So far as I learned about them, they were in the bonds of Peace and unity and our dear ministering Brethern came preaching the glorious gospel of salvation by Grace alone, and as much in harmony as we generally hear. We hope we feel very thankful to our God that he has thus far spared these, our few precious brethern and sisters, to meet together and worship him publicly according to the dictates of

his spirit, comparatively speaking, if so be that we are a little handful of God's broken creation. We are the "fewest of all people," whom God has described as having nothing and yet possessing all things, even his Kingdom of Glory, as being poor and yet they are rich in his love, goodness and amazing mercy. Often we feel as the poet said, "Poor and afflicted Lord are thine." Sometimes it seems that our sore trials, troubles and afflictions are very great but they are not worthy to be compared with the Glory of God, which we hope, has been revealed in us. I feel that we can witness with David—before we were afflicted we went astray—truly if our witness and testimony does not compare with that of the Apostles and Prophets it is untrue. There is but one Lord, one Faith and one Baptism. I believe there is but one true experience of Grace, and all of the children of God have and will have it. It will be identically the same with all of them, in power, essence and Glory, which is Christ formed in them the hope of Glory. Christ is the way, the truth, and the life, he says, and "he that climeth up any other way except by me, the same is a thief and robber."

Dear Brother, so often do I fear that I am that thief and robber, the one who has run in the way of Cain and has grasped at the shadow and missed the substance. When I can look back over my past and present sinful wretched life that I have, and am yet living, it makes me shudder and feel that surely my equal is not to be found

in sinfulness and short comings. I often say I have a great experience in sin. If not deceived I have been bound in bonds of sacred love with this precious little flock that is called Primitive Baptist for around thirty two years and yet I feel so little and unworthy to be reckoned or esteemed as one of you. My precious Brethren, I am so often confronted with the conscientiousness that truly if my brethren knew me as I know myself, and if they ever have had any fellowship for this vile rebel, it would cease. I have felt to be a poor beggar for many long years and am still begging God, that I be not deceived in the things that I have long hoped for, and if so be, that I am an heir of Grace, that I may be kept in humble submission at the feet of my dear brethren, in such ways that will be edifying and upbuilding to Zion's little ones. From time to time I have some little revelations and sweet meditations on scriptures that is upbuilding to my little hope, such as "Where sin abounds, Grace does much more abound." These words have comforted this vile sinner so much; also "If God be for us, who can be against us." I am persuaded that all of the devils in Hell cannot destroy even one of the least of God's Saints. Also, "Ye have not chosen me, but I have chosen you. "Our goings are of the Lord. I truly believe that God's word is absolutely referrible unto the final accomplishment of all things according to his foreknowledge and decree, for he says, "As I have purposed, so shall it stand and also come to pass." Yea the

deep things, the hidden mysteries of our alwise God," How unsearchable are his judgments and his ways past finding out." For he has promised to never leave nor forsake his dear children, also to be with them even unto the end of the world. Truly he is their shield and everlasting protection through evil, as well as good report. Oftimes have, and we do reach the point of distressful perplexities and with so much anxiety to know that our thirsting after his righteousness is not in vain. So we have to stand and say, "Yea Lord, thou knoweth all things and doeth whatsoever thy mighty hand hath determined."

In conclusion, dear brother Craft, when I began this unworthy scribbling I only intended to write you a few comments on your Association and also mention a loving kindness that was extended to us in your and also in Elder and Sister Priddy's good homes. I feel such good treatment is far better than I deserve. I hope the Lord wills that you precious brethren and sisters come our way to our meetings, also to our home.

We had our usual home meeting last second Sunday and by experience one dear sister joined the church and was baptised that evening, which seemed to be a joyful all day meeting. And now unto Him who is able to keep and preserve us until the final day of redemption, be love, praise, glory and honor forever.

A brother I hope, in hope of immortality.

A. Perdue
Bluefield, W. Va.

OUR DWELLING PLACE

Lord thou hast been our dwelling place in all Generations" In this chapter Moses, the man of God proclaims to us the wonderful works of God. He shows us in advance the enjoyment, and surety, we have in that house not made with hands eternal in the heavens, the spirit of adoption, that our dwelling place in all generations has been in Him. In Him we live and move and have our being, not only now, as we sometimes think in our experimental life here, but always. Before he formed the earth, ever from everlasting to everlasting, one with him from eternity. Some of my friends think I am foolish, leaving my home, hunting ones of like precious faith, and say to me, "Why do you do it? I cannot understand you, you have a home, and things necessary for comfortable livelihood you are getting old, why do you not take care of your self? Sometimes I know you do not get your expenses and more than that, you do not seem to have any thing new to tell them. I should think they would be tired of hearing that same old story." I answer Yes I have a home I am like Paul, I have my own rented house, and wife and I live very happily together, but we both believe and know soon we will have to give this home up, I know the Lord will provide for me, our need will be supplied. I feel it my duty, and a privilege to sound the alarm in God's holy mountain, to wear out, not rust out, it all seems little I can do for Him who hath done so much for me. And I feel sometimes at least, that he hath

called me from darkness unto light, and from the power of servitude of Satan unto God, and a voice within me seems to cryout, come and hear all you that fear God, and I will declare what he hath done for my soul, and I feel there is a woe unto me if I preach not the gospel, and where ever He sends me I will go, and whatsoever he commands me I will speak, keeping in sight always. He is my dwelling place. Oh! If I could feel the assurance in my self as I have for the doctrine and order of God's house. I know his ways are perfect, a God of truth and without iniquity, just and right is He. I see in myself an unworthy wretch and it seems the more light that shines on me, the more impossible I am, the more exceeding sinful sin-looks. Sometimes I realize faintly, that I am a son of God, other times I fear, and say to myself, or the Devil says to me, "If you would quit your stubborn way, and worship me, I will give you wealth and happiness, you will need not to worry any more. "Fear comes over me, I know I am no match for him, he does paint a pretty picture, and as I am about to fall, a voice seems to come, saying here, here, you leave him alone, get in your own place, he dwells in my house, and I have told him, that "thou shalt worship the Lord thy God, and Him only shalt thou serve." And I am shown again. All of the Lord's people in every generation trust in him, they have no place to go, for there is none other name under heaven, given among men, whereby we must be saved. "Blessed are ye, when men shall

revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad, for great is your reward in heaven you have a dwelling place, and will dwell in the house of the Lord forever." The truth has spoken, and he will also bring it to pass.

Yours in Hope.

George L. Weaver
2801 Marcum Terrace,
Huntington, W. Va.

EXPERIENCE OF MRS. MATTIE JARRELL

Dear Brother and family:

This leaves me well and I hope you and Louise are well, also hope sister is better. I feel so cast down most of the time, but I feel like it is for the best, for I know the Lord will not put any more on me than I can bear.

I went to church at Macedonia Sunday and surely did enjoy it. That seems to be about all I do enjoy, and I wonder why God keeps me here in this troubled world, but I know his will must be done.

If I know my heart I have always loved the old Baptist. I dreamed of Brother Dameron (Elder James Dameron)) and another person lead ing me into a pond, and the man that carried me in took his cane and parted the water and we went in on dry land. He built a fire and told me that he would baptize me in water and fire and also with the Holy Ghost. We then went out of the water and I felt very happy. This happiness did not last long,

for I searched the Bible and could not find that scripture. I thought then it was a sign that I would go to torment to burn forever. I felt as tho I was not loved by my parents, and sometimes wished I had died as a child. I was very miserable. I thought if I could get away from the young crowd that might help, so I tried that but again I was mistaken, for I still was very troubled.

One night as I was reading the bible to my mother, I came to the text that said, "I will baptize you with water and fire, and also with the Holy Ghost." It made me feel better, and mother told me that the dream I had was a good dream.

I dreamed again one night that I was standing on the porch and I saw Christ coming. He had a crown in his hand. I called mother and told her to come and see Christ. She came, and I thought we were shouting and He said for us to go to the church and tell what the Lord had done for us. I dreamed we did as he had told us to do.

If I know anything, it is that I love the brethern and sisters but I feel so un-fit to be with them, but that is all the pleasure I see.

May God be with us until we meet again is my prayer. If we never meet again, I hope we will meet in heaven. Pray for me that I will always serve God.

Your loving sister, I hope
Mattie Jarrell
Reidsville, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

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Willow Springs, N. C.

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VOL. LXXXV No.6

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. FEB. 1, 1952

LAST WILL AND TESTAMENT

"For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:16-17.

For sometime I have had some meditations upon the above scripture. I hope the Holy Ghost will so direct my thoughts that what I write will be profitable to the household of faith.

Paul, in treating upon this subject uses a natural illustration with which most of us are familiar, to illustrate the spiritual. The subject under consideration is commonly called a man's "Last Will and Testament." He begins by saying "For where a testament is there must also of necessity be the death of the testator." He means by this that a testament is not in force or into affect until the testator dies. Since he goes on to say, "For a

testament is of force after men are dead otherwise it is of no strength at all while the testator liveth." Now let us suppose that a wealthy man desires to bequeath his property to a certain number which he has in mind, and to make sure that they all share in his estate, he writes the names of each of them in his will, then he names some responsible person as his executor, whose business is to carry out his testament or will exactly as it is written. Now he has his signature witnessed by two or more reliable persons. Is it not clear to see that this testament is not in force as long as the testator lives? But after his death the testament is brought out, the seal is broken and the executor reads the names of all the heirs. Before the testator dies, the heirs may hear through some source that they are heirs to this will. This, of course is good news, but it does not satisfy because they desire more evidence. Job said, "I heard of thee by the hearing of the ear." Just how long he heard of him, we are not told, but he adds "Now mine eyes seeth thee." May you not become discouraged because you did not see him as Job or Thomas did. Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen and yet have believed." Naomi had heard in the country of Moab, how that the Lord had visited his people in giving them bread." Of course by her returning she hoped to receive some of it. Jacob said, (and this was during the famine in Canaan))"Behold, I have heard that

there is corn in Egypt." Of course this is good news, but the satisfaction comes when he is blessed to see it and eat to his fill. Jesus said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." But back to my narrative; as before stated, when you were told you were an heir of this will, this did not satisfy but when the testator dies and the executor says that your name is recorded in the will, this brings peace, satisfaction and a state of rejoicing. Now let's suppose that you are a minor and for this reason, your inheritance is held in trust by a guardian until you have become of age. Suppose you are destitute and have nothing to subsist upon. In this case the guardian is intrusted with the authority to give you such amount as is required to meet your needs. You now have a good hope and faith to believe that one day you will come in possession of the full inheritance.

The above in a faint way portrays the will or testament which was made by God the Father and His Son, Jesus Christ. In as much as all the heirs are named in a natural will, so it is that the heirs of promise are named in the heavenly will. In making his will the owner of an estate divides his property among the heirs, but in the heavenly will, Christ is the heir and the children are made joint heirs with him. Paul said, "The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with

him, that we may be also glorified together." Rom. 8:16-17.

Now the chief concern of the children of God, when they are under conviction and condemnation of God's just and holy law is, "Am I embraced in this covenant of Grace?" You may be told by many persons that you are, but this does not satisfy the poor tempest-tossed child of God, who is seeking for better evidence, feels to be such a vile sinner and feels that he or she rightly deserves nothing but to be cast off forever; or as the thief on the cross said, "And we indeed justly; for we receive the due reward of our deeds." Oh, what a longing and pleading goes on within the poor soul, saying, "Lord remember me when thou comest into thy Kingdom." The law does not show any mercy. It serves as a straight edge or a plumb line to show us how sinful and crooked we are, or as Paul said, "By the law is the knowledge of sin." You are now made to see that there is no perfection in the law so far as you being able to justify yourself by it. You come to the end of your wits, and these sweet words are applied to your soul. "Look unto me and be saved, all the ends of the earth." Isaiah 45:22. Jesus is now revealed to you as your precious Saviour. Then it is that we can understand what Paul meant when he said, "The law made nothing perfect, but the bringing in of a better hope, did, by which we draw nigh unto God."

Now when God reveals in you, His son Jesus as the chiefest among ten thousand and the one altogeth-

er lovely, that through the sufferings, death, and resurrection of his son Jesus, you are embraced in his will; then it is you have a good hope through grace. If you had ten thousand tongues you would render them all in praise to him, by reason of the fact that you are at this time filled with this great love of God. But says one, "If God has revealed his Son in you, and made it known that you are embraced in his will, why is it that you have a hope and not perfect knowledge?" The reason is this, you have not yet come into possession of this inheritance, But you have the promise of it, and faith says, that you will get it. All of which is produced by the sweet evidence that was given to you. Paul said, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1 Paul said again, "There abideth faith, hope, and charity."

Now, when evidence is given to you that your name is written in the Lamb's book of life and that you are an heir and joint heir with Jesus Christ in this great inheritance, you believe in Jesus Christ. This belief is not brought about by any thing you have done, for we find recorded, "Then said they unto him, what shall we do that we may work the works of God? Jesus answered and said unto them, "This is the work of God that ye believe on him whom he hath sent." John. 6:28-29.

Before I proceed any further upon this subject I would like to show that these heirs of God have now become poor by the reason of

the fact that their former possession has all been taken from them. We find recorded, "When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he comes upon him, and overcomes him, he taketh from him all his armour, wherein he trusted, and divided his spoils." Luke 11:21-22. Having been stripped of all their possessions they are now destitute, become dependent and are forced to look to another source. Besides this, they are halt, maimed and blind. They are like a poor bleeding and torn lamb that has been attacked by the wolf or lion; and the sheep that are crippled and blind, and no longer able to go out and graze for a living, but every morsel they get must be brought to them. The Lord said to Peter, "Feed my lambs and feed my sheep." If they had been able to get out and do their own grazing, it seems to me there would not be any need for this special attention.

Mephibosheth was one of those children that was lame on both feet. But how wonderfully David provided for him. He fetched him from Lodabar, "And thou shalt eat bread at my table continually." 2 Sam. 9:7. Such is the condition of all the redeemed family of God. They have always been dependent upon God for everything, but they have not always known it. However, they are now made to feel it in the very depths of their souls.

Now if a man knows how to give good gifts to his children and also make ample provision for all the heirs in his will, could we even entertain a thought that God in his

alwise purpose did not make ample provision s for all the heirs of promise, while they sojourn here in this world? We will record his own words, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' Luke 11:13. Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. We observe here, that he did not say that he would supply all of your wants, but he will supply your need. God has always supplied the need of his people, but you have not always known this. There comes a time when you are made sensible of your dependence upon him. And there is a promise to you. Paul said, "Having promise of the life that now is, and of that which is to come."

Now is it not clear to see why the christians experience is based on a hope? The reason is this, you have not yet come into possession of the inheritance, but it is reserved in heaven for you. For Peter said, "Blessed be God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1st Peter 1:3:4.

A poor child of God is often perplexed in his soul, and at times you ask the question over and over again, "Is this inheritance reserved in heaven for me?" To this searching one we inquire, do you

feel that God is now supplying your needs? Do you desire to be clothed with your own righteousness, which is as filthy rags? Or do you feel to bear witness with Paul who said, "And be found in him, not having mine own righteousness, which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. Again we ask, do you love the brethren? If so, this is evidence that you have passed from death unto life. John said,, "We know that we have passed from death unto life, because we love the brethren." 1 John 3:4. Another sweet evidence is ours when we are blessed to sing in the spirit as did the poet:

Amazing Grace how sweet the
Sound,

That saved a wretch like me:
I once was lost but now am found,
Was blind but now I see.

Humbly submitted,
T. F. Adams

RESOLUTION OF RESPECT

God in His great wisdom has taken from this life, Sister Rachel Strickland. She was sixty three years old and the daughter of the late Brother and Sister Samuel and Mineva Strickland. She had been a member of Corinth Primitive Baptist Church for several years.

Resolved that we bow in humble submission to Him that doeth all things well. That we extend to her family our sympathy. That a copy of this resolution be spread on our church book, one sent to Zion's Landmark for publication and one to the family.

Approved by the church in conference on Saturday before the first Sunday in January 1952.

Committee:
Sister Ida Beasley
Sister Francis Hines
Elder Lester E. Lee

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

FEBRUARY 15, 1952

NO. 7

PSALM 109

Hold not thy peace, O God of my praise;
For the mouth of the wicked, and the mouth of the deceitful, are opened
against me: they have spoken against me with a lying tongue.

They compassed me about also with words of hatred; and fought against
me without a cause.

For my love they are my adversaries: but I give myself unto prayer.
And they have rewarded me evil for good and hatred for my love.

Set thou a wicked man over him; and let Satan stand at his right hand.
When he shall be judged, let him be condemned: and let his prayer
become sin.

Let his days be few: and let another take his office.

Let his children be fatherless, and his wife a widow.

Let his children be continually vagabonds, and beg: let them seek their
bread also out of their desolate places.

Let the extortioner catch all that he hath: and let the stranger spoil
his labour.

Let there be none to extend mercy unto him; neither let there be any
to favour his fatherless children.

Let his posterity be cut off; and in the generation following let their
name be blotted out.

Let the iniquity of his fathers be remembered with the LORD; and let
not the sin of his mother be blotted out.

Let them be before the LORD continually, that he may cut off the
memory of them from the earth.

Because that he remembered not to shew mercy, but persecuted the
poor and needy man, that he might even slay the broken in heart.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

REDEMPTION DRAWETH NIGH

With the world in strife and tur-
moil,
And people wondering why and
how
This strange condition they can foil,
From confusion bring order now.

The world's redemption draweth
nigh,
Both Jew and Gentile days are
spent
Jesus is coming from on high
From the wicked the just are sent.

With poor Jews, like cattle driven,
And Christians hampered in their
toil,
We can but ask, who next be risen
Who next be driven from their soil.

With nations striving for more
power,
To crush their neighbors far and
near,
Who can but tremble, dread and
cover,
What next great trouble they may
fear.

But God's immortal and still reigns,
Satan and death he will destroy,
To saints immortal life he designs,
The saints delight him, he will de-
ploy.

The living changed, the dead are
raised,
Their bodies are immortal made,

The name of Jesus ever praised,
Their joy and gladness never fade.

Then love and joy will be supreme,
Trouble and strife no more to fear,
Thanksgiving and praise all their
theme,
Both Jews and Gentiles, far and
near.

This was composed by James Ira
Hawkins during his affliction, as he
lay in bed not long before his pass-
ing away.

THANKFUL FOR BLESSINGS

Dear Brother Floyd,

As it is on my mind to write and
tell you a little that has happened
to me lately, I will attempt to do
so. I told you the fourth Saturday
about reading your text the night
before. I haven't been feeling well
lately. There were three nights last
week that I couldn't sleep. I went
back to the doctor last Monday and
he seemed to think I was in bad
shape. Saturday night was one of
the nights that I could not sleep,
and I was lying on my bed trying
to pray to the Good Lord to keep
me up and not let me get down
helpless for someone to wait on,
since I am alone. My mind went
back to David's prayer and the 23rd
psalm came into my mind with
force and the words have been
with me every since. "The Lord
is my shepherd, I shall not want.

Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; thy rod and thy staff they comfort me." I had to get up and get my Bible and read. I started with the 22nd psalms and read to the 35th. And oh! how good it is to be a witness with David as I felt I was. If his arm had not been under and around me and holding me up, I never could have stood up under all that has been my portion for the last two years. My dear husband having been sick like he was and then his passing, leaving me alone here for someone else to have to look after. But I hope I am thankful to God that he has cared for me and given me a good home and someone that loves me and doesn't mind doing anything for me. It is good when we can be enabled to see that His hand was leading and His will was being performed. It is then we can say, "The Lord is my shepherd and I shall not want." I felt Saturday night that he was with me and regardless of what took place it was His will, for His will must be done, and there is none to stay His hand. Brother Floyd, I can't feel this way all the time. So much of my time I am complaining and grumbling and thinking of other things. But oh! how sweet and good it is when we are enabled to think on Him and rejoice in Him, for we can't do this until we are brought into this rejoicing state of mind and it takes Him to bring us there; for no human being can make one hair white or one black. Nor can anyone think

or call on the Lord Jesus Christ without him. The sweetest season of rejoicing that I have ever had was in the dead hour of the night and when I was alone. Not that I haven't enjoyed good preaching, I have fed on that too. A good sermon serves as a confirming witness to my experience when my experience conforms to what is presented in the sermon. When we have felt and tasted the same thing, we know it is the truth. When we have felt and handled and seen these things, we can say, "Amen, that's the truth." Unless we are blessed, it is not every time that we go to church we can enjoy the preaching we are shut up and are as dry as the preacher is. He isn't blessed to preach every time, and sometimes he feeds one and again another. I believe this often depends on the condition of the hearer. Sometimes I go to church and am tired and sleepy. I can hardly keep my eyes open and again I can sit all day listen and feast on the sermon and not get tired. The time just passes before I realize it. Brother Floyd this is a part of my experience and a few things I have been privileged to see. Hope you all are well. I have an appointment to go back to my doctor this week. The rest here are about as usual. You and sister Pauline come to see us. And when you all can have a mind, pray for me, for I feel the need of your prayers so much.

Your unworthy sister, I hope

Ailcy I. Hawkins

Varina, N. C.

A MESSAGE FROM JAPAN

Jacob deceived Isaac, his father and received the blessing which the Lord had intended for him to receive. Nevertheless, he was guilty and felt condemned in his mind and soul for his utter deceit and lying to his father. He, for the blessing, had to now suffer natural hardships. He fled, all day long he traveled. At last night found him in the waste howling wilderness. There was no place for him to rest, but he had to stop and be still and rest. There was no pillow for his head-yet there was a pillow-even the Rock of his salvation. Naturally speaking, there was no pillow-he took a rock on which to rest his head. Little did he know what a Rock he had been led to take for his pillow. The Lord and his Savior was in that Rock. As his head rested upon the Rock - in the waste howling wilderness, a deep sleep came over him, and he dreamed, and he had a night vision, and he saw a great ladder reaching from that Rock on the earth-the waste howling wilderness even up to the High and lofty where the Lord dwelleth. Upon this ladder there were ascending and descending the Angels of the Lord. Where was Jacob? He was at the foot of the ladder. What was Jacob's condition? He was unconscious, he was asleep, he was not able to move a finger. Was Jacob to climb the ladder? Oh no, should Jacob awake to start up the ladder, the ladder would not be there. Indeed Jacob could see the Ladder only when he was asleep in a deep vision. In his natural strength and

mind, the ladder was not there; but when asleep; but when asleep to nature, the ladder was there. Then what was the ladder for? Was Jacob not to climb it to reach heaven? The Ladder and the ascending and descending Angels were to carry up and to bring down the petitions, and cryings and prayers of the sinner lying helplessly at the foot of the Ladder and upon the Rock of Salvation. Naturally, can you even conceive of such a Ladder? Much less build it and climb it, as some would tell us we have to do.

Then what might the Ladder represent? I have already intimated-I have already spelled it with a capitol letter. What or who can reach from the High and Lofty and dwell in Eternity-and also in the heart of the contrite one who trembleth at His word? Who else can reach all the way from this earth and where man is - the waste howling wilderness, and yet remain? One with the Father? Who else hath declared I am the Door, the way and entrance He that doth not enter by Me is a thief and robber—None shall ever see the Father except by me. He who hath seen Me hath seen the Father, All of your cries and groans and prayers go up by this Ladder and in His Name alone. All of your blessings and strength and goings come down to you by way of this Ladder and out of His mercies. He is the way, the Door and the Life; all things are possible through Him and Him alone.

Just a little thought of it all. Where was Jacob found? In a waste

howling wilderness with his head upon a stone - the Rock of His salvation. Jacob set up the rock and called the place Bethel. Naturally a rock would have been a very hard and uncomfortable pillow. Ah, but often the blessings of the Lord are unpleasing to the flesh - but to the spirit, they are most glorious indeed.

Douglas Alston
Stationed in Tokyo, Japan.

JESUS IS THE WAY THE TRUTH AND THE LIFE.

Dear Readers of Zion's Landmark.

I will try in my weak way to write of what I have been made to believe and if this belief did not come from heaven, I do not know anything about the good and merciful Lord. I know that I did not learn it of men, but I feel like my blessed Saviour came to me and taught me this in Jonas' School of deep trouble. I do not remember when I began to study about what would become of my poor soul, but when I was a small child, I would go to bed at night and close my little eyes and wonder what the good Lord would do with me if I were to die before daybreak. I go to bed that way sometimes now. I wonder what will become of me, were I to die. I can say by the grace of God I am what I am, and if I am a believer in the Lord Jesus Christ, it is not because of anything good I have ever done, because I feel like I do know that all the good there is in people is of the Lord. Because the Bible tells us and so does our experience, that all the fullness of righteousness

dwells in Jesus and all of our righteousnesses are as filthy rags. God made all things that are made and the works and the fullness thereof are His. The Bible tells us that all power is of God, the powers that be are ordained of God. People are preaching all over the world, "Help God." It looks to me if God had needed help and human beings could have supplied this help, he would have made men and women first. But he made all living creatures and then made man. Many claim they help Him, but the scriptures say "He looked and there was none to help" people are saying, "Give God your heart." I wonder how they are going to give Him something that is already His. All hearts are His to be loved or condemned, because all things were made by God and for God, and He has controlling power over all things. Without God there could not have been anything in this world. God, in His great knowledge and in His wonderful purpose and determinate council did predestinate and fix all things just as it comes to pass. We read what is to be has already been. That is, it has been in His mind and purpose and in His blessed thought. In that thought He thought of all that ever would come to pass. God is not slack concerning His promises as some men count slackness and He has promised His children that they should be a tried and afflicted people. And as He told the apostle Paul, I will show you what great things you must suffer for my names' sake. If you will show me a son that has not suffered, I will

show you a son that has never rejoiced in the Lord. If we reign with Jesus, we must also suffer with Him. God loved somebody with an everlasting love and the same God hated somebody with an everlasting hate. His love is from everlasting to everlasting. Do we need any greater love than this? I say no. It reaches all His children—all the Father gave Him, and Jesus said he would lose nothing His Father gave Him, but He would present the church to His Father without spot or wrinkle or any such thing. So this is a sure and fixed thing, not a remedy but a cure. Jesus said He was the way, the truth and the life. But the Bible tells us there is a way that seemeth right to a man, but the end thereof are the ways of death. We experience that often. Just as sure as we begin to think we know something and say within ourselves we know we are right, the Lord shows us we are wrong in our own way. We must die to such self-works. We even have this experience in our natural affairs, by thinking we are right and the first thing we know we are convinced we are wrong. We have to die daily, the Apostle Paul says. Oftentimes we say we are going to do so and so, but we just cannot do that. Then, we have to die again. The Lord doesn't make us die, but He just shows us how big liars we are and we just have to confess we are liars. We are nothing only as He makes us something. He is our surety. He is our cure, He is grace, He is mercy. He is our only salvation. He is our obedience. He is the way, the

truth, the life. He is the only way whereby sinners must be saved.

I have suffered a great deal with a broken leg from a car wreck and developed pneumonia, but he promised that He would supply all our needs. Sometimes our sufferings are what we need and prove to be for our good.

A brother in hope,
(Elder) W. E. Jarrell
Lexington, N. C. RFD 2

THE WAY OF THE LORD

My Dear Friends in Bonds of Love:

My mind is dwelling in sweet meditation this morning. Oh such a beautiful morning it is when given such thoughts upon the greatness of God, his mercy and his love to poor helpless sinners such as I. My heart seems full of love this morning. I think of you whom our Lord died for, taking upon himself the body of flesh like unto sinful man, yet being without sin He tasted death for every man that he might present his body (The Church) holy and without blame before God in Love. Dear dying children of God isn't this enough to cause one to desire to walk softly before him, fearing and trembling greatly when enabled to catch even a tiny glimpse of his greatness and goodness to his loving people. The scripture tells us that the fear of the Lord is the beginning of wisdom and to depart from evil is understanding. Now could man in nature fear something he has never seen or felt? Oh, no, "The natural man receiveth not the things of the spirit of God, for they are foolish unto him, neither

can he know them for they are spiritually discerned." So when a poor trembling soul who is being taught the exceeding sinfulness of sin, just how corrupt man in nature is and what he must be by the Grace of God that he ever be allowed to worship in God's Holy Temple in spirit and truth, a soul born again, being taught in the school of grace, if you please, now loving the things he once hated and hating the things he once loved, is made to love the predestination and election of God's grace. Predestination now becomes sweet to his ears; election and special atonement becomes dear. When God has by his spirit manifested to this poor sinner that he is a partaker of the imputed righteousness of Christ, man's only means of Salvation in time and eternity, he can then proclaim as did Job of old: "I know my redeemer liveth.". Small wonder, when David felt that sweet deliverance that he was made to cry, "He lifted my feet out of the mirey clay and hath set them upon a rock (the rock of our Salvation, even Christ our Lord) and established my goings. He hath put a new song in my mouth, even praises unto God." I do not know that I have quoted correctly, but a hint to the wise is sufficient. Dear children of God, I want to tell you of a sweet experience I was given to enjoy this summer while visiting in my Mother's home in Memphis, Tenn. It was such a sweet experience that I was made to rejoice greatly and lovingly in the finished work of our Lord. I hope he is my Lord and my God. I don't know,

as some say today, but hope is at times, oh so sweet and dear to me, though I am not a member of the militant church, unworthy to have my name on that dear book, yet I hope for Christ's sake my sins are forgiven, which, dear ones are many. Now back to the experience I was given to enjoy. I was cleaning my mother's house with an electric cleaner which made a lot of noise. While in operation I was sure that someone called my name. Thinking it was my mother, I shut off the cleaner, asking if she called me, she said she did not. Cutting the cleaner back on I resumed my work and again I heard that voice which sounded like my mother had called my name, and again I cut off the cleaner asking her if she had called me, and she said, "NO." The third time happened and when I asked my mother if she had called me, she said, "No honey, I didn't call you." Then I was made to feel it was a calling not of this world which had come to me and I felt to meditate sweetly upon it. And I heard as it were, a voice small and still say unto me, "Come unto me all ye that labor and are heavy laden and I will give you rest." This came to me in demonstration and power and I felt to sweetly rest in the finished work of a crucified Saviour. Then came the verses as this voice said to me, "Take my yoke upon you, and learn of me for I am meek and lowly in heart, and ye shall find rest unto your soul, for my yoke is easy and my burden light. "The words which stood out to me most clearly were,

"Come-Rest." blessed rest. When he calls I shall answer "Oh, Lord, you know the way that I take I am nothing and less, thou art great, full of power, and truth, knowing all things, nothing being hid from the eyes of him with whom we have to do. Deliver us from evil evermore desiring to live righteously and soberly and rendering praise unto him to whom praise is due. Remember the sick and afflicted heavenly father, be it thy will, heal their bodies and cause all thy fearing children to declare Salvation is of the Lord, for there's none other among men where by we must be saved. Forgive our many sins dear Lord and pity us as a father pities his children, needing thy help always. Help those whom it be our duty to pray for and oh, Lord cause thy elected under shepherds to be fearless to stand upon the walls of Zion and preach Christ and him crucified for sin unto Salvation, for his dear children, his body, He being the head of the church. Oh, Lord cause us to bow humbly before thee in submission to thy holy will, this dying daily being needful, and for our good. All our disappointments are but the appointments of Him, who works all for good to them that love thee, the called according to thy purpose. Give strength to our feeble knees, thy strength, having no confidence in the flesh, remember my loving companion who is upon a bed of affliction. Be unto him a father and visit him in moments of meditation causing him to feel, thou art able to do all things and for the purpose thou hast chosen

him dear Lord, strengthen him, be his shield and go before him directing in all things and giving freely the graces of the spirit. Hold our flesh in subjection and tho we desire the thorn in the flesh be removed, make us to feel thy grace Satan being needful to show us our weakness and thy strength. We being not sufficient of ourselves to think or do one thing, but our sufficiency is of thee. When thou hast fulfilled the purpose in us lay us down to rest. Blessed rest and when Jesus comes again to gather his jewels, raise us with the just, own us and crown us thine, when we can praise thee even more world without end. In Jesus name we ask it. AMEN: May the love of God spread abroad in the hearts of his people by the holy ghost which is given those who love his name for what he has done for them, keep us ever more. In bonds of love and precious hope, I am

A friend,
Mrs. Fred Cobb

Dear Friends:

My dear companion has entered Black Mountain Sanatorium for treatment of a slight lung infection, has been there since July 24th, and I do wish any of his friends or anyone who believes or loves the Old Baptist doctrine and has a mind to do so would write him. He hears so very little of the things he believes and loves. There are very few there, who believe Salvation is of the Lord. I do hope all the poor afflicted and suffering ones in the Lord will be given to pray for him, not our will, but thy

will be done, Oh, God. His address is Mr. Fred Cobb, Western North Carolina Sanatorium, Black Mountain, N. C.

He is a member of Pleasant Grove Primitive Baptist Church, located about 13 miles east of Reidsville, N. C. If only I could feel I have the evidence that I see in him, that I am one of God's little ones! I am often in doubts and fears. I can of myself do nothing good-to will is present with me but how to perform that which is good I find not. Oh, this warfare, flesh against spirit and vica-versa, so that ye cannot do the things that ye would. That is my experience, if I have one at all, as I daily journey this world through, short seasons of rest, along the way but it is enough to keep hope alive and precious. The dear Lord knows what a sinner I am, not proud of my sins, dear ones, but hope I'm thankful God has shown me what I am by nature and what I must be by Grace, So I hope by the grace of God, I am what I am.

In love of the truth may I always be,

Mrs. Fred Cobb
Route 1,
Ruffin, N. C.

READING LANDMARK 50 YEARS

I am sending in my renewal for the Landmark which is \$2.00. I have been reading it for 50 years, I love it.

Written by one who loves the truth.

E. W. Walton
Chinquapin, N. C.

THANK YOU

I am enclosing a check for three dollar's (\$2.00)) renewal subscription to Zion's Landmark and one dollar to help pay for the Landmark to someone who is unable to pay.

Sincerely,
Mrs. I. F. Williams
Vanceboro, N. C.

COMFORT FROM READING LANDMARK

Enclosed you will find \$2.00 two. dollars. for renewal for the Landmark another year. I don't get to church often. I get lots of comfort reading the Landmark. May the good Lord bless you all to keep it going.

Mrs. B. T. Wilkerson
Tillery, N. C.
Route 1, Box 161

BROTHER HAYWOOD BLALOCK

Resolution of Respect of Brother Haywood Blalock who passed away on December 31, 1951.

Resolved, First: In the death of Brother Blalock we feel the Primitive Baptist Church at Surl has sustained a great loss, he was one of our oldest members. Being a member of our Church for 41 years. He loved his church and attended very regularly as long as he was able and he was constantly talking and was entered in his church almost to the end.

Second: We wish to extend to the family heartfelt sympathy in the loss of their father, yet we feel that you have much to be thankful for as the Lord has blessed him to be with you to a ripe old age and that we feel the Lord has blessed him with grace and can say as one of old he has fought a good fight and has kept the faith, we feel confident that he is now resting in the Paradise of God's love where trials, tribulation, sickness, sorrow, pain and death never comes.

Three: That a copy of these resolutions be spread on and our church book a copy to the family, and a copy to Zion's Landmark done by order of conferenc January meeting 1952.

Elder L. P. Martin Moderator
J. E. Dean Clerk

Zion's Landmark

'Remove not the ancient Landmark
which thy fathers have set.'

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

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Wilson, N. C.

VOL. LXXXV

No. 7

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

FEB. 15, 1952

NOTICE

Zion's Landmark has been encountering difficulties continuing publication because of the general rise in prices. Consequently, it will be necessary to raise the price to \$2.50 per year. To Elders the price will be \$1.50 per year.

The raise applies to both new and renewal subscribers. For the last few years the Landmark has been losing money, and for that reason the present organization, The Wilson Daily Times, has made up the loss.

In recent months, however, prices have again jumped, compelling the Landmark to raise the price. This move has been taken with great reluctance because the Landmark wants you as a subscriber, and it asks, therefore, if you want to keep it in existence, you continue your subscription even at the increased price. The new price will become effective April 1, 1952. All who re-

new or subscribe before that time will get the advantage of the present subscription price.

JESUS SOUNDS THE ALARM

Sister W. I. Ferguson of Ringgold, Va. requests my views on St. Luke, 12th chapter, 49th and 50th verses, which reads as follows, "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Also my views on Luke 14-26.

It may be that sister Ferguson has a much clearer understanding of this portion of God's word than I can possibly give. However, I will submit such views as I have, with no thought of setting myself up as a standard for God's heritage, and humbly hope that I will not darken counsel.

It seems to me that Jesus is sounding the alarm of the end of the Law and the bringing in of the Gospel dispensation. For it is written, "For all the prophets and the Law prophesied until John." Math. 11:13. The work of John was to make ready a people prepared for the Lord. He said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire." (Math. 3: 11-12) The prophets foretold the coming of Jesus, and pro-

phesied of His wonderful work, Malachi said "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiners fire and like fullers sope: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 2-3) It takes fire to separate the dross from the gold, and the image of the refiner is reflected in the gold. The same is true, when the chosen of God are brought through the furnace of affliction, the image of Jesus is manifested in their lives. Through this process of refining, the precious is taken from the vile. What was foretold by the prophets, is now beginning to be fulfilled, for Jesus said, "I am come to send fire on the earth, and what will it be if it be already kindled."

The 50th verse reads, "But I have a baptism to be baptized with: and how am I straightened till it be accomplished!" It seems to me that Jesus had no reference to water baptism, for he had already been baptized by water, by John in the river of Jordan, but the sense of it is, He is referring to His sufferings and crucifixion; which was also written in the books of the Prophets. "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and judgment: and who shall declare his generation? for he was cut off out of the

land of living: for the transgression of my people was he stricken." (Isaiah 53:7-8) See also Jer. 11:19. Now in as much as this prophecy is not at hand to be fulfilled, he said, "But I have a baptism to be baptized with: and how am I straitened till it be accomplished!" The word "straitened" means; to contract, confine, to restrict; hamper, distress and etc. All of which compares favorably in the life of Jesus until his crucifixion, for it is written, "He is despised and rejected of men; a man of sorrow and acquainted with grief." (Isaiah 53:3)

When a person is baptized they are immersed into water and covered by it. So Jesus was immersed into sorrow and grief and drank the cup which his father gave him to drink. To this end he had reference when he asked his disciples, "Are ye able to drink of the cup that I shall drink of, and to be baptized of the baptism that I am baptized with?" (Math. 20:22). This baptism of sorrow and suffering, and the drinking of the cup was indeed necessary to finish the work which his father gave him to do, and brought reconciliation, as mediator between the offender and the offended, and the third day God raised him up, "For to give repentance to Israel, and forgiveness of sins." Acts 5:31.

The 14th chapter of Luke and the 26th verse reads as follows." If any man come to me and hate not his father, and mother and wife, and children and bretheren, and sisters, yea, and his own life also, he can not be my disciple." Perhaps the word "hate" as it is used

in connection with the above quotation is what Sister Ferguson is chiefly concerned about. If we apply in the same way as it is commonly used among us, we would conclude that Jesus was teaching contrary to the Law of Moses: which he never did. For it is written in the Law of Moses, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12). We find almost the same words recorded in Deut. 5:16, and Jesus himself refers to the above scripture in speaking to the scribes and pharisees, "For God commanded, saying, honour thy father and mother: and he that curseth fathers or mothers, let him die the death." Math. 15:4. Paul said, "Husbands, love your wives, even as Christ loved the church, and give himself for it." Eph. 5:25. He also refers to the law of Moses, "Honour thy father and mother": which is the first commandment with promise. Eph. 6:2. The above scriptures are sufficient to show that Jesus did not teach contrary to the Law.

The true sense of this scripture is; if we love father or mother, son or daughters more than we do Jesus, we are not worthy of him. As it is written, "He that loveth father or mother, more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross, and followeth after me, is not worthy of me." (Math. 10:37-38) The love of God which is shed abroad in the heart that the glorious principles hearts of the redeemed family of

God: by far exceeds, the natural love of the father, mother son or daughter.

Sometimes trouble arises in churches in which precious and sacred principles are involved, the conflicts continue to the point of separation and the cord of earthly ties are often broken, with those like Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt. For he had respect unto the recompense of the reward." You feel in your heart that the glorious principals of God our Saviour are to be honored and respected above all flesh and earthly ties. As we are led from Law to Gospel and get a glimpse through the lattice, or as Paul said, "Through a glass darkly" and behold a little of the wonderful scenery of the work of God: and are made to exclaim, "Great and marvelous are thy works Lord God almighty, just and true are thy ways thou King of Saints." Such a view of the precious redeemer will make you hate every earthly principle that is in opposition to the meek and lowly lamb of God, whether it be yourself, your father, mother, wife, children, brother or sister: and when God turns the search light on within and you behold the filth and corruption in your nature: you can say with Paul, "I know that in me (that is in my flesh) dwelleth no good things, and the good which we would do, we do not, and the evil, which we would not do, that we do." When we have felt the miserable pangs of sin, and

the loathsome disease of sin penetrated through our whole body, we are made to exclaim with Paul, "O wretched man that I am." Surely such an experience as this will make us hate every evil principle that we possess or recognize in others, even our near kindred, and our own lives.

Humbly submitted
T. F. Adams

CALLIE WILLIAMS DIXON

It is under a heavy burden of weakness and incompetency that I make an attempt, in compliance with the request of her daughter, to write something of the life and travels of this dear Sister, Callie W. Dixon, the oldest Sister of the Wilmington Primitive Baptist Church at the time of her passing.

Sister Callie, as she was lovingly known, was born on October 20, 1869, the daughter of Mary Grant and James Richard Williams.

On April 15, 1896, she was married to John Thomas Dixon. To this union were born five children, three sons and two daughters, two of whom, Callie and Cecil M., preceded her to the grave. Also her husband passed away on January 18, 1907, leaving her with four small children to care for and support, which she was blessed to do in a wise and efficient manner, with the help of relatives and kind friends. Being a thrifty and energetic woman she was able to provide comfortably for her family until the children were all grown, except Callie, who died in infancy.

Sister Callie united with Wilmington Primitive Baptist Church on May 15, 1909, and was baptised on Sunday following by the Pastor, Elder Isaac Jones, and remained a true and faithful member forty-four years, two months, and eighteen days, until she was called, we sincerely hope and believe, to her eternal home and rest. She always filled her seat for Church services unless providentially hindered, until she became too sick and weak to sit up long enough to attend.

She was bed-ridden nearly fourteen years but during all of that time she bore her afflictions with almost unbelievable patience and fortitude, seldom uttering any complaint and was most always cheerful, ready to advise the rest of us in a wise manner when we asked her opinion on matters pertaining to our Church, and the writer, among others, misses her wise counsel greatly. Her mental faculties remained clear and alert until she became too weak

to talk.

It can be truthfully said of her, "To know her was to love her," and oh, how we all miss her but not as her sons and grandchildren and most especially her faithful and devoted daughter, who nursed and cared for her during those long years, not even leaving her after marriage, although it meant living apart from her husband, who was in the Coast Guard Service, much of the time. However, he was most understanding and considerate, always ready and willing to do anything he could for his mother-in-law. Her own sons couldn't have been more kind and she loved him as a son.

In spite of all that medical science and loving care could do for her, on August 3, 1951, she passed away, at the age of eighty-one years, nine months and thirteen days. Her funeral was held at our Church by her Pastor, Elder R. W. Gurganus, on Sunday, August 5th after which she was laid to rest under a beautiful mound of flowers in the family burying ground at Dixon, N. C.

Left surviving are one daughter, Mrs. George A. Cairns, two sons, R. W. and R. V. Dixon, all of Wilmington, ten grandchildren and nine great-grandchildren, besides a number of other relatives and a host of friends.

May our Father above comfort and reconcile her loved ones, and all of us, to His will and may He guide us all into paths of right in our further journey in life.

We miss her, oh, so much, but would not call her back to earth if we could. It was so hurtful to see her suffer when we could not give relief. She set a wonderful example for her children, and all of us, to live by.

Humbly submitted by one who loved her dearly.

Maude D. Scott.
(Mrs. Edward J. Scott)
237 Castle Haynes Road,
Wilmington, N. C.

IN MEMORY OF JAMES IRA HAWKINS

My dear husband, James Ira Hawkins, was called home to be with our Saviour, whom we both were blessed to love and trust. Oh, how hard it was to see him go I felt that I could not endure being left behind, but God knew what was best and he was not ready for me to be taken. I felt that so keenly when my dear husband was passing.

We lived together twenty-nine years and four months. They were good years and they passed so quickly. He was afflicted much of his life. The last year of his life his doctors warned me that he would not be here much longer, but I knew his life was in God's hands. He said he wasn't afraid to die if his time had come. God gave us a sweet hope in him and a home together in the church. When He saw fit to take my dear husband, I was not reconciled

to it. I could not ask for him back here to suffer more, so I could only weep, because of my loneliness.

I finally had a dream in which my husband and Jesus came to me and my husband asked me to stop grieving. I said, "I can't, I miss you so," and Jesus said; "We know she cannot of herself, but I can take away her tears." I feel that He did, because from that time I became more reconciled to my lot. I did not desire my husband back here, but I longed to go with him to be with our Lord and Master. I hope it will not be long till we will be together again and we can sing His praise more perfectly. All will be love up there and there will be no more parting or sad farewell. There will be no more trouble or suffering. We will see Jesus as He is, be like him and be satisfied.

A lonely wife.
Ailcy I. Hawkins
R. F. D. 1
Varina, N. C.

ELDER W. B. KEARNEY

Elder W. B. Kearney, son of Deacon J. J. Kearney and Celia Howell Kearney, was born January 27, 1884, and died December 2, 1951. He was married to Miss Betsy Johnson on November 29, 1905. To this union were born eleven children, eight sons and three daughters. Twenty-eight grandchildren and four great grandchildren also survive.

He united with the Church at Mewborn's, the second Saturday in July, 1905, and he was baptised by Elder Thomas B. Lancaster on the following Sunday morning. He was licensed to preach at the November meeting, 1914, and he was ordained to the full work of the ministry at the November meeting, 1917, by a presbytery consisting of Elders T. B. Lancaster, J. C. Hooks and D. A. Mewborn.

He was called to serve the Church at Bear Creek in the Town of La Grange during the year of 1919, and served said church until 1937. He was called to serve the Church at Sandy Bottom, Lenoir County, N. C., in the year of 1919, and he continued to serve said church until his death. Upon the death of Elder T. B. Lancaster in 1925, he was called to serve both the Churches at Nahunta and Mewborn's. He served with Elder J. W. Gardner at Nahunta until Elder Gardner's death, after which he served so long as he lived. At Mewborn's Church he served with the writer in a joint capacity until his death. He served the Church at Bear Creek for a period of eighteen years, Sandy Bottom, thirty-three years, and Mewborn's and Nahunta, twenty-six years. He had also served the Church at Hadnott's Creek in Carteret County, N. C., for several years.

Elder Kearney had served as moderator of the Contentnea Association for the years

1932 through 1936. He always attended the union meetings, associations, and all the nearby churches. He was never known to miss any of his meetings when not providentially hindered.

He was sober in mind and in conduct. His word and his integrity was never questioned. He provided well for his household, and the conduct of both he and his companion was as near perfect as could be before their children. His good wife met every requirement of that in the home, and as that of an undersheppard as prescribed and directed in and according to 1st Timothy, 2:11. He had a good report from them that are without.

Elder Kearney was sound in both faith and doctrine, and he contended earnestly for that faith which was once delivered to the saints. He was determined, throughout his entire ministry of a period of thirty-seven years, to know nothing among his churches, other than Jesus Christ and him crucified. He earnestly and unflinchingly taught, as he was also fully persuaded, that what God had promised, he was able to perform.

Elder Kearney was a gifted and excellent singer, and he strived to improve the singing among the churches which he visited and especially those in which he served.

He was an humble man, and he was never at his best, neither felt his best until he had given his saviour full credit for every good and perfect gift, and as being the author and finisher of our faith.

His funeral was conducted by Elders J. B. Roberts, W. E. Turner, R. B. Denson and W. C. Edwards at Mewborn's Church on Tuesday, December 4, there being a large concourse of brethren and friends present. He was laid to rest in the church cemetery. And we felt to say in the language of the apostle, "that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (1 Thess 4:13,14) "Blessed are the dead which die in the Lord, yea henceforth sayeth the spirit that they may rest from their labors and their works do follow them. (Rev. 14:13)

(Elder) J. E. Mewborn

OBITUARY OF MINERVA FLINCHUM

Mrs. Minerva Flinchum, wife of Thomas Flinchum was born July 22, 1872 and departed this life July 8, 1950, making her stay on earth 77 years, 11 months and 17 days.

She had been in declining health for more than a year and had a very serious operation from which it seemed impossible to recover, but she had a strong constitution and remarkable courage, so that she once again was up and about her work and attended church. However, the dreaded

malignant disease returned and even though she must have suffered severely at times, she was so patient, meek and humble, never complaining and bore her afflictions bravely. Seldom do we see anyone with such a meek and sweet disposition. It seemed that anyone could see the mark in her forehead and that she was one of God's chosen elect. She was loved by all who knew her.

She was a faithful and beloved member of Lamm's Grove Primitive Baptist Church and was always at meeting when her health permitted.

She is survived by her husband, Thomas Flinchum of Carthage, route 1. Six sons: Arthur, Robert, Brady, Joel and Emory, all of Carthage route No. 1 and Alex of Carthage. Three daughters, Mrs. Wylie Purvis of Robbins, Mrs. H. B. Brady of Star and Mrs. D. J. Hicks of Carthage; thirty two grandchildren and eighteen great-grandchildren.

Funeral services were conducted from Lamm's Grove Church by her beloved pastor, Elder S. T. Atkinson, Sr. and her body was laid at rest in the Church cemetery where she will sweetly sleep until the morning of resurrection, when she will be caught up with all the redeemed family of God and carried to that City whose builder and maker is God, where there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for former things are passed away and all will be peace and love.

We feel we have lost a precious sister in Christ, but our loss is her eternal gain.

The floral tribute was beautiful, expressing the high esteem in which she was held.

R. Lee Comer
Lizzie G. Comer

OBITUARY OF WILLIAM BENNETT

William Bennett, son of James and Louvinia Bennett was born in Surry County North Carolina, October 12th, 1862 and died October 5th 1951 at the age of 88 years, 11 months and twenty three days.

He was married to Pheobe Ellen Key in 1885. To this union were born seven children of which six survive. J. C. Bennet of Winston-Salem, N. C. Mrs. W. T. Badgett of Broadway, N. C. Mrs. G. M. Fulk, Sanford N. C. Mrs. A. L. Hall of Carthage, N. C. and R. E. Bennett, Carthage N. C. One daughter, Mrs. Pearl Slawter, passed away several years ago. He leaves one brother, who lives in Independence Missouri. His wife died November 5th, 1946. She was member of Union Primitive Church in Surry County. They lived in Surry County until 1920 when they moved to Sanford and spent their last years in Lee County.

Brother Bennett united with the church at Lamm's Grove on the second Sunday in March of 1929 and was baptized by Elder D. V. Spangler on the second Sunday in April. He was a devoted member. Every-

one who knew him, loved him, for he was so thoughtful of others, esteeming them above himself. His walk, talk and his life was an inspiration to those around him. His face shone with the beauty of a meekness and humbleness. Truly it must have been to ones of this character that Jesus said, "Blessed are the meek, for they shall inherit the Earth." We shall miss him, but we feel our loss is his eternal gain.

He was so devoted to his wife, waiting upon her with such patience, for she was almost an invalid several years before she died. He was a loving father and wonderful friend.

The funeral service was conducted by Elder S. T. Atkinson, pastor of Lamm's Grove Church and his body laid to rest beside that of his wife in the church cemetery.

We feel he is sweetly sleeping in Jesus and is at rest from all his labors. It will only be as one long night of blessed sleep and when he awakes it will be to live forever in a world that knows no end.

R. Lee Comer
Mrs. R. Lee Comer

RESOLUTION OF RESPECT FOR SISTER SARAH JANE DEAN

Sister Dean was born in Johnston County October 3, 1881. She was the daughter of James Gaston and Julia Dupree. Most of her life was spent in the Sandy Grove community.

Sister Dean was married twice, first April 20, 1904 to Archie Wester, to this union was born five children, all of whom survive her. Mr. Wester died April 20, 1920 leaving Sister Sarah Jane a widow. Some twenty years later she was married to Mr. Jim Dean, who also survives.

Sister Dean suffered much. About three years before her death she had the misfortune of falling and breaking her hip, after which she never walked again. She spent fourteen weeks in Rex Hospital in Raleigh, N. C. After which she was moved to her home and placed where she remained until her death.

She united with the Church at Sandy Grove the third Sunday in June, 1926, and was baptized by the pastor who at that time was Elder L. H. Stephenson. She was always faithful to attend her meetings as long as she was able.

Sister Dean passed away August 27, 1951, making her stay on earth seventy years, ten months and twenty four days. Her funeral was conducted at Sandy Grove Church by her pastor, Elder Luther W. Turner, assisted by Elder T. Floyd Adams. Her body was laid to rest in the family cemetery there to await the coming of the resurrection.

Therefore: be it resolved that we submit to the will of God, who doeth all things well. That we extend our heartfelt sym-

pathy to the bereaved family, that a copy of this obituary notice be sent to Zion's Landmark for publication, a copy sent to the family, and a copy recorded on our church book.

Written by request of the church in conference, Saturday before the third Sunday in November, 1951.

Committee:
Dorothy Partin
Lida Allen

DELLA RODGERS

Our dear and faithful Sister in Christ was born July, 1854, near Bear Grass, Martin County, N. C. and lived there in the house in which she was born 87 years. She was 97 when she died—the last ten years of her life she spent in Greensboro, N. C. with her Grand-daughter, Della Barnes. She was well cared for by this grand-daughter. I remember her taking Sister Rodgers to Skewarky Church for the service—something she loved. She joined this church in Slavery Time and was a very faithful member for nearly seventy-five years. I heard Elder C. B. Hassell say that he knew no one he had more fellowship for. She was kind, humble and I will say, lived a life worthy of the Cause. The writer was blessed to know her for a long time and I found much comfort in talking with her about the goodness and mercy of our God. We would often overtake her on her way to Church. Sometimes we asked why she didn't stop and wait for us. She would say, "Lord, thank you, but I was so thankful and happy to have the strength to walk; I just kept on walking and trying to praise the dear Lord for his goodness and mercy to a poor unworthy sinner like me." Now I loved her and I know her skin was black, but I feel like she is just as white as any of us in the sight of our God. Her Grand-daughter took her home for burial. Her funeral was preached in Skewarky Primitive Baptist Church by the Pastor Elder E. C. Stevenson. She was buried in the family cemetery near her old home.

Done by order of conference in Skewarky Church.

Elder E. C. Stevenson, Mod.
J. D. Bowen, Clerk
Comittee
Ella Bonds
Nancy Daniel
Nora D. Grimes

MRS. BADLY DAVIS

God in His great wisdom and power saw fit to take from us our loving mother. She was born Oct. 7, 1864 and departed this

life August 3, 1950, making her 86 years old.

She was the daughter of J. D. and Evelyn Weaver Robbins. Her husband preceeded her in death in 1914. To this union was born fifteen children. Two of them passing in infancy. The three oldest sons and oldest daughter died in the last few years. She is survived by nine children, six daughters and three sons, one sister, and one brother, all of Sharpsburg, N. C.

Mother's health was good until a few years ago. She united with the Mill Branch Church, first Sunday in December 1931, was baptized that afternoon by her beloved Elder A. B. Denson. She went to her church as regularly as she could when her health would permit. She loved the doctrine of the Old School Baptist, and was a firm believer of the doctrine. She loved to read her bible and Zion's Landmark, although her eyesight was fast failing her.

Her funeral was conducted at the home of her daughter, where she has lived for the past twelve years, by her pastor, Elder A. B. Denson, assisted by R. L. Collins, pastor of Sharpsburg Baptist Church.

Dear Mother, how it hurts to give her up, but God's will must be done. She only lived three days after being taken ill. She was unconscious during the time, not knowing us any more. Everything was done that human hands could do. His call, "Come home" was given and they could not stay the cold icy hand of death. We feel the gate was ajar, and she entered into that land where they never grow old. Her disposition was so good, kind and sweet. She bore all her sufferings with patience and said she was ready to go, just waiting for the Lord's time to take her. We all loved her so much.

Her place is vacant and empty in this house and no one else can ever fill it. She made our home, a home of light and love. Life is hard to face without her. The tears I have shed will never bring her back to us. She was such a loving and kind mother.

Written her daughter, and one who loved her,

Mrs. L. N. Viverette,
Sharpsburg, N. C.

STAUNTON RIVER UNION

The Staunton River Union meeting is appointed to be held at Cane Creek Church, near Ringgold, Virginia, 5th Sunday and Saturday before, in March, 1952. All that are interested are invited to attend.

Fannie D. Wiles,
Church Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

MARCH 1, 1952

NO. 8

PSALM 109

As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

But do thou for me, O GOD the Lord, for thy name sake: because thy mercy is good, deliver thou me.

For I am poor and needy, and my heart is wounded within me.

I am gone like the shadow when it declineth: I am tossed up and down as the locust.

My knees are weak through fasting, and my flesh faileth of fatness.

I became also a reproach unto them: when they looked upon me they shook their heads.

Help me, O LORD my God: O save me according to thy mercy.

That they may know that this is thy hand; that thou, LORD, hast done it.

Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle.

I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

SAVING GRACE

This by Grace, I hope was taught,
Salvation free, It can't be bought,
Joseph once proved it, with the corn
he gave,
The family of Jacob, their lives to
save.

Though Jacob thought with money,
that corn he could buy,
Not only once, but twice did try,
The money to Canaan, was all
sent back,
It was found with the corn, in the
mouth of the sack.

To Jacob and his family, It was
given so free,
God foreordained that it should be,
Esau, who was hated before he
was born,
We have no record, he got any corn,
Predestination in this we see,
In God's all righteous and firm de-
cree.

Though some tell me that when
they die,
They know just where they will go,
That is one thing, I must confess,
This mortal does not know.

Only with a hope, just waiting to
see,
If Christ did shed any blood for me.
And if no corn for me was stored,
Then I must travel the Esau road.

I have no right to say there should,
With all God's ways, so just and
good,
For as he has purposed, so shall
it stand,
Nothing to hinder, not even to man.
Will ever pluck out of his hand one
sheep,
For they have been given forever
to keep.

These words of Jesus himself.

My Father who gave them me,
Is greater than all,
And no one is able,
To pluck them out of my Father's
hand.

We have it on record
And so have I wrote,
Its all for the sheep,
And none for the goat.

Dear brethren and sisters, I bid
farewell,
What will be my portion, I cannot
tell,
If I am your brother, the least of
all,
Unworthy upon his name to call.
If here your faces no more I see,
I'll ask an interest in Prayer for
me.

F. R. McKinney
Route 5
Reidsville, N. C.

THE SECOND SABBATH DAY

"And it came to pass on the second Sabbath, after the first that he went through the corn field, and his disciples plucked the ears of corn, and did eat, rubbing them in their hands."

First, let me say that I do not understand that words are spoken just to take up space, neither did Jesus do anything without meaning and neither did the apostles write words without meaning, or for want of language to convey their ideas.

The expression Second Sabbath, certainly had a great meaning if correctly understood. There had to be a first Sabbath day in order to have a second Sabbath day. Do these words refer to a period of twelve or twenty four hours for each of the Sabbath days referred to? I think not, but it refers to a period of time. The first Sabbath surely concerned the Law and Prophet period, (Luke: 16-16) "The laws and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it." Then again we find in Mathew 11:12-13, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and law prophesied until John. "Also in the 15th verse," He that hath ears to hear, let him hear." Now this is the foundation for both of the Sabbath days. The first Sabbath, the prophet and the law period, The second Sabbath, in which Jesus and the disciples went through the corn field, certainly was after the beginning of John's

ministry, at which time Jesus came to him demanding baptism at his hands. This was the beginning of a new era of time, not that it did away with the law, but was the fulfillment of the prophets. (Dan 2: 44)) which the pharisees did not understand in this new or second Sabbath. Jesus did his healing, for which the pharisees sought to stone him, and John preached repentance to the Israelites, "When John had first preached before his coming the baptism of repentance to all the people of Israel." (Act 13:24)

When Jesus sent out the twelve disciples saying, "Go not into the way of the Gentiles, and in to any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." (Math; 10: 5-6-7)) This was the instructions of Jesus to his disciples on their first tour of preaching. No doubt that if any of the apostles did any baptising, it was the baptism of repentance, as that was the baptism that John baptized with, up to the coming of Jesus, which was the baptism of righteousness and not for remission of sins. How long did this second Sabbath day practice last? During this period of time we hear Jesus saying to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren." (Luke; 22:31-32 To what did Peter have to be converted to, and from? Remember this was before Jesus was crucified. Was it not

that the Jews were not all that Jesus came to save, and that circumssion of the flesh was not all that intitled one to baptism, and he had to be converted to the fact that the Lord had taken some of every nation for his name. We hear Peter preaching after penticost to the house of Israel that God hath made that same Jesus, who, ye have crucified both Lord and Christ. In Act 2nd chapter and 38th verse we read, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." First in this we notice that it was the same baptism that John had preached, but Peter added in the name of Jesus Christ, for the remission of sins, and by so doing they were to receive the gift of the Holy Ghost. This was to those of the house of Israel that Peter addressed the message to still practice the same preaching that had been going on since John began preaching. As for the baptism of repentance, we find that all the Jews except one was baptised before they received the Holy Ghost, even all up to and including those on the day of penticost, and that after the day of penticost they had to have the hands of the apostles lain on all jews except one before they received the Holy Ghost. Even after the conversion of Saul, all the jews he preached to that was baptized for them to receive the Holy Ghost. How long did this last? It did not end abruptly, but commenced after that memorial vision of Peter, while

he was on the house top. It was at this time that he was converted and the time had come that the jews were to know that God had other people that were to call on his name. So we hear Peter making his confession, being converted by that gentile Corneleous, who related his experience to Peter and his bretheren. Peter preached unto them Jesus and Peter said of a truth. "Perceive that God is no respector of persons." (Act 10:34))

We find that the Holy Ghost came on those gentiles, and before baptism there is not one instance recorded where any gentile had to be baptized and hands laid on him in order for him to receive the Holy Ghost. When Corneleous and his household received the Holy Ghost, this was the beginning of the gentiles coming into the gospel age and the beginning of the end of the second Sabbath or period of time. In other words it was the ending of baptism for repentance for the remission of sins as had been preached by Peter and the apostles to the Jews, and the final end came when the apostle Paul said to the Jews, "Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles." (act 13:46) Read the rest of the chapter and we find that the words of Jesus began to be fullfilled when he said, Go ye therefore and teach all nations." Which brought the Gentiles in to the full benefit of the gospels with that of the Jews, and which ended the laying on of hands and also the baptism of repentance for the remission of sin, and brought all the

gospel age to God's people and alike to every tongue and nation, thus completing the breaking down the middle wall and partition between the jews and gentiles. So we find that Paul was the first jew that the Holy Ghost came upon, before and without baptism in water and without the proclamation of the gospel. So I feel sure that we are in the third period of the first day of the week, the full gospel of the resurrection and glorification of Jesus in that the work of redemption does not depend on the works of man, and that Jesus completed the meritorious work of salvation, and it is made known to the children of men alone by the operation of the Holy Spirit.

Respectfully submitted,
B. B. Walston
Kinwood, Texas

INCREASE OUR FAITH

Dear Elder Adams:

This is to acknowledge receipt of your card declining our invitation to you to attend our association that has just convened. We regret very much that you were not with us. We had a good attendance and the ministering brethern came laden with glad tidings of great joy. Our hope is that you may be led of the Spirit to visit us at some future date.

I notice that my subscription to Zion Landmark has expired. Enclosed you will please find \$2.00 to pay the arrears and extend my subscription. I enjoy having the paper and reading the good articles from the brethern and sisters together with those of the editor

and his associates.

In the Scripture we read as follows; Luke 17—5 and 6, And the apostles said unto the Lord, Increase our faith. And the Lord said, If you had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the roots, and be thou planted in the sea; And it should obey you.

In this chapter the Lord Jesus Christ was no doubt teaching the apostles, and others of the generations that should come after them, how important, and how much it was in accordance with the Will of God Almighty to avoid offences. For, He says, I came down from Heaven not to do mine own will but the will of him that sent me. And this is the will of Him that sent me, of all that thou hast given me I should lose nothing, but raise it up again at the last day. Again wist ye not for I must be about me father's business." So we are persuaded that the teachings of the truth to His Apostles, was and is some of the business of His Father. That the lesson taught in this 17th. chapter was and is embraced among the many other matters that were and are included. He admonishes the Disciples, "It is impossible but that offences will come, but woe unto, him through whom they come." In as much as it is impossible but that offences come, we are very much desirous of the Lord's teaching concerning them when they do come. Knowing that it is the Lord who suffers us to be tempted, but also that He maketh a way to escape, and unless he maketh a way of escape we

shall fall for the temptation. Let us be assured that He is faithful and that promised, He will do. In the 3rd. verse he says; Take heed to yourselves; If thy brother tresspass against thee, rebuke him; and if he repent, Forgive him. Somehow, I am of the conviction that the words of our Lord Jesus, here were such that they were and are effectual. Yet we hope to be of the persuasion, that the times and seasons are of the Lord. It seems that the Lord's lesson here sets forth to a very extreme degree as to how far this matter must be labored with, in that he says, "if he tresspass against thee seven times in a day, and seven times in a day, turn again to thee, saying" I repent;" Thou shalt forgive Him." Now understand there is no conditions that are embraced in this command, but thou shalt forgive him. It is no wonder that the Apostles, said unto the Lord; Increase our Faith. Surely they were conscious of the fact that they could of themselves do nothing, but with Christ Jesus, they could do all things. Oh how dependent we are upon Him, not only for Salvation of our souls, but for all things that are needful in this life. Don't you know my dear brethern that this extreme limitation, would wear your patience? Don't you know that it would shake your confidence? How could you see and understand how these things could be done? Surely these Apostles had Faith; But they desired that it be increased. What they had of Faith was a gift of God. If it is increased it must be from the same source

from which the first gift come, For there is no fountain within us or our friends, or loved ones from which this Faith flows. This the Apostles humbly admit, that they ask Him for the Increase. So now we see Jesus highly exalted on the throne at the right hand of the Father, to give repentance to Israel. So if your brother, indeed and in truth, tresspass against you, thou shalt forgive him. I hope I have Faith to believe in the Lord Jesus Christ and have the Faith, to look to him for the increase and the repentance as a gift of him, to strengthen and enable you to perform that, that thou shalt do. We note that Jesus never told the Apostles that he would increase their Faith; rather he answered them thus; And the Lord said If Ye had faith as a grain of mustard seed, ye might say unto this Sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you. This mustard seed is a very small seed. The Apostles must have had a very very small amount of Faith, in that they doubted being able to forgive one of their brethren seven times in a day, and saw the need of the much desired increase. Now we know that for the Sycamine tree to be plucked up by the root, by the word of Faith, would be indeed a miracle, contrary to all human reason, much more so to be planted in the sea, which is a place contrary to the nature of the tree, equally so is the salvation, and travels in experiences of all the household of faith. So many times in my own life and exper-

iences as I hope as one of God's little children, If indeed I be one, there has been a Sycamine tree in front of me. Yes a mountain high and lofty, rugged and barren, insurmountable as far as I could see or understand. Oh how I prayed and desired an increase of Faith, yet no answer came, at that time. Yes I spent many sleepless nights, tossing to and fro, but when Given to stand still and see the salvation of the Lord, the Sycamine tree was removed, the mountains become plains, and I saw the hand of God in His time and season, with the temptation making the way to escape. When cast down, I have beheld Zion surrounded by enemies, just a few contending for the Truth of the Gospel of the Son of God, seemingly no hopes for her welfare or preservance for any period of time. Yet we are consoled, in that, it has been said; Except the Lord build the house, they labor but in vain that build it, Except the Lord keep the City the watchman waketh but in vain. Hence I see in every offence that abounds among the brethern, who are brothers indeed, the hand of the Lord giving repentance to those who have tresspassed against a brethern, and giving the forgiveness to the brother who has been so tresspassed against, every time and as often as the Lord has required, and in so doing undoubtedly He is keeping the City. Yes Every Good Gift and every Perfect Gift, cometh down from the Father of lights, which is above, with them is no variableness, neither shadow of turning. Then God is

Faithful; who hath called you to Christ the Lord. Yes he is the author and finisher of all our faith. And I am very much consoled in the fact that when my faith is finished, it, my Faith, will have been sufficient for my every need in every trial, persecution, and affliction, that God may be so pleased that I should suffer while sojourning here in this low habitation and wilderness of sin. So then brethern look up, the House of God is founded upon a Rock, floods have been fought, saints have died, equally so floods abate, storms become a calm, wars cease, peace abounds, and the saints that have passed on died in faith, believing that God who worked all these things for the good of His people will in the Great Day of the resurrection bring them whose faith has been tried, forth in the Glorious image and likeness of His own dear son.

Now may the God of all Love, All Grace, All Patience, All Mercy, All Truth, and all salvation and deliverance be and remain with you and all of the household of Faith, is our humble prayer to God, For Christ's sake.

(Elder) H. M. Brock
Covin, Ala.

COMFORTING LETTER

Dear Brother Floyd:

Inclosed a letter Elder Wingfield wrote to us after hearing of daddy's death. It was a great comfort to us, and feel that it will be to many others, and so while he was here for the association I asked his per-

mission to send this to the Landmark.

Hope this finds you and your family well.

Love,
Janie

Mr. and Mrs. Benton McGee
Benson, N. C.

Dear Kindred in Christ:

Unworthy though I feel to be, yet once again I desire to pen down a few thoughts, if it be God's will. Sister McGee, I received your letter, telling us of your father's death—and have wanted to answer; but waited for the impression of mind, which now is come within my feelings. Seldom do I ever write anyone, just when impressed. I used to write often, but like the rest of my life now, I grow more barren and unfruitful spiritually, as the days of the years of my unprofitable life march swiftly by.

I like you, know what it means by experience to lose a father. It is indeed a sad experience that nothing short of the power of God is able to reconcile us to. When we realize the trouble, trials, and tribulations we daily and hourly have to pass through, we cannot wish them back, as the poet so beautifully expressed it, speaking concerning those who died in hope. "They are gone to Heavenly Pastures, Jesus is their Shepherd there."

The thought most impressive on my mind, this morning is how swiftly the days of our lives are moving on. As I used to hear my dad say, in prayer: "The times and places that have once known us, shall soon know us no more forever." When

we take a backward glance over our lives, it seems just a short while ago when we, ourselves, were children, from youth until now, each year seems to go by just a little faster than the one preceeding. Like turning the pages of a book, slowly at first, then more and more swiftly, finally the pages are flying and shortly the last page is turned, like a dream in the night, a tale that is told, a vapor that vanishes with the dawning of the sun. So soon our pitiful, unprofitable lives are over.

We inquire of ourselves, what have I done? what profit have I been to the world or to the children of God? Have I ever done anything for anyone, anywhere, that justifies my existence here? The sad answer is, no, my life is in vain, I am nothing and less than nothing, altogether unprofitable, spent in vain, I can truly say were it not for my blessed hope in Christ it were better had I never been born. This expression is not caused by anyone, anywhere, mistreating me. Such is not the case, but I can see the vanity of my life.

My mind is now carried to the language of Jesus. He said he would separate His people from the wicked in the last day, as a shepherd separates the sheep from the goats, placing the sheep on the right, the goats on the left. The goats will say, "Lord in thy name we have cast out devils, we have done many wonderful works." Sister McGee, You know, you are not among this class, for you don't feel that you have ever done anything good. How do I know? By experience. Regard-

less of the section of country, or the miles between, God teaches all his little children alike, the same lesson, in the same school, by the same teacher, Isaiah 54:13. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Read also Ezekiel 36;24-30. Hebrews 8: 7-12.

Jesus will say to these goats who claim to have done so much for him: "Depart from me, ye cursed, ye workers of iniquity, into everlasting fire, prepared for the devil and his angels, for I never knew you." This will be the final answer of Jesus to these so-called soul-savers today. For he said, "Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven." The language used by these goats, shows they do not feel poor, but rich in self works.

Then Jesus will turn to those on his right, and say: "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Then he enumerates what they have done for him. They answered, "Lord, when did we do all these things?" "Verily, insomuch as ye have done it to the least of these, my brethern, that have ye done also unto me."

The lesson gained is, even now we feel to be unprofitable, knowing we have never done anything good. So we must be among those who will be on his right hand, at that last day. This is true, regardless of the wiles of Satan, the thousands upon thousands of doubts and fears Satan hurls through the channel of our natural mind, but we are told in the scriptures that. "Perfect love casteth out fear." The love of

God is perfect. It has cast out of our hearts the fear of Eternal help, and the fear of Satan, I used to be so afraid of Satan, I was afraid to go to sleep at night for fear of waking up in hell Eternal. But that was taken away the hour my hope was given, August 4, 1939 and it has never come back. Whatever I am, I stay filled with doubts and fears most of my time, but the fear of Hell and Satan are gone. I doubt the reality of my hope, just as John did, when he was cast into prison and I fear I am deceived, but I do not fear Satan a bit more than I do a broken match-stick.

The Bible says, "If that prophet be deceived, I the Lord have deceived that prophet." If I yet go down, it will be to the praise of God's justice. If I be carried up, it will be to the praise of God's glorious grace. Either way Satan will not be praised nor honored, I rest in this thought.

I dreamed one night I walked down to a dark body of muddy water, between sundown and dark. Just as I got to the edge of the water, a large ferocious bulldog came rushing up to me, mouth open, eyes gleaming, seeking to destroy me, but when about two feet away, a chain around his neck snapped tight. He could come no further. He couldn't touch me. (He Satan can't come into the heart that God has cleansed), Then a man appeared on my left, I couldn't see him clearly and in the power that was vested in this man, I arose about a foot off the earth, standing upright, side by side, I was on his right. When I awoke, I remembered Pauls quotation, when he said,

"We see here as through a glass darkly." 1st. Cor: 13-12. That represented the time of day. The bulldog represented Satan, the chain around his neck, the wills, shalls and decrees of God. For God made Satan and set him in his bounds, so that he can not pass. Satan has no power except that which God has given him. Satan could not, and cannot step over even one tiny grain of sand, without God allowing it. As I heard a West Va. preacher say once. The muddy water represents life here, filled with troubles, trials, tribulations and the man must have been Christ. For he is the one who lifts us up over our troubles sometimes, so we go sailing on the wings of his Eternal love, sweetly rejoicing in hope of the glory of God, in the face of our Great Redeemer.

Are not these truths precious to us, little sister? Is he not the one who has promised never to leave nor forsake us? Search the Bible from cover to cover, and you will find three things that Jesus never did. He never lied, he never laughed, he never smiled. Though we sometimes feel forsaken, yet it is not true; for it is by his life within us that we feel this. Isn't this an indisputable fact? A dead sinner cannot feel the manifestation of life, for no divine life is in him. So then, when we feel forsaken, it is very evident we are not, for it is by his life within us that we feel anything of a Spiritual Nature.

Sometimes we feel surrounded with a cloud of witnesses, testifying to the reality of our hope, at other times we go drooping and mourning, desiring His return to

us in feeling sense, as a lonesome dove mourns for the return of his mate. Walking in the shadowed valley of sorrow, clouds of gloom and darkness surrounding us, filled with sad and gloomy forbodings, doubts and fears, "I am the door of the sheepfold; by me, if any man enter in, he shall go in and out, and find pasture." In, out; In, in the feeling sense of the spirit, out when out of the feeling sense of the spirit. While out in a feeling sense, we are being prepared to receive the joys in store for us, when he returns (in our feelings) again. If we stayed on the mountain top all of the time we would be no good to fulfill our natural duties. If we stayed in the valley of gloom all the time, we would give up in despair. So God knows best and has it fixed just right. God has a set time to visit Zion, individually and collectively.

This is an endless subject, so I will close now and if one crumb of comfort is herein contained, ascribe to God the praise, for I am but a poor, unworthy sinner, saved by Grace, if saved at all.

Hope this finds, you, your husband and children well, it leaves us reasonably well. Give my regards to your Mother, tell her I also know the road she is traveling for I too, know what the loss of a companion means, having experienced it. May God in his mercy give us all reconciling Grace and at last in Heaven. Eternal receive us, where partings will be no more. Farewell, in Christian love.

A brother in hope,
Layton Wingfield
Cascade, Va.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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VOL. LXXXV NO. 8

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAR. 1, 1952

AFFLICTION

Brother W. F. Adams, of Mansfield, Ga. requests my views on the word "Affliction." He asks, "Do you think the sickness and pain that we have in this life is the affliction that David had reference to when he said, "That my people are a poor and afflicted people?" He further adds, "I have heard this quoted from the pulpit, and looked for the quotation, but have failed to find it."

The portion of scripture that our Brother perhaps is referring to will be found in Zephaniah, 3:12. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The word affliction as recorded here applies to the life, travel and experience of the chosen family of God, For he said, "I will leave in the midst of thee an afflicted and poor people." It is written in Gen. 15:13, "And He said unto Abram,

know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years." We see the beginning of the fulfillment of this about thirty years after Jacob and his family moved into Egypt and another Pharaoh rose up and sorely afflicted the children of Israel, by putting them into bondage and making of them slaves. He passed a decree to put all the male children to death. He imposed heavy burdens on them and when Moses was sent to deliver them out of his hand, Pharaoh's anger was kindled against them and he increased their burdens. The children of Israel were in bondage and suffered afflictions at the hands of the Egyptians four hundred years before being delivered by God through the leadership of Moses.

David said, Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Psalm 34:19. The children of God seem to have every affliction that other people have. Some were bitten by firey serpents and died, "And the Lord sent firey serpents among the people and they bit the people: and much of Israel died." Num. 21:6. Many of the children of Israel died from leprosy-a much dreaded disease. Naomi was afflicted with poverty, also the loss of her husband and sons. She said, "I went out full and the Lord hath sent me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me and the almighty hath afflicted me." Ruth 1:21. Job was smitten by

satan with sore boils from the sole of his feet unto his crown." Job 2:7 Naaman, a captain of the King of Syria was a leper, see 2nd Kings 5:1.

As we turn to the record of Mathew, Mark, Luke and John, we read of many having divers diseases, such as Palsy and Fever. Some were lame, some were blind, and one woman had an issue of blood, all of which are bodily afflictions. Many of the children of God suffered by the hand of their enemies, because of their beliefs and faith in God, many of which are recorded by the Apostle Paul. "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36-37-38).

Of all the afflictions that the chosen of God have to endure, there is none greater than "The body of sin" of which all the children of God are made sensible when they are quickened by the spirit and power of God. Sin is a loathsome disease, the depths of which are only known and felt by the redeemed family of God. David was a witness and gave his testimony concerning this dreadful disease, "There is no soundness in my flesh because of thine anger, neither is there any rest in my bones be-

cause of my sins, for mine iniquities are gone over mine head: as an heavy burden they are too heavy for me, my wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly, I go mourning all the day long, for my loins are filled with loathsome disease: and there is no soundness in my flesh." Psalm 38:-3:4:5:6:7.

The Apostle Paul, had great afflictions and often suffered by the hand of his enemies. As it is written, "Of the Jews, five times received I forty stripes, save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countryman, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11:24:25:26:27.

Besides all of this he says, "There was given to me a thorn in the flesh, the messages of satan to buffet me, lest I should be exalted above measure." 2 Cor. 12:27. In as much as this great teacher (The Lord of heaven; taught David that there was no soundness in his flesh, by reasons of sin which dwells in the flesh: Paul, as well as all the redeemed family of God, was taught the same lesson. He said, "I know that in me (that is in my flesh) dwelleth no good thing." (Rom. 7:18.) He learned this les-

son while in his efforts to do good, "For the good that I would I do not: but the evil which I would not, that I do." "Oh, wretched man that I am! Who shall deliver me from the body of this death?" All of this teaching was indeed necessary that he might know the total depravity and corruption of his own nature, that he might put his trust in God, and learn the truth of what the Saviour said: "For without me ye can do nothing." John 15:5.

If it is admitted that the word "tribulation" is akin to the word "affliction." Then we see that John was a great sufferer for the testimony of Jesus Christ, we find recorded in Revelation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God and for the testimony of Jesus Christ." Rev. 1:9.

Jesus, himself, had great afflictions in his body as well as his soul. His enemies platted a crown of thorns and put it upon His head, they pierced his side with a spear, and put nails in his hands and feet. Before his crucifixion He said to Peter, James and John, "My soul is exceeding sorrowful even unto death." Mark 14:34.

From the above quotation as well as many more that could be added, we see that the poor and afflicted children of God, have every affliction in both soul and body. A knowledge of sin which dwells in the flesh, is an affliction, that is beyond the aid of human skill.

I do not know that I have fully covered our brother's question, but in conclusion I will add; although

there may be some who are free from natural sickness and pain, and their physical strength may be good, but with a knowledge of "a body of sin," they are witnesses with Paul who said, "Oh, wretched man that I am. Again, "When I would do good, evil is present," they are made poor by reason of the fact that the stronger man has come upon them and bound them and has taken all of their armor wherein they trusted and divided their spoil, and they are now forced to look to the giver of every good and perfect gift for all of their help. Those who have this experience may take comfort from the text: "I will also leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord."

Humbly submitted,
T. F. Adams

RISEN WITH CHRIST

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with Him in Glory." Col. 3:1-4.

Christianity is far more than an idea of good and evil in the human understanding, made effective by the will of the fallen nature of man. The root of the matter is not in earth but in heaven. "Rooted and built up in Him." Col. 2:17. "For all have sinned and come short of the glory of God." Rom. 3:23. These

are positive declarations of the dead, sinful nature of man, and his incapability of appeasing the wrath of God against his sinful nature; 'Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be'; "So then they that are in the flesh cannot please God." Rom. 8:7-8. Therefore, there is no point of contact from the fallen nature to God, for the two natures are exactly opposite; "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. How true is this experience with the spiritual child; feeling at times an utter depression of soul and beset with doubts and fears, yet clinging to hope" which we have as an anchor to the soul." Heb. 6:19.

The delusion of satan in its artful application is still progressing in the world, and we hear his word to the woman, "Ye shall not surely die." Gen. 3:4. How strong is his appeal, "then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:5. This is the confidence of the unregenerate, he has become as a God to choose good or evil, hell or heaven, and he looks upon Jesus Christ as helpless until the creature moves by choice. This is the devils doctrine, for he told the woman what to do in order that she might take care of her-self. Depraved nature goes straight to the law to justify itself, and boasts of its action through compliance with the law. But what saith the scripture?

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:20. The unregenerate, dead in sin, cannot change from evil to good no more than the seed of a thistle can transform itself into a grain of wheat. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23.

"And God said, let the earth bring forth grass, and the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." Gen. 1:11. Considering these facts that are every day before us a Divine Teacher, is it not obvious as with the seed of the tree, so with man. Neither the tree nor man can produce in offspring or conduct other than what is in it, and since man is dead in transgresses and sins, is it not in keeping with the Divine work of creation to realize that the seed cannot change its nature. "Who can bring a clean thing out of an unclean? not one." Job. 14:4. This expression is sufficient to teach the total depravity of man in his fallen state.

Let us now turn to the positive Surety, Jesus Christ, and observe Him in the work of salvation, the root of the matter. As a seed, metaphorically speaking, is planted into the ground, so Jesus planted Himself in the earth (flesh) as the Son of Man, excluding sin, then in the earth (grave) dead by the corrupt, sinful nature being laid upon Him, after which He arose, saying "I am He that liveth, and was dead; and, behold, I am alive

forever more, Amen; and have the keys of hell and death." Rev. 1:19. Even the keys of death are not in the devils hands, for the scripture teaches that he, Jesus, "That through death He might destroy Him that had the power of death, that is the devil." Heb. 2:14. The death of Jesus forever destroyed the power of satan against the church, that the church should loose nothing by his power.

As a seed planted into the filth of the earth springs forth, purifying itself so the fruit it bears is free from the filth it is planted in, so did Jesus arise from the dead free from the deadly filth of sin that was laid upon Him, showing forth the glory that shall be revealed in His dear children when they are raised from the dead (sin) in regeneration, and, "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." 1 Peter 1:23. As with Jesus, so with His flock in the final resurrection, body, soul and spirit. The incorruptible seed of Jesus Christ, untouched by the ruthless spirit of human improvement, is never lowered to the estate of the imperfect status of the corruptible seed. This is a definite experience in the life of the child of God, for he feels, "I am not worthy that thou shouldst come under my roof." Mat. 8:8. When Christ appears, all confidence in the flesh is lost, and there is begging for mercy where mercy is to be found and that is in Christ.

As the good seed is planted into the filth of the human nature by

Jesus Christ, the poor child that is the recipient of this inestimable blessing now wonders why a Holy and Righteous God would come so low as to inhabit such a mass of corruption as the child now finds himself to be. If he flees to the law for cleansing, the more he washes the more filth is discovered and here he comes to the end of the law, Christ who is able to cleanse from all sin. The law has condemned to death and the creature is hopeless, for his strength has failed, but the Surety comes, (Christ) and pays the debt with his own blood, and is like a great soul smitten and scourged, but still invested with the dignity of immortality.

"If ye then be risen with Christ." When by the eternal spirit of Jesus Christ the heart is smitten with the deadly sickness of its sinful state, that child becomes an "IF" to himself, and as the word implies doubt and uncertainty, it fits into the experience of the redeemed. "Seek those things which are above, where Christ sitteth on the right hand of God." The covenant child is a seeker. He seeks those things above the reach of his fallen nature which is by Faith. Where Christ sitteth, which indicates that the work is finished, (law) and, "moreover my flesh shall rest in hope." Acts 2:26. Now a word of warning here; the law is more keenly felt in the experience of the Lord's people because of their sinful natured flesh. The law registers every sinful lust and thought against them. The law is life to the unregenerate but death to the regenerate. St. Paul gives us

a word of comfort and understanding when he said, "In me, that is in my flesh, dwelleth no good thing." Rom. 7:18. And again, "O wretched man that I am! Who shall deliver me from the body of this death"? Rom. 7:24.

The law worshippers make a vain show of their works, but the redeemed of the Lord are dead to works as a means of salvation and their lives are hid with Christ in God where Christ sitteth, (ceased from works) and here they rest. But the eye of the law cannot find the hiding place of Grace, for it is "hid from the wise and prudent." Mat. 11:25.

You may feel a stumbling ignorance in seeking the road of Wisdom and understanding; strong tempest may stir up the sea of life into raging billows, but each storm of disappointment and of sorrow and grief blows the poor tempest-tossed, broken hearted child a little nearer yonder shore; even though he may feel himself to be far off the right course, he is exactly and precisely on the route marked out by the Saviour, and it will only be a short time before the faith and hope that has clung to him as his Faithful friends and has so sweetly and comfortingly borne him along the stormy journey of this life, will lead us into the harbinger of peace and rest, where the tempest will subside to blow no more, and where we hope to meet King Jesus upon the throne, and there be like Him and be satisfied.

W. E. Turner

JOY

The word of joy is short to say
The meaning's not always clear;
The feelings ensued under it's sway
Are tender and very dear.

Joy of love for persons in
This earthly noble sphere
Are sensous to an interchange
By things and deeds we cheer.

Some well, some hence—
Each have a delicate toll
To meter our joy of love unto
The one that we behold.

These mortal joys of love that's felt
Are vivid and very near —
They embrace the touch, flourish
the brain
And take away all fear.

It's moment of rule is brief and
sheer
The memory of which to hold
Is beyond our strength of talents;
The value is not in gold.

The joy of love of a presence felt
Tho unseen, luminous mar,
Are tidings brought by the King of
Love
On thousands of atoms far.

To entrance with Grace—a Faith
and Hope;
His Fear and Commands intwine—
The Cross, thy mind in bondage
hold
Through Eternity of joys Divine.

Margaret Baggett Lassiter
745 North Street
Fayetteville, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

MARCH 15, 1952

NO. 9

PSALM 110

The LORD said unto my LORD, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zi'on: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The LORD hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek.

The LORD at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall he lift up the head.

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

SHIP OF TRUTH

They that go down to the sea in
ships

That do business in great waters
Psalms 109

The ship of gospel truth and the
sea of love

Jesus is the captain of the ship
He leads the way in light
The world cannot fathom this sea
For her inventions are weak

Life is like the stormy sea
Tossed with many caves
Often I like the sea in sunlight
showers

With rainbow colors bright

Life is like a flying plane
Or a fast traveling train
Our ones we loved many to the
heavenly shore

While we yet travel wisdom's path.

Life is like the stormy sea
Her waves so high ascend
Again how in the depths she sinks
God makes the storm a calm

They that go down to the sea
In ships of gospel's truth
That do business in great waters
The work of God alone

These see the works of the Lord
And His wonders in the deep
The sea of God's everlasting love
For messengers to swim therein

This surpassing sea excels the
wise

The Adamic race are blind
The worked can never swim therein
Sin sinking is her last

A sea surpassing all time
A sea to ever swim in
That can never be passed over
Her waters ever crystal clear

For Christ is her fountain head
His love for her ever flows
Laden with fruit she ever stands
With Jesus ever nigh

In the sea of love she swims
With Jesus by her side
This sea is dim by faith we see
But in heaven it's crystal clear.

Mollie Salimons
Woolwine, Va.

PEACE

The peace that comes to a troubled
mind

After hours, yes days, you've sought
to find

Is not the nickles and dimes that
appear

To balance the budget and relieve
a fear.

No vitamins, herbs or concoctions
bought

Will give the desired perfection
sought;

A friend or loved one's efforts

A melody of love—no desire to share.

Your thoughts are gone, the wind to blow
Amidst Eternity to sparkle and glow
The shrine of Mystery; a homage to pay
The Father, Our Creator—a desire to pray.

Space envelopes with love to behold;
Serenity o'er shadows thy faith to enfold
Peace, contentment, thy hunger to fill;
Courage, valor, thy strength and will
To carry on—the battle ends.
The Fathers' Gift, our peace, descends.

Margaret Baggett Lassiter
745 North Street
Fayetteville, N. C.

DREAMS

Dear Brethren and Sisters,

Feeling often a desire to write on the scriptures as I am given to see by the grace of God, yet I feel too fearful to venture with pen to express my thoughts; but if dreams are given, I can only tell them as they are and if they are of any worth, I will try writing them.

Sometime back in 1948 or early 49, I dreamed I went into a building on the farm and there was a serpent before me. I became confused and could not find a weapon to destroy him with and when I came to my wits, I had a hoe un-

der my left arm. I cut the serpent into pieces and immediately a tiny one went forth and hid itself.

In June of 49 I went before the church at Hopewell and felt it was the most wonderful experience I had ever had, yet how could I have deserved such a glorious blessing? The July following, Elder Adams visited a church in our Association and was given to ask me, "Has the devil caught up with you yet?" I was given to reply he had never left me, yet at that time I felt he had.

In 1950 I came home from the Association held in our sister Church at Kingwood with the most precious words running over and over in my mind, "What manner of love doth the Father bestow upon us that we be called the sons of God." I had never been given to quote or repeat scripture, but this continued to stay with me and I repeated it for a period of about three weeks.

This year our Association was held at Hopewell, and I felt all was well. I harvested a goodly share of fruit, yet when I returned home and was alone I found I had a thorn or even thorns in the flesh. And to overcome it was impossible. It came to me to say "Get thee behind me Satan and Lord rebuke thee;" yet who was I to feel like this?

Friday evening and all Saturday seemed so trying when I wanted to be righteous. The next day Elder E. C. Jones visited Hopewell and all this seemed over come after hearing him speak. Yet when I went to rest after meeting, the thorn

was still in my flesh. Alas, I fell asleep and was awakened by a vision. I dreamed of a very dusty cow path and a big spotted serpent curled up. I did not see either head or tail, but his middle lunged up and flopped down in the dust exhausted. I awoke and thought, "Yes, satan is right in front of me." I surely was disturbed.

That night I went to rest meditating on the scripture and my dream; when I was awakened again by feeling myself down in my grave looking up seeing the air above. I was singing and the grave gave music-the most beautiful words I have ever heard.

"Abide with me, fast fall the even tide,

The darkness deepens Lord with me abide."

These visions are all so beautiful to a dreamer when one can feel it is of the Lord and it seems to me it has an endless meaning.

There was much consolation in the hymn even if I was in the grave after all the disturbance I had had within me. There the peace was or did overcome the confusion.

If this script has or has not any value use it as you see fit. I am desirous to tell you all I enjoy every experience written in Zions Landmark and get great consolation from the text.

Elder Adams, I am still waiting an opportunity to be with you all in North Carolina and in the presence of those who have fellowship in the Lord. This is a great pleasure to me.

A sister in hope of life eternal,
Mrs. Marion H. Mulholland
Lambertsville, N. J.

WATCH AND PRAY

Dear Brother Floyd:

Guess you will be surprised to hear from me. I have long wanted to write you but have been hindered. My wife and I are both in poor health, so I lay my neglect to that. Sometimes I feel I could say that I know you and others that I know, are children of God, but what a wretch I am. I do not feel to know my right hand from my left, but as I told you at the Association down at Dan River Church, I desired to go hear you preach the night before in Reidsville and I was not making any false excuses for not being there.

The Bible tells us to watch as well as pray. In my nature I say it means the other fellow altogether, but not so in the spirit. If we are given to watch ourselves it is a great blessing to us. It is evidence that God is at the helm. He will not let us go until His own appointed time. I believe in appointments. In my opinion God has a set time for everything, nor can we hinder these things from coming to pass, and at times I am glad it is so. He knows everything, even our thoughts afar off. We often wonder why we continue to commit sinful acts after we have a knowledge of God and have felt His delivering hand, but dear Brethren and Sisters the scriptures teach us we were conceived in sin and shaped in iniquity, and Job said, "Behold I am vile", which is the experience of all the redeemed family of God and explains why we continue to sin after having a knowledge of God. The spirit is made alive with Christ, but this old na-

ture of ours is still prone to sin and when the restraining hand of our God is with drawn as it were, we learn how wicked, sinful and vile we are and how helpless we are to correct this state of being. Then we learn how dependent we are on God. We see we cannot stand with out Him and that we are utterly dependent upon Him for even a good thought. That is what causes the cross we bear and the thorn in the flesh. We are crucified by our sins, but this works for our good. It kills to the love of sin, causes us to hate evil. It brings us down humble before God and causes us to feel the need of His mercy and compassion. I believe God has purposed these things, but he also purposed for me not to love nor have fellowship for wicked acts even though I am guilty of them. I am alive to the fact that we must be kept by our Lord.

I have been brought to a point where I desired to pray for my enemies, but I am not so all the time. Sometimes, the devil gets in me and tells me to go out and curse them, and I almost agree that he is right. God has kept me all the days of my life, Oh! how great is His mercy to this sinful man. At times I do not feel worthy to look upward and I just want to hide my blushing face. I wonder at times if God called me for any purpose at all. Right now I feel as I think Peter did, that I could go into death with our Lord, but I cannot tell what or how it will be with me tomorrow.

My dear Brother, I have written this but only meant in the begin-

ning to write a few words and send you a little poem to be published in the Landmark if you will. The writer or author is a dear brother to me. I met him on the street and he began reciting it to me from memory. I thought it wonderful, so he had a few copies printed and I asked him if he cared to let me have this one to send to you for publication. He also wanted you to send your paper to him for a year. He is Mr. F. R. McKinney, RFD 5, Reidsville, N. C.

May God bless you,
C. C. Shreve
RFD 4
Reidsville, N. C.

MEETING AT ANGIER

Dear Brother Floyd:

The effects of our good meeting at Angier yesterday still has a hold on me and I awoke this morning with parts of your sermon, and that of Elder Gurganus on my mind. It was all so sweet to me, I felt like I could say surely, "I found Him whom my soul loveth." It seems that I can see such a sweet connection in the two texts. "A garden inclosed, A fountain sealed." Inside thereof are planted the fruits, which as I see are the poor and the meek, the deaf, dumb, blind and maimed. The poor in spirit and the way faring stranger. Blessed are these particular kind for they are the ones who shall inherit the Kingdom. They are the thirsty ones to whom the Lord says, "Come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without

price. Isa. 55:

As the natural garden provides food for the natural body, so does the spiritual garden provide food for the spiritual body. Hence it is said, "Let my beloved come into his garden and eat his pleasant fruits." "Blessed are they who hunger and thirst after righteousness for they shall be filled." Joseph's brethern were hungry, therefore went they down into Egypt to buy corn. They, in exchange, were required to present Benjamin as proof or evidence. This is a type of the child of God, the poor and needy ones who hunger and thirst after righteousness. "They shall be filled." saith the Lord. In order to receive supplies from that great and bountiful store house of grace, we must, "Bring forth fruits, meet for repentance." Grace for Grace. "Regard not your stuff." self works and things of this world. Flesh cannot enter into that garden inclosed to partake of the fruits thereof or to drink of the pools of water springing up. It shall be for those who are meek and lowly in heart, the weak and hungry ones. These are the ones whom our Lord invited to "come in ye blessed of my Father, inherit the kingdom" (the garden inclosed) "prepared for you from the foundation of the world." "And a highway shall be there, and a way, and it shall be called, the way of holiness; the unclean shall not pass over it, but it shall be for those, the way faring men, though fools shall not err therein." Is. 35:8. This highway is long and leads through the wilderness and desert; the children of God who

have their eyes opened to behold the beauties of the glory of God, and rejoice in songs of everlasting joy and gladness. This must have been the experience of Joseph's brethern when he made himself known to them in love and forgiveness for their sins against him. When the Lord reveals himself to a poor, lost sinner, in the pardon and forgiveness of his sins, then he is enabled to "Come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away." It is indeed a state of rapture and bliss to be made to feel His presence and be given a hope to share the glories of His love. Sometimes we have to say, "'sought Him, and found Him not." We toss on our beds at night while He hides his face and we cannot behold Him. We think that He is gone forever." Then the watchman that goes about the city finds us. The watchman is our guard who constantly watches over us and observes our conditions. We inquire of the watchman, "Saw ye Him whom my soul loveth?"

We are in doubt and fear until He appears to us with healing in His wings and enables us again to say, "I am come into my garden, I found Him whom my soul loveth."

Brother Floyd, I started writing this letter last Monday after our meeting. My heart was so full, I hope, of the spices of that spiritual garden which bears plentifully and sufficiently for them that hunger. The Lord graciously blessed us with His love.

I hope to attend the meeting at

Frying Pan Church this weekend. They are a lovely little band of whom the world refers to as peculiar. The Lord is so good to me in permitting me to mingle with His chosen few. If one at all, I am surely the least.

Yours in humble hope,
Meta Belle Rohrbough
2131 Fern St. So.
Arlington, Va.

VISIONS

Dear Niece:

I am writing you something of a beautiful vision I have seen during the last few weeks. The first Sunday in August of this year, I went out behind my pack house to try to pray to the good Lord. The sun was about an hour and a half high, how bright and beautiful it burst forth in it's orb and how bright and dazzling was the element of a large circle around the sun. No tongue can tell, and in the midst of this heavenly beauty the sun was dazzling, just as a large twinkling star with at least three or four inch variation. I turned my face to the North and to the South and back to the East and everywhere in the sky there were streaks three or four feet wide, composed and made up of the havenly beauty so richly displayed in and around the sun. Those streaks extended from Earth to Heaven. I cast my eyes back to the sun, and in the twinkle of an eye, the sun sent forth a band or a belt of her heavenly beauty down to the earth. This beautiful belt, as I will call it, was just about twelve inches wide and perfectly uniform from the sun to the earth

and at once there appeared cleats about two feet apart on this beautiful belt of Heaven's beauty, the cleats were all the way from the top to the bottom. I then thought of poor Jacob's ladder and said within my soul, "I now see with poor old Jacob that beautiful ladder and the steps that lead to Heaven, for surely the Lord is in the vision." All at once the bottom of this beautiful ladder began to swing toward me, and in a moment of time the bottom end of this beautiful ladder came in five or six feet of me, the end about four feet from the earth so there I stood and beheld this beautiful sight. In the twinkle of an eye, the tiny little streams of Heaven's light seemed to be attached to this beautiful ladder, similar to the mane on a horses neck; though both sides of the ladder were beautiful to behold. So there I stood, and beheld on this Sunday morning, wide awake, in broad open day light, this Heavenly ladder, swing back and forth from me to straight under the sun probably eight or nine times. When the lower end of the ladder would come so near to me, I tried to beg the good Lord to let me touch it, but this was not the Lord's way. Dear niece, on the second Sunday morning in August, standing on the same spot, I saw identically the same great vision again. On the third Sunday morning in August, I saw the same vision again and on the fourth Sunday in September, standing on the same spot I saw the same, identical vision again. On the second Sunday morning in October, last month standing on

the same spot, I saw this beautiful vision again, though the beautiful streaks of Heaven's light in the vision traversed the whole sky and Heavens from North to South, just like the milk maid path or the milky way. Think, please, of seven streaks or chains of the milky way traversing the whole Heavens, then perhaps you have the negative or the out line of this beautiful sight in the East and all the world above as this poor uncle of yours saw it. I said to myself, "It is enough, why can't I here after rejoice in the Lord I beheld, this glory of Heaven for God's dear people, if not for me." I think for eight or ten minutes my poor heart gave down under a weight and trouble that I will never forget. I took my eyes off of this beautiful sight of splendor Heaven left it in full display, dropped my head and started for the house and the good Lord beautified and covered the ground with this sweet and rich beauty of Heaven which formed a path about seven inches wide and about twelve or fourteen feet long right in front of my feet. I reached one foot in front to see if the Lord would let me step on and walk on such beauty on earth. My sweet and dear niece, I believe God prepared the path. I know I stepped in the path, I know I walked the path in this vail of grief, heart aches and bitter tears. Then my heart shouted in praise to God and leaped for joy, this sweet and glorious path led me right up to my smoke house door, a distance of thirty yards. I cried in my feelings, "Oh Lord! I can't walk on the beau-

ty of Heaven any more." I cast my eyes down by my side and as quick as thoughts, there again was this beautiful path, just one step from me. I stepped in to the path and on through my yard down to the mowing machine. There I had to lose the path again, for I could not walk through nor step over the machine, I again looked down by my side and there was this beautiful path off to one side of the machine, I walked to the path, stepped in it again and on down to my pack house.

J. J. Thorne

He stopped here dear brethren and sisters, I believe uncle Tuly saw these visions, wide awake in the broad open day light. Like John on the Isle of Patmos. I would be glad, if you have space, for it to be printed in Zion's Landmark. I think I know some that would be glad to read this wonderful experience.

A little sister in hope
Mrs. Margaret T.
Wiggins
Elm City, N. C.

"BLESSED ARE THE POOR IN SPIRIT"

Dear Brethern Sisters in Christ,

My wife and I have just finished reading the Landmark, and have received much comfort from it's contents. If not deceived our souls have been fed, strengthened and made to rejoice in the blessed name of our Redeemer. We were made to think of the language of our dear Saviour. In Mathew 5:3, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." Also in

Mathew 18:1-4, "at the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven, Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven."

"Blessed are the poor in spirit." We realize it is not natural for one to desire to be poor, naturally nor spiritually, but to the contrary we want to be full handed, independent, so if the matter was left to us we would never be poor. We do not have a will to accept what He gave. Therefore He must work in us both the will and to do of His good pleasure. "This is the work of God, that ye believe on Him whom He hath sent." (St. John 6:29.)

Those who are poor in spirit, are those who have been called, as was this child, called by Jesus, "My sheep hear my voice and they do follow me, and I give unto them everlasting life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all to pluck them out of my Father's hand." (St. John 10:27-29)

"Blessed are the poor," The blessing preceeds the action. Every blessing we receive was given us in Christ before the foundation of the world, and are manifested at the appointed time of the Father.

These blessed characters, as expressed by Christ are the ones who enter into the Kingdom of Heaven. Those who were "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them'." (1st. Eph. 2:10)

The revealed knowledge of God is attended with life and light, "For in Him was life, and the life was the light of men." (John 1:4) In order for one to be poor in spirit we must be converted and become as a little child. This is indeed a great change, a wonderful miracle performed in a poor sinner's heart who is dead in tresspasses and in sin.

"The children of God are quickened and made alive in Christ, for He is the way, the truth and the life." (John 14:6) When they are quickened the light of this life, which is Jesus, reveals to them their sins and iniquities, and they realize for the first time they are guilty sinners, before a just and Holy God, and that in this condition they can never appear before the Lord in peace. If not deceived when the Lord revealed to me my lost and ruined condition, I was determined to make a complete change, I would live a better life, and I began to promise the Lord a better life if He would spare me. I would do enough good to outweigh the sins I had committed and by so doing the Lord would be pleased with me and accept me as one of His children. Dear reader, remember ye must be converted and become as a little child before you can enter the Kingdom of Hea-

ven; converted from self confidence; in my own strength and ability to render perfect obedience unto the law, for justifications we must learn by experience that by the deeds of the law shall no flesh be justified before God. The child of God instead of getting better grows worse and every attempt in trying to work himself in favor with the Lord only proves to him his utter dependence upon the Lord. In my experience I grew worse and worse and worse until I had spent all and was brought to the end of all my strength and was made to say, "If my soul is sent to Hell, God's righteous law approves it well, and all the while the very breathing of my soul was, Lord have mercy upon me a poor hell deserving sinner." I humbly hope I was brought as this little child to the feet of Jesus as He manifested Himself to me as the chief among ten thousand and the one all together lovely.

Surely, when one comes confessing his sins, confessing that without Christ he can do nothing, manifesting his total dependence upon the Lord to supply his every need by His Sovereign Grace and tender Mercy, surely we who are blessed with the spirit of God's grace can say with Christ, that He is the greatest in the kingdom of Heaven.

Submitted in love,
Z. L. Rhue

THE WORD FEW

Dear Elder Adams:

The word "FEW" has been on my mind all morning, wondering just who Jesus had in mind, when

the scribes asked this question of Jesus: "Then said one unto him, Lord, are there few that be saved?" His answer to them was. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" Luke 13:23-24. Many, opposite to Few, shall not be able, Why may we ask? because only a few have the promise." For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. "Acts, 2-39. Moses speaks of this people, Deut' 7-7. "The Lord did not set his love upon you, nor choose you, because you were more in number than any people: for ye were the fewest of all people." Israel is often spoken of as sand of the sea, which cannot be measured, nor counted, a remnant shall be saved. Now a remnant, is a left over, an example a large roll of cloth, and the merchant sells off patterns say Five Yards, to a pattern, and finally when he comes to the end, he finds that the last piece is only Three Yards long, now this is a remnant, or left over, and is put in the remnant pile. Now as they are not all Israel that are of Israel, a remnant shall be saved. "Even so then at this present time also there is a remnant according to the election of grace" Rom 11-5.

Many shall run to and fro, and knowledge shall be increased, men are getting wise above that what is written, great institutions of learning, idols of silver and gold, lovers of pleasure more than lovers of God, the world turning out preachers by the thousands, educated by

men sent out by men, and the world hears them. They preach for doctrine the commandments of men, and the doctrine of God our saviour is not the order any more. But thanks be to God Thou hast a few names even in Sardis which have not defiled their garment, and they shall walk with me in white for they are worthy." Rev. 3:4. It is God's house, and he hath placed watchmen on the walls of his Church that will not hold their peace day nor night. The Few: have a continual fight, Foes within foes without, persecuted but not forsaken, cast down but not destroyed" 2nd Cor 4-9. The Flesh lusting against the spirit against the flesh, these are contrary one to another, so we cannot do the things that we would we are our worst enemy, we wrestle not with flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph 6-12. The FEW, elect, the chosen, who have Christ within them, have meat to eat, that the world, the many, or multitude know nothing about, there is within them the still small voice, that speaks in the heart. That burden, which is light, that shines in the heart, to the few of Israel who have been born of the spirit, and have the witness within, that Jesus Christ is the Son of God; and through faith believe in him, who has saved you by his grace. The few that worship God in spirit and in truth, and have no confidence in the flesh. Here in the wilderness are led about, and instructed, and kept as the apple

of his eye. For narrow is the Gate, and he is the door of the Sheep-fold, by me if any man enter, he shall find pasture, not as the world says, any one can come. Naturally men will prefer the broad way, the improved way, the easy way, and believe by their natural works they can enter in when they take a notion. Only a few know anything about the birth of Jesus, although the Prophets had for Years advertised his coming, only the Shepherds heard the heavenly voices sing, Glory to God in the highest, on earth peace, good will toward men. Only a few understood the meaning of the Baptism, only a few heard the most wonderful sermon on the mountain, only a few were his followers when he went about Jerusalem, and only a few were witnesses at the crucifixion, while the multitude clamored for his death. Crucify Him, Crucify Him. He was hated in birth and hated in death, He was Wounded for our transgressions. He tread the wine press alone. In his expiring breath on the cross He cried, "it is finished" The world rejoiced and set machinery to work to exterminate all his followers. While Jesus was alive he had told the Few. "That if they have heard my sayings they will hear yours, but if they have not kept my sayings they will not keep yours" John, 15-20. If they have persecuted me, they will persecute you (same verse) Jesus is talking to his disciples, and if we are what we hope we are, he is talking to us, giving us instruction, telling us how to behave ourselves in the house of God.

When I think of the few: that be saved (man cannot reckon the number;) it is a countless number, and to think that he has hid these things from the wise and the prudent, and hath revealed them unto babes, yes to babes in Christ, them that are born again, and can see the kingdom of God, the despised and rejected of men, seems at time I can see Him leading them into his banqueting house, and the banner over them is love. Everlasting love, his great love, the cause of it all. May that love that passeth all understanding be poured out to the few, that look for him, and believe in him in sincerity.

May he watch over you Elder Adams, and the Landmark over which the Lord hath made you overseer. A trembling Sinner, with a hope.

George L. Weaver
2802 Marcum Tr.
Huntington, W. Va.

STAUNTON RIVER ASSOCIATION

Dear Readers of Zion's Landmark:

I truly believe the Lord was in the midst of the meeting at the Staunton River Association, because many of the ministers preached wonderfully and it was well received and enjoyed by the hearers. We had a lovely Association. There is nothing greater under the sun among vile sinful creatures of Adam's race than this glorious theme of salvation by grace and grace alone. Truly there is a little flock that has this grace and salvation.

Whether or not I have this true testimony in my poor heart, causes

this vile rebel many weary and anxious thoughts. But we still hope that we are not deceived in this Godly cause that we have long sought and hoped for. Sometimes we are convinced that the fruits of these sacred things is our meat and our drink. If so, we have a great hidden treasure which is willed to us by our God that can never be mortgaged nor sold. This great treasure has a clear title and worthy security.

May the Lord bless all of His dear saints to the known ends of the earth, is my prayer.

A brother in hope,
J. H. Perdue
Redwood, Va.

GOOD PIECES IN LANDMARK

Dear Elder Adams:

I am sending in my renewal for Zions Landmark which I think expires this month. Inclosed money order for \$2.00

I do enjoy the good pieces so much. A real feast to the weary pilgrims here in this world, to cheer us on and to encourage us, to know we are taught by the same God. There is only one true and living God, to hear his name praised above all names.

He said, "They shall all know me, from the least to the greatest. I don't see how we could do without our good religious papers "Landmark" and "Signs of Time."

Do hope you and family had a pleasant holiday, wishing all the best in the New Year.

Mamie Rowe of Baltimore fell and broke her right wrist, large bone, and is unable to write, per-

haps you did not know about it, it happened Christmas.

We have had much sickness in my home for five or six weeks now. Hope all of you are well.

Do hope the Landmark can be published as long as anyone can read it. I feel all concerned in every way toward publishing it, deserve praise and lot of credit.

A little unworthy sister, if one at all,

Mrs. W. L. Ferguson

SENDING LANDMARK TO SOMEONE WHO IS SICK

Dear Brother Adams:

Please send Mrs. Mary Herndon, 2606, Boyle St. Chester, Pa. the Landmark. She has been sick. She broke up house keeping and is living with her son. I mailed her papers, Signs of the Times, Faith Contender and Landmark.

I enjoy so many good pieces in the Landmark, dear sister Ferguson's piece was wonderful. The same association that she wrote about meant so much to me. All the preaching seemed in a oneness, In 1950 you preached at our association at Stanton River, you spoke of, "Amazing Grace, How Sweet the Sound." It took me back when I hope my sins were forgiven How sweet it sounded to me I have wished so many times I could sing it with the same sweetness. Hope the Lord will bless and keep you.

Your sister in hope

Sallie Butcher

580 Franklin Turnpike
Danville, Va.

NEARING 86 YEARS OF AGE

I am enclosing a check for the renewal of my subscription to the Landmark. Please change my address to Mrs. Lola P. Garner, Box 92, Warsaw, N. C.

I am very old and feeble. I am near 86 years of age and am to nervous to write. I have been a member of the Primitive Baptist Church 55 years. I used to write to the Landmark and other Old Baptist papers, but cannot do much of anything now.

I am ready to leave this world of suffering and go to be with Jesus forever, when he comes for me. Pray for me.

Your sister in bonds of Christian love,

(Mrs.) Lola P. Garner

CONTRIBUTIONS FOR ZION'S LANDMARK

Elder B. V. Helms\$1.00
3510 Bunker Hill Drive S. W.
Roanoke 15, Va.

SKEWARKY UNION MEETING

The next setting of the Skewarky Union is to be held with the Hopeland Church in the town of Whitakers N. C. Fifth Sunday in March 1952 Friday and Saturday before.

Elder A. B. Ayers was chosen to preach the introductory sermon and Elder R. B. Denson alternate.

Invitation to all.

E. C. Harrison, Union Clerk

EASTERN UNION MEETING

The next session of the Eastern union is appointed to be held the Lords will with the church at Pungo in Beaufort County, N. C. on Saturday and fifth Sunday in March 1952. All lovers of truth are cordially invited to attend a special invitation is extended to our ministering brethren.

Noah L. Ambrose, Unon Clerk

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

Elder W. C. King
Greensboro, N. C.

VOL. LXXXV NO. 9

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAR. 15, 1952

ELDER KING NAMED ASSOCIATE EDITOR

We are pleased to present to the readers of Zion's Landmark, through its columns, our beloved and highly esteemed brother and yoke-fellow in the ministry-Elder W. C. King, of Greensboro, N. C. as an Associated Editor of Zion's Landmark. Elder King is moderator of the Upper Country Line Association. He is greatly loved among our people. We are grateful to have him serve with us in this capacity and feel that our many readers will be pleased to know of his acceptance.

T. F. Adams

FLESH AND SPIRIT

"For I know that in me, (that is in my flesh) dwelleth no good things: for to will is present with me; but how to perform that which is good, I find not." Romans 7:18.

When a person is born of the

spirit of God, he possesses two natures; the first birth is called flesh and the second birth is called spirit. Jesus said to Nicodemus, "That which is born of the flesh is flesh: and that which is born of the spirit is spirit." John 3:6. Paul is speaking of the flesh, has reference to the old man and when he is born of the spirit, it is called the new man. Again he speaks of the fleshly man as being the outward man and the one that is born of the spirit of God as being the inward man. Peter speaks of this man as being the hidden man of the heart. Paul said, "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin," Rom. 6:6-7 "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lust;" Eph. 4:22 "Lie not one to another seeing that ye have put off the old man with his deeds," Col. 3:9. In referring to the new man, we find recorded, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." "That ye put on the new man, which is renewed in knowledge after the image of him that created him:" Col. 3:10. In speaking of the outward man Paul said, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4:16. As further reference to the new man, Paul said, "For I delight in the law of God

after the inward man." Rom 7:22. Is it not clear to see from the above scripture that the old man or outward man is the flesh and the new man or inward man is the spirit? Both the old man and the new man dwell in the same body, for Paul said, "For I know that in me (that is in my flesh) there dwelleth no good things," The Apostle did not mean that there was nothing good dwelling in him, for he was born of the spirit and bore the fruits of the spirit which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, all of which are the fruits of the spirit. Now that which troubled the Apostle Paul was sin which dwelt in his flesh, for he said, "For the good that I would, I do not but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," Rom. 7:19-20. He says, "For to will is present with me, but how to perform that which is good I find not." How wonderful the Apostle is favored to record his experience, and bring to light this warfare between the flesh and the spirit, which conforms to the testimony of Job, David, Isaiah and others, "My flesh is clothed with worms and clods of dust; my skin is broken, and be become loathsome, Job. 7:5. "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of sin." Psalm 38:3 "For my loins are filled with a loathsome disease: and there is no soundness in my flesh." Psalm 38:7 "From the sole of the foot even

unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed neither bound up, neither mollified with ointment." Isaiah 1:6.

All of the above was written (as well as many more testimonies)) for the comfort of God's humble poor, who feel themselves to be vile and wretched sinners; as it is written, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom; 15:4 What comfort could you glean from the sacred writings if the scriptures of the Patriots, Prophets, and Apostles had said that there was some good things dwelling in the flesh? In as much as it pleased God to reveal to them by his Holy Law, the wretchedness of their sinful condition, (by the law is the knowledge of sin) and you have been wrought through the same experience, to see that you are possessed with the same loathsome disease of sin, to know that no good thing dwells in your flesh and then be given a little hope, that God through the sufferings and death of his son Jesus, has forgiven you of your sins; then it is that you have some evidence that you are built upon the foundation of the Apostles and Prophets, for Paul said, "And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20.

Paul said, "For to will is present with me but how to perform that which is good, I find not "The sense

of this is: the Apostle has a will to live a righteous life; be free from sinful thoughts as well as sinful acts; (not that he was committing outbreking crimes) having the knowledge of sin dwelling in his flesh, and the evil spirit subjecting him to do the thing which he would not, and having a will to do right with no ability to perform; all of which brings him down to understand the truth of what Jesus said, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5 This will is present, but how to perform that which is good he finds not. He now gives honor to whom honor is due, by saying, "I can do all things through Christ which strengtheth me," Phil. 4:13. Again he said to the Philippian brethren (which was in honor and praise to God) "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, For it is God which worketh in you, both to will and to do of his good pleasure." Phil. 2:12-13.

All of the above experience of the Apostle Paul was written for the comfort of all weary travelers, who find the strait and narrow way which leadeth unto life. For Jesus said, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Mathew 7:14. They have the "will" but how to perform that which is good they find not. Jesus is the one that works in them, both

the will and to do of His good pleasure. Abraham was given the faith to believe that what God had promised he was able to perform. "And being fully persuaded that, what he had promised, he was able also to perform." Romans 4:21.

Humbly Submitted
T. F. Adams

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Hannah's Creek, Saturday and Fifth Sunday in March, 1952. Elder T. F. Adams is chosen to preach the Introductory sermon. Elder E. C. Jones is alternate. Hannah's Creek church is located about 3 miles north of Benson, N. C. on the Benson-Smithfield highway 301. Anyone desiring further information may communicate with Brother C. A. Johnson, Church Clerk, Benson, N. C. Route 1.

An invitation is extended to all of the same Faith and Order especially to the ministering brethren.

W. F. Young, Union Clerk
Brother C. D. Turner
Assistant Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Contentnea, Wilson County the Fifth Sunday and Saturday before in March 1952. Elder W. E. Turner is appointed to preach the introductory sermon and Elder N. S. Davis his alternate.

The Church is located on Number 42 Highway 5 1-2 miles West from Wilson. All lovers of truth are cordially invited to attend and a special invitation is extended to our ministering Brethern.

J. T. Boyette
Union Clerk

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the Meadow Church, Greene County, N. C. the fifth Saturday and Sunday in March 1952. Elder J. B. Roberts is appointed to Preach the introductory sermon and Elder G. G. Treva-than is chosen as alternate. The church is situated 4 miles west of Farmville 1-2 mile South of Highway 264 on hard surfaced road leading to Snow Hill.

J. E. Mewborn, Union Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OLD SCHOOL BAPTIST

VOL. LXXXV

APRIL 1, 1952

No. 10

PSALM 111

Praise ye the LORD. I will praise the LORD with my whole heart in the assembly of the upright, and in the congregation.

The works of the LORD are great, sought out of all them that have pleasure therein.

His work is honourable and glorious: and his righteousness endureth for ever.

He hath made his wonderful works to be remembered: the LORD is gracious, and full of compassion.

He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment: all his commandments are sure.

They stand fast for ever and ever, and are done in truth and uprightness.

He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his name.

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

ELDER W. C. KING ----- GREENSBORO, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

QUEST

The Things of Life that are to be
Or as they now appear to me
Are not the Struggle and the Strife
Upon the Thoroughfare.

It's Issues in the Soul of Man
That happen by some other's hand,
Either Good or Bad
We're Unaware.

Not living, not dying—yet Breath-
ing;

Not kept by food—but Feeding
On Yesteryear, Tomorrow's Fear.

Dying by Hands—no Presence near,
Living by Words—no Sound I hear,
Consuming Fire of Love Divine.

Immortal Love is worked through
Man,

We cannot see or learn the Plan,
In Quest we go of Life Sublime.

Margaret Baggett Lassiter
745 North Street
Fayetteville, N. C.

DELIVERANCE

Blessed is the wonderous thought of
A Savior so Divine,
That knows our ever present needs
And those in future time.

We cannot sway or change the Lord
To suit our line of thought;
His ways are past our understand-
ing

Even thought with tears we sought

To beg or plead or bargain for
The way made smoothe to loss—

A life without a struggle, a crown
Without a cross.

In fear and trembling we await
Our next assignment due;
We live in hope that there will be
A courage given you
To live the Life, to seek the Words
That purify the Gold,
Until the appointed time the Mas-
ter speaks—

Deliverance to your Soul.

Margaret Baggett Lassiter
745 North Street
Fayetteville, N. C.

ISAIAH-40-12-13

I wish to speak of a subject that means very much to the sons of God, but will be considered foolishness to the unregenerated, and religion of this world. Let us who are interested in our own salvation, pause for a few minutes, and let us consider, the wonderful words of this Prophet, as he writes by inspiration, "Who hath measured the waters in the hollow his hand." The Prophets and Apostles, and the Master always uses expressions that we know about, natural things to represent spiritual, and it is through them we are given an understanding. Now: Who Hath? God hath measured the waters, we must always remember "that all God's ways are perfect, a God of truth, and without iniquity just and right is He." We have two hands, but

here God only uses one, "In the hollow of his hand," we hold out our puny hand, and can scarcely hold three ounces, while our God holds the waters in the hollow of his omnipotent hand. Last Summer as I stood on the beach of the Atlantic Ocean, my very soul was filled with amazement as I saw the mighty waves roll toward the beach, this thought came to me, not a drop to much, nor a drop to little, it was all measured in God's almighty hand, and I thought of Jesus in the storm, when He rebuked the waves, and there was a great calm, O what power, and there is no power but of God; "The powers that be are ordained of Him." They tell us the earth's surface is about three-fourths water, what a hand to measure it, and what a power to control it. Further more we read, "and meted out heaven with the span" Now when we spread out our fingers we have a span, God did not guess at the heavens, he meted them out, (measured) how great to us, how exact it is, measured out, just enough to fill all space, separated the earth from the moon, as he separated the earth from the Sun, as he separated the waters from the land, and He asks the question, "Who hath directed the spirit of the Lord, or being his counselor hath taught him?" Let us pause and think, in comparison what a creature I am, are you thankful for such a Saviour, or are you indifferent, say So I have heard many times, with the learned Clergy of today, that if he saves you and does not save me he is an unjust God. Blaspheming the name

of God, underestimating his holy name, the thing formed saying to him that formed it "why hast thou made me thus, I fast Twice a Week, I give tithes of all I possess," claiming the Lord owes them something for what they have done, teaching for doctrine the commandments of men, but the sons of God are taught that He is holy underfiled, who commands and it stands fast, speaks and it is done. Next: Comprehended the dust of the earth in a measure" as we travel over the terrain, the valleys, plains, hills and mountains, we wonder where it all came from, and we say to our-selves, works of nature, how wonderful, we know what a measure is, use it every day. God used it to measure, the waters and he comprehended the dust of the earth in a measure, weighed of the mountains in scales (we know what scales are, use them every day) and the hills in a balance. (a balance is used for every fine weighing)) so you see there is nothing too hard for the Lord, with men things are impossible, but not so with our God whose ways are perfect. He hath spoken. He hath measured, He hath meted out, He hath comprehended, and weighed, hath decreed, and declared, and to the sons of God in the midst of a crooked, and perverse generation shining as lights in the world, He has led about, and kept, as members of the body of Christ, and through his blood saved with an everlasting salvation, world without end. "And God saw every thing that He had made, and, behold, it was very good" Gen. 1-31. He is the rock,

His work is perfect, all His ways are judgement, a God of truth, and without iniquity, JUST and RIGHT is He" Deut. 32-4. "Declaring the END from the beginning, and from ancient times the things that are not yet done, saying, "My Counsel SHALL stand, and I will do all My pleasure" Isa. 46-10. Now to the many of my brethren and sisters scattered throughout this world, especially to the Shut-ins, may God bless you. I am a poor sinner but hope I have been saved by the grace of God.

George L. Weaver
2808 Marcum Tr'
Huntington, W. Va.

PREDESTINATION

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.

First we want to consider, "For Whom He did foreknow." We understand these to be the ones spoken of as being chosen in Christ before the world began. This is as far back as we can go, for this was when there was nothing but the three in one God, Father, Son and Holy Ghost.

Now to understand something of why God made all things, is to know something of this great love He had for His chosen people, even when there was none of them. We feel something of this love, when we at times, in our experiences, feel to love and embrace the family of God, when they know nothing of how we feel. We might tell them and they feel a love in return but

the greater love is the one felt when the other knows nothing of it. So it was with God only so much greater was His love for His people, and so great was His power He could do all things for them and for His honor and glory.

Those then that He did foreknow, "He also did predestinate to be conformed to the image of His son." Now for this to be done there must be a heaven and earth, so for this purpose He created heaven and earth and all things that exist. In the six days that God made everything we do not understand that He made a hog and turned him loose and said, "Do what you can." When He had finished His six days work the bounds of everything was set they were to go so far and no further. It is to be remembered that man was made of the dust of the ground just as the hog, dog and every other living creature and was no better in any way, in material than any of the other creatures. The scripture speak of animals being made of the earth and man be made of the dust of the ground.

It is a mistaken idea that man was made with a holy nature and his Nature changed when he fell into sin. We do not mean to suggest that man, made of the dust of the ground, was any more than a natural man. Go to the new testament for just what the natural man can receive of spiritual things, "Natural man receiveth not the things of the spirit."

It is necessary to understand what man was to begin with in order to understand God's plan of

conforming His people to the image of His Son. Consider the nature of animals such as hogs, dogs, etc. Notice how much of this is manifested in man. A hog with the nature he has, was made like that, and so was everything else. Think of these things and then notice that this was all included in what God saw that He had made and it was good and very good.

Now when man was formed of the dust of the ground then God began to bring about that, that He had before purposed or pre-determined, to conform His people to the image of His Son. That is to carry them down in the likeness of His death and raise them in the likeness of His resurrection. I believe Paul in the third chapter of Philippians says it this way, "That I may know him and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death." Go to your own experience and see how you were made conformable to that image and you will know how each one has been conformed. There was one time you knew nothing about good or evil, but when the quickening power came the law came condemning you and you tried to measure up to the demands of that law, but when at last you came down to death, realizing God was good and you were evil and feeling that same spirit, that lifted Jesus from the grave, lift you out of the horrible pit and put a new song into your mouth; you knew the power of His resurrection through being made conformable unto His death.

Now go back to Adam and Eve,

that is exactly what happened to them God put the tree of knowledge of good and evil, the law, in the garden where there had been ease before it became a place of unrest. Notice they were naked and were not ashamed, just as you were and not until your eyes were opened to see how vile you were, how far from good you were, were you ashamed. God had told Adam that knowledge would be death to him, which was the truth, for did you not die when you saw that God was good and you were evil. The serpent would have Eve think she would be wise, This is a type of how the bride of Christ, the church, would be deceived in this way. Remember this is all in the plan to conform God's people to the image of His Son, in death and resurrection, were you not deceived? Did you think when the law first began condemning you and you trying to live up to the law, that you would end up completely helpless to fulfil His law, and in trying to live up to the law, you were being carried down to death by realizing God as good and you yourself as evil? We must be brought to know this for in the state of ease and complacency before the law entered, we knew not this; so His purpose was to predestinate His people to be brought down to this death, showing what you are by nature, this holy law put in to the heart of an unholy being is portraying what you must be by grace and every one that feels condemned under a holy law can be sure that Jesus is coming right where the law is given, fulfilling that law,

lifting you up and conforming you to the image of his resurrection. This is what God before the world began, predestinated, that those he foreknew should be conformed to the image of His Son. We understand something of what Paul meant when he said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." And on further, when He said, "For I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor heights nor depths nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The remaining part of the verse tells why this conforming must be done, that He, Christ, might be the firstborn, that is to say, the King of Kings and the Lord of Lords, to everyone that has come to know Him this way.

Mrs. Loyd Cox
Route 2
Selma, N. C.

GOD SENDS HOPE

Elder W. E. Turner,
Wilson, N. C.

Dear Brother:

As I am thinking of my life, what it has been in the past, and wondering what it will be in time to come, judging from the past, and my feelings of the present, I have come to this decision; if I remain what I am in time to come and have been in the past and am at the present, failure is all I can make of it.

I am not fit to live, and less fit

to die. Sometimes I wonder if there is any one like me anywhere. The very things I want to do and the very things I think I will do, are the things I do not, and the things I do not want to do, I cannot avoid.

I very often feel that the church would be better off without me, yet I do not know what I would do without the church. Is this, in your judgment, a fit subject for the church? I do not want you to spare me. Tell me just what you think regardless. I once thought I would get to a clear understanding of my case, but I have given up all hope. I am very sure I will not ever get any better, and when I read that without holiness no one can see God, it seems to me I am one by myself and forever lost. I feel like this most of my time, yet once in awhile I can see a ray of light that brings me a good deal of comfort. but this light does not last very long. It leaves me longing for its return. I sometimes wonder when I hear you all sing and preach so sweetly if you ever have these dark days. I hope it doesn't get as dark with you as it does with me. I am sure if it does you can understand how I feel.

I don't know why I have bothered to tell you this, but you remember I told you I always do the things I ought not? I hope you will excuse me for bothering you with my trouble. I have thought for a long time I would write to you, but my mind has led me to write differently from what I had thought.

Remember us in your prayers, and excuse bad writing and mistakes. I hope you and Mrs. Turner

are well. As for us we are about as usual.

From a very little brother, if one at all,

Anderson Boyette
Route 1,
Kenly., N. C.

Dear Brother Boyette;

After having read your letter which I received this morning I felt to express in the language of David, "Bless the Lord, O my soul," that one I esteem as a subject of the covenant of promise could come so low as to communicate with this poor mortal of decaying dust with just a hope that twinkles a shimmering light, that is so often obscured by clouds of doubts and fears, that I often come to the place that I hope I have a hope. I have never come to the place that I am sure of but one thing, and that is I am a sinner. Paul said, "For I know that in me (that is, in my flesh; dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. And again, "It is no more I that do it, but sin that dwelleth in me." Rom. 7:20. But what could discover such knowledge as Paul has acknowledged but the holiness and justice of God that turns our confidence from the flesh or self, to seek a deliverer that we surely know must be stronger and of a purer being than what we are.

The thought often comes to my mind, can a pure hope of a holy God come out of a viction of the serpents venom? Could the love of Jesus stoop so low as to dwell with such a poor mortal as I? These

are constant thoughts that pass through my mind. As an earthquake brings down the stately towers of man's works, so all the weak and feeble structures of self righteousness and pride are leveled in the dust, a complete wreckage, never again to be a refuge to the poor child of the mercy of God.

Dear Brother, you are so close to me in expressing sore disappointment in your failure to perform that which is good, and being a victim to those things which you have found to be contrary to the law of God that as, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." I Sam. 18:1. So I feel to be in full fellowship with you as a brother in tribulation.

Jesus said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Mat. 5:3. To be poor, or poverty stricken is certainly not a choice of our nature. There are those who have striven hard to gain this world's goods and be independent, live comfortable and be secure in old age. But circumstances have others; it makes them feel they defeated their purpose; they look about and see the prosperity of others, it makes them feel they are looked upon as not progressive, poor. It seems their labor has not turned into fruit of prosperity. They see the better things that they have coveted but they do not have the price. Likewise, the poor child of grace, bows his head in defeat, for it seems that all he does is profitless, and his labor has failed to lay up treasure where he feels utter failure has been his lot. Before

a person can deplore poverty he must have a knowledge of something better and of greater value. If we have a knowledge of being poor in spirit, sinful in our nature, this is because the holiness of God is revealing its light in the soul. This is the spirits power subduing the flesh.

When Christ takes up His abode in the heart He begins to throw out the old furniture which nature has accumulated, and all of the old serpents savings are devaluated so it has lost its value and cannot now be used to exchange or any self-righteousness, confidence in the flesh; now the fury of Satan begins its subtile work, and here is what the poor child hears spoken within; viz; "You are mistaken-The Lord doesn't love you, if He did you would be different-You'd do the right thing to have your name removed from the church-book Don't you see that you have not changed any, you are just a deceiver-You can't even find words to express in prayer." There is one thing to always keep in mind, God said, "Now the serpent was more subtile than any beast of the field which the Lord God made." Gen. 3:1. The very word, 'subtile' means possessing virtues of earthly charm. And what Satan says seems to exactly correspond to what you feel of earthly short comings.

It was Jacob who said, "few and evil have the days of the years of my life been." But "Where sin abounded grace did much more abound," Rom. 5:20. Grace is the predestinated wall that forever bars Satan from entering the san-

ctity of the soul for Christ is our merciful King of Righteousness and when He binds Satan and sets his limits, it is then Satan begins his arguments and roaring which is reason to the flesh but abomination to the soul. "For he that hath suffered in the flesh hath ceased from Sin; that he no longer should live the rest of his time in the flesh to the lust of men, but to the will of God. I Peter 4:1-2. Is it not the repulsive nature of your flesh that causes us to suffer humiliation and distress, groaning, doubts and fears? If so, (we the soul) have ceased from sin for we have suffered in the flesh by the knowledge of its sinful nature. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Gal. 5:17. Paul has here in a few words stated the experience of the redeemed of the Lord. My dear Brother, if these are the things you have felt, tasted and handled you have within the evidence that prevail when holiness of God exist in the soul.

Yours in the bond of christian fellowship.

W. E. Turner

HE REMEMBERS OUR FRAME

Mr. and Mrs. Wilmer Hunt:

Dear Friends and Kindred in Christ:

If you will yet permit such a sinner as I to thus address you. I feel you all are my friends, though sometimes we feel that friends, we have none, that even our Heavenly Father has turned

away, and is not mindful of us any more. He is unchangable, and if He ever has loved us, He loves us still, regardless of the deep valleys we must experimentally travel through. I think in the 103rd. Psalm, we find words something like this. "The Lord hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as a father pitieth his children, so doth the Lord pity them that fear Him. For He remembereth our frame, that we are but dust." How glad I am that this is on record. It is for our comfort, when we are blessed to really feel it.

I know that the marriage of your daughter has left your hearts clothed in sadness, but such is the way of life. It is continually bringing changes into our lives, as the river of time rolls on, taking us in it's tide, sweeping us on to a mighty ocean of eternity, to our long-desired home, we humbly hope and trust. Nothing else really matters very much but this.

It seems so short a time when I was but a boy, then a young man, and now, I've passed my 40th birthday. Well do I remember a few words I've heard my dad say in prayer, that, "The times and places that have once known us, shall know us no more, forever." How sweet and precious the thought is to us. Sometimes with the passing of each year, like the one soon ending, time is bringing us just a little nearer Home. I once asked Brother Holloway, in Durham 4th Sunday in January 1946) what was the significance of the children of Israel in ancient times, dwelling in

tents? I have never forgotten the sweetness of his answer. "We have no abiding city here." I am made to realize that, sometimes, dear children of God our Father, and isn't it precious to us to think that God is so merciful and kind to us to provide comrades with whom we can march together through this unfriendly world? Those who have a like experience, our companions in tribulation, sons and daughters of the Most High God. His church, the bride, the Lamb's wife?

"You may value the friendships of youth and age,
And select for my comrades the noble and sage:
But the friends that most cheer me on Lifes' rugged road,
Are the friends of my Master-the children of God." Goble 218)

O don't you see the love and mercy of God manifest in providing such friends as those? Tho' we often feel so alone, outcast, misfit, strangers traveling a sorrowful road, often feeling forsaken, wretched, undone, sinful, despising our own manner of life that falls so far short of being what we desire it to be, that we are made often to be bowed in spirit, heavy hearted, groaning, heaviness of spirit, drawing long sighing breaths, restless, we see such little peace and rest. Feeling unworthy to be among the saints of God, fearful we are deceived and deceiving, yet we love them so, we cannot stay away satisfied.

My groans and sighs have been many, since I last saw you. God

has placed you dear people in my heart very deeply, and I want to see you all again. I wish you could come up here Christmas. If you do, or do not, I hope we can be at Mt. Lebanon Church 1st. Sunday in January 1952. My life consist mainly of this; visiting among the churches, lifting my poor voice in a faint measure of praise to Him, together with you. My life seems a failing in everything I've ever touched. I have actually been made to wonder, why I was born. Why have I so miserably failed in everything? I humbly hope God has brought to pass, through me, even if faintly, this scripture in a small part: (Isa. 40:1) Comfort ye, comfort ye my people, saith your God: speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, her iniquities are pardoned, that she has received at the Lord's hand double for all her sins." I have felt a few times that I was blest to preach the gospel, and if so, perhaps my poor, unprofitable life will not have been spent in vain.

O! how we need comfort ourselves, we, who have to stand in the sacred pulpit to comfort you. Reassurance, fellowship, a kind word, for we have to travel a lonely road. Like the advance patrol of an army on the march in enemy country. We have to report to you; yet we very keenly feel that if you knew us, as we know ourselves, you could not have any confidence in us, nor fellowship for us. As poor old Job said: 'Behold I am vile'

Thus we travel on through the storms, heat, cold, good and evil

report, persecuted, many times having to turn our backs upon loved ones at home, to go and preach. I have had tears in my heart more than one time, when miles and miles from home, I would see a family group all together, and the arrow of sorrow would seem to pierce my soul, when I would wonder how our people were at home, and realize an indescribable longing to be with them, yet I knew that I could not, for duty called, I had to answer, necessity was pressing me down.

Sister Hunt, you spoke of your health beginning to give down. Listen, you have great consolation, if it but please our God to make you feel it.

"You may talk of your prospects of fame or of wealth,
And the hopes that oft flatter the favorites of health;
But the hope of bright glory, of Heavenly bliss
Take away every other, and give me but this."

That blessed hope is our anchor, in every time of storm. I have seen dear children of God in dying conditions, lifting up feeble arms of supplication, actually longing and desiring to go Home. Their eyes viewing scenes of beauty and glory in that Heavenly country up yonder, no doubt that was for them only to see, until our time also comes. Is it not true, that when we are carried thru' one storm after another, as we are sometimes in our soul, is not this plaintive cry heard:

"When by affliction sharply tried,
I view the gaping tomb,

Although I dread death's chilling
tide,
Yet still I sigh for home.

Weary of wondering round and
round
This vale of sin and gloom,
I long to leave the unhallowed
ground,
And dwell with Christ at Home."

In 2nd. Timothy 4:6-7-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love His appearing." Dear children, don't you see a sweet promise in these words? you say, "Yes, a promise to the children of God, but how can that apply to me, for I am a poor, vile sinner?" The promise is a crown of righteousness to "all who love His appearing." Is not this calling to us, as the voice of an angel for sweetness, for if we know our hearts the times of His appearing in our souls are the sweetest moments we ever spent on earth, or ever expect to spend. Have we not been cast down in our feelings, and He has come in glorious power, in a flash, and made us rejoice in sweetly flowing tears? I remember one time in the Marshall Field Cotton Mill, in Draper, N. C. several years ago. I was tying in warps, and just as I started to tie the first one, these words came into the depths of my heart as an arrow,

in sweet and mighty power.
"Jesus, my God, I know His name
His name is all my trust;
He will not put my soul to shame,
Nor let my hope be lost."

You may know that I was instantly crying tears of pure joy. Jesus was there in me in a felt sense. This is just one instance. All of you have had a similiar experience from time to time along the rugged pathway of life you've trod, and that crown is "to all who love His appearing."

Sometimes we humbly feel we can say with Jacob of old, when he saw the wagons coming: "It is enough.

Farewell, in Christian love,
Your brother in hope
Layton Wingfield
Cascade, Va.

THEY THAT WAIT UPON THE LORD

They that wait upon the Lord are a blessed people for they know that all of their help cometh from God, the Creator of the whole earth. They have nothing to pay for their many blessings, but they give God all the praise, honor and glory. "Praise God, from whom all blessings flow, praise Him all creatures here below: Praise Him above, ye heavenly host: Praise Father, Son and Holy Ghost. Isa. 40:31 reads; "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint."

When we can wait patiently upon God, it is a blessing indeed, for we are so impatient and fearful at

times, but when we can truly wait, we have a peace of mind that means more to us than silver and gold, and causes us to be at rest, knowing of a surety that God is still ruling and reigning in heaven and in all the earth. In Lam. 3:35-26 we read, "The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the Salvation of the Lord."

There is a spiritual joy in waiting upon the Lord that this world cannot give. I would like to have that wonderful experience all the time, but when I am blessed for short seasons, I get a foretaste that makes my heart long for more. At times I feel forsaken and cast down, but when I am made to wait upon God, I do feel to wait humbly and patiently, knowing that He doeth all things well.

They that are born of the spirit of God are the sons of God, they know the joyful sound and have the fruits of the spirit within themselves, "to be carnally minded is death; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are born in the flesh cannot please God." Rom. 8:6:7:8. Grace, truth, love and peace are glorious gifts from our Heavenly Father, and without His loving kindness, life is almost meaningless in this world. When we are blessed to feel His love and grace in our hearts, we want to give Him all the praise, honor and glory, for without Him, we are nothing.

The writings of David are won-

derful and especially the 37th and 62nd Psalms. Some of the most precious verses are "Trust in the Lord and do good; so shalt thou dwell in the land, and verily shalt thou be fed. Rest in the Lord, and wait patiently for Him, etc. For evil doers shall be cut off; but those that wait upon the Lord, shall inherit the earth. Wait on the Lord and keep His way, etc. Truly my soul waiteth upon God; from Him cometh my salvation. He only is my rock and my salvation. He is my defense; I shall not be greatly moved." Isa. 33:22 also says, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." And Psalms 27:14 says, "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait I say, on the Lord."

A little sister, I hope,

Mrs. Fannie D. Wiles

Route 2

Ringgold, Va.

ANNOUNCEMENT

Elder John Neal has recently moved to Mount Vernon, Ill. His address is now 420 17th Street, Mount Vernon, Ill. He has reached a ripe old age. If they are blessed to live through March, both he and his wife will be 91 years old. If there are those who feel impressed to write him I am sure Brother Neal would appreciate hearing from you.

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

Elder W. C. King
Greensboro, N. C.

VOL. LXXXV

No. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

April 1, 1952

"DO NOT ERR, MY BELOVED BRETHREN." JAS. 1:16

Truth is an eternal existing virtue in God, the Father, and made effective in earth by His son Jesus. It is the true doctrine of the gospel. Gal. 3:1. Because the spirit is truth. I John 5:6. Therefore, God being the spirit of truth, it cannot fail to accomplish that which He has purposed. If truth as exercised by God, the Father, through His son Jesus should be delegated to men as a means to an end, that is, the salvation of sinners, it is reasonable to assume that fallen man (sinful, erring nature) could not change error into truth.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalms 51:5. "Create in me a clean heart, O God; and renew a right spirit within me." Psalms 51:10. These testimonies of David

are frank admissions of human error, that the erring nature cannot create truth. The true child of God finds in himself a sincere desire and longing to know the way of truth, but the inner conflict, "the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Ga. 5:17. The effect of truth is the subduing of evil. And since "All have sinned and come short of the glory of God." (Rom. 3:23) the person in whom truth and error meet finds himself comparable with the prophet when he exclaimed, "Woe is me for I am undone." Isa. 6:5. When the spirit of Truth from heaven takes inventory of fallen nature, all is found to be error. All nature's stock is found to be unsalable; the poor sinner is bankrupt and pleads for mercy. A warfare now begins, and there is no discharge in that war.

"There is no man that hath power over the spirit to retain the spirit." Eccl. 8:8. War is the result of two opposing forces. The eternal spirit of Truth hath all power in heaven and in earth, even to the subduing of error. The writer of the book of Ecclesiastes seems to have reached the summit of the thought that was weighing heavily upon his mind when he said, "I have seen all the works that are done under the sun; and, behold, ALL IS VANITY and vexation of spirit." Eccl. 1:14.

If we are surrounded with luxuries, they fail to satisfy. If we go in the pursuit of wisdom and under-

standing, the deeper we penetrate into its light, the darker grow the clouds of error. "Err not, my beloved brethren." If the persons who have a hope in Christ were required to qualify in so strict a compliance to the law as to be without error, who would stand? "As it is written, there is none righteous, no, not one." Rom. 3:10. It is truth that reveals the imperfections that exist in the human nature. There is prevalent false teaching that is contemporary with the true teaching. "And because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave peace by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. 2:4-5. This has reference, of course, to false teaching, and again entangling those who are at liberty under the gospel of Christ, being free from the bondage of the law. It occurs that many have erred in act but not in conscience.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. Those who have felt the delivering hand of Jesus in freeing them from the bondage of law of works, make very poor laborers when and if they attempt to return to the works system. Neither does he charge his shortcomings, temptations and stumblings to the spirit of truth. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man:

but every man is tempted when he is drawn away of his own lust, and enticed." Jas. 1:13-14. The true Christian loathes his sinful, erring nature and exclaims but for the mercy of the Lord there would exist only darkness and despair. "But they shall be all taught of God." John 6:45. All his children are taught of Him and no man can teach more, or even as much as God has taught them.

There is only one that did not err. That was Jesus Christ. There is only one spirit in man that does not err and that is the spirit of Christ. It is a comforting doctrine to hear Him say to His children, "Err not, my beloved brethren." This then is the unerring spirit of Christ that dwells as eternal life in the soul and teaches us the errors of fallen man.

W. E. Turner

BROTHER BILBRY DUE JENKINS SR.

Just a few words in memory of my dear father and brother in Christ, Bilbry Due Jenkins, who was born October 17, 1876 and died, January 21, 1952 at the age of 75 years, 3 months and 4 days. He leaves to mourn his demise, 2 sons, 4 daughters, 9 grandchildren, 4 great grandchildren, a large number of nieces and nephews and a host of friends, besides his church of which he was a faithful deacon and which will feel a great loss in his passing.

His first wife, Sallie Bryant died Jan. 20, 1917 and his second wife, Ruth Dunford died June 16, 1938.

Daddy joined Pleasant Hill Church Saturday July 23, 1938 and was baptized on Sunday by Elder A. B. Denson. Due to ill health he retired from farming and moved to Rocky Mount, N. C. in December 1943 to make his home with me, Vivian B. Jenkins (registered nurse) the eldest daughter. After living here a few years he moved his membership to Fall's Primitive Baptist Church, as it was less tiring for him to go. I can truthfully say he loved all members of both churches, his Lord and to read his Landmark and Bible, which he read daily.

My father was never blessed with worldly goods, but we always had a good christian home, plenty to eat and our door was open to our friends at all times. Daddy enjoyed having his brethren and sisters share a meal with him. The past two years his health had failed and in past three months he wasn't able to attend church as he desired. His prayer had been that he would not be down in bed long, so the good Lord was merciful and he was in bed only one week. My father had talked to me many times about his church, his hope in Christ and I sincerely believe he is at rest.

He was buried Jan. 23, 1952 in the family cemetery in West Edgecombe Section in Edgecombe county. Funeral services were conducted by Elder A. B. Denson, his pastor and his pastor's son, Elder R. B. Denson, whom my father loved very much.

I am very lonely now after having my father with me for eight years, and will appreciate your prayers and visits. I would like to say in closing that I thank each person who in any way helped us in our sad hours, friends are precious indeed.

Miss Vivian B. Jenkins, R. N.
808 Rose St.
Rocky Mount, N. C.

RESOLUTIONS OF RESPECT OF BROTHER JIM ROBERTS

The Lord has seen fit to take from our church at Roxboro one of our dear members, Brother Jim Roberts, who passed away on February 11, 1952. Brother Roberts had not been a member of our church very long, and he was a lovable brother. He enjoyed going to church and hearing the Gospel preached. He was a good man, and we all loved him.

We wish to say to his dear companion and family, you have our sympathy in your loss. We know you will miss him so much, and we will also miss him at our church. But our prayer is that God will reconcile you to His will, and to feel satisfied that he is far better off than we are and out of his suffering and enjoying that sweet rest that awaits all the redeemed family of our God. May God enable you to say "Thy will be done."

That a copy of these resolutions be sent to one of our religious papers for publication, one to be on our church records, and one to be sent to the family of the deceased.

Done by the order of conference, March 1, 1952.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

RESOLUTIONS OF RESPECTS FOR SISTER BETTIE STEVENS

Where as it has pleased our heavenly father to remove from our midst our beloved Sister Bettie Stevens, who was 72 years old, August 14, 1951, and died November 27, 1951. Sister Stevens united with the Primitive Baptist Church at Bethsaida in October 1924, and was a faithful and devoted sister as long as she lived. We know that we shall always miss her, but while we will, we feel that our loss is her eternal gain and her body is no longer in pain, but we believe at rest. We hope God will comfort her family all through life and show them that Jesus is with them.

Therefore be it resolved first, that the Church at Bethsaida bow in humble submission to the will of him who doeth all things well and after the counsel of his own will. Second, that we extend our sympathy to her family. Third, that a copy of these resolutions be spread on our Church books, one sent to the family and one sent to Zion's Landmark for publication. This resolution was prepared by the order of Bethsaida Church and approved.

Committee:
Brother P. E. Langdon
Sister P. E. Langdon
Sister Ophelia Stevens

RESOLUTION OF RESPECT FOR SISTER THENIE E. LEE

Where as it has pleased our heavenly father to call from our midst dear sister Thenie E. Lee, who was 76 years old October 12, 1951 and died Nov. 24, 1951. Sister Lee united with the Primitive Baptist church at Bethsaida on Saturday before first Sunday in September 1919 and remained a faithful member. Her health was such for a long time prior to her death that she was unable to attend her church meetings. We know that we will miss her, but while we will, we had rather she be at rest than to be here suffering afflictions. We hope that God will comfort, lead and bless her family along lifes way and show them that their loss is her gain.

Therefore be it resolved first that the church at Bethsaida bow in humble submission to the will of the father, who worketh all things after the counsel of his own will. Second, that we extend our sympathy to her family. Third, that a copy of these resolutions be spread on our church books, and one sent to the family and one sent to Zion's Landmark for publication.

This resolution prepared by the order of Bethsaida Church in conference.

Committee:
Brother P. E. Langdon
Sister P. E. Langdon
Sister Ophelia Stephenson

PASTORS OF LITTLE CREEK CHURCH

The Church at Little Creek was organized July 20th, 1889.

The following names of ministers who served as Pastors and the length of terms they served.

Elder L. P. Adams, from April 1890 to February 1891, when he resigned of ill health.

Elder S. H. Brady, from March 1891 to October 1892, when he resigned of ill health.

Elder J. D. Scott, from November 1892 to August 1893, when he passed away.

Elder W. J. Stephenson, from September 1894 to January 1st, 1896, when he resigned.

Elder J. T. Edgerton, from March 1896 to January 1st, 1897, when he resigned of ill health.

Elder J. W. Gardner, from February 1897 to December 1908 when he resigned; on account of poor health.

From January 1909 to July 1914 no pastor, but we had very nearly regular monthly services by visiting ministers and licentiate ministers.

Elder E. F. Pearce, from July 1914 to September 1926, when he resigned.

Elder T. Floyd Adams, has served us since September 1927, and is still our beloved Pastor.

The following names are the names of deacons chosen by the Primitive Church at Little Creek which was organized July 20th, 1889) and set apart to serve this office since the Church was organized.

1st) Deacon Eli Batten, chosen on following date, August 1889, served till he died March 30, 1921.

2nd) Deacon J. W. Talton, chosen and set apart in April 1894, served many years till he took his letter of dismission and moved his membership to Coats Church.

(3rd) Deacon J. J. Batten, chosen and set apart in May 1919.

(4th) Deacon M. E. Dixon, chosen and set apart in May 1919, after serving many years, took his letter of dismission and moved his membership to Hannahs Creek Church.

(5th) Deacon J. A. Batten, chosen and set apart in April 1929, deceased August 9th, 1950.

(6th) Deacon Mathew M. Casey, chosen and set apart in December 1941, deceased June 14th, 1951.

(7th) Deacon Hassell E. Martin, chosen and set apart in December 1944.

(8th) Deacon I. R. Casey, chosen and set apart in January 1948.

CLERKS

Names of Church Clerks who have served since the Church was organized.

John Holt appointed Clerk July 20th, 1889, served till May 1894, when he resigned.

J. M. Parrish was appointed Clerk in May 1894, served till February 1896, when he resigned.

J. J. Batten was appointed (Senior) Clerk in February 1896 and is at the present time the Clerk.

I. R. Casey was appointed Assistant Clerk the 3rd Saturday in October 1951.

The following names who were and are members of Little Creek Church body (some have passed away as indicated below) were chosen by the Church as Trustees to care and protect the Church property.

J. J. Batten, third Saturday in September 1930.

J. A. Batten, third Saturday in September 1930, deceased August 9, 1950.

J. J. Capps, the third Saturday in September 1930, deceased December 6, 1939.

George Capps, the third Saturday in March 1944.

Mathew M. Casey, the third Saturday in October 1944, deceased June 14, 1951.

Hassel E. Martin, the third Saturday in October 1944.

I. R. Casey, the third Saturday in July 1951.

Sister Jannie McGee, the third Saturday in July 1951.

J. J. Batten

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Rougemont Church Rougement, N. C. beginning Saturday, before the fifth Sunday in March 1952.

Elder L. D. Martin was chosen to preach the introductory sermon.

Elder N. D. Teasley, Alternate.

Clyde Satterfield

Union Clerk

BLACK RIVER UNION MEETING

The next session of the Black River union will be held the Lord willing with the Church at Reedy Prong on the 5th Sunday and Saturday before in March 1952. The church is located about three miles west of Newton Grove on No. 55 highway. All lovers of the truth are invited to attend. Many thanks for publishing same.

Yours truly,

Elder G. A. Johnson, Moderator

Bro. W. V. Blackman,

Honary Clerk

Alonzo Barefoot, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

APRIL 15, 1952

No. 11

PSALM 112

Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Wealth and riches shall be in his house; and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

His heart is established, He shall not be afraid, until he see his desire upon his enemies.

He hath dispersed; he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour,

The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

ELDER W. C. KING ----- GREENSBORO, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A POEM

Dear Elder Adams:

I am sending you a poem I felt inspired to write. If you think it worthy I'd like to have it put in the Landmark I headed it, "The End of A Perfect Day" So far as spiritual emotions go, it was a perfect day, but I have never had a perfect day yet, for I always seem to put a spot on it before the day is done. This Thanksgiving day was a grand one. I know that regardless of all trials that God will make a way. Thanksgiving day brought to mind the 23rd. Psalm, "My cup runneth over." It is not so at all times.

I was reading the Landmark to day the re-copy of Elder Silas H. Durand. He was writing of the working of the spirit with babes. I was reminded, when reading it, that when I am in the horrible pit and mirey clay that no one on earth can comfort or help me. Talking with someone that has had similar experiences helps, but that does not lift me out. It takes the arm of God to reach down for us. I had just been brought out of one of these trying times the week before Thanksgiving. I feel now that I will stay in the straight and narrow way. but I have learned by experience, that if God does not keep me, I will not be kept.

Elder Adams, I hoped you would come back to see us. Mama isn't

getting along very well. I cannot go any place any more. I did get the opportunity to go to the association at Pittman's Grove. One of the thoughts that has lived with me was spoken that day, "our greatest persecutions are our greatest blessings." I have been made many times to rejoice in my persecutions and trials. I believe with all my heart that everything (no matter how bad or horrible) works for the good of some one, some where. and that God has the power to prevent any thing happening that is against His Holy and Divine will.

Come to see us, and give our love to your family.

Yours truly,
Bessie Jo Pittman

THE END OF A PERFECT DAY

Today has been an unusually happy Thanksgiving Day for me; Because somehow, I have felt so very thankful and free.

As things may look to others, we don't have much to show, But I recall the difference, in now and just four years ago.

This year I didn't have any money for fancy cooking and unnecessary things;

The only things we get are things we really have to have, it seems.

When Christmas comes, we can't join in with neighbors and

friends,
 Can't even return any gifts or
 greeting cards they send.
 But any one who visits in our home
 will find an humble three,
 And a joyous happy welcome from
 my Mother, daughter and me.
 My mother is happy because she
 has a place to call home,
 My baby and I are happy because
 we are not alone.
 We are all happy, because we un-
 derstand each other,
 And because we know we are
 loved, and at peace with one
 another.
 We are thankful that some friends
 have remembered us here,
 We are thankful to know we have
 friends far and near.
 We are thankful for our home, and
 for little things too,
 We don't have anything nice or fan-
 cy, and we are thankful for that
 too.
 For in other years when we had
 more, we were striving yet,
 To buy the thing we didn't need
 and wanting things we couldn't
 get.
 We didn't feel very humble, hardly
 stopped to count our blessings,
 We have learned what trouble is,
 yes we've learned a lot of les-
 sons.
 I could spend the rest of my life,
 counting our blessings and
 friends,
 And yet, I'd be so far behind when
 my life here ends.
 Four years ago we had no home,
 my mother, my child and me,
 Any where I received a welcome,
 was Home Sweet Home to me.
 Today is the first real Thanks-

giving, I have really ever had,
 To think how I've spent other
 Thanksgivings, makes me
 sort'o sad.
 And so I'm looking forward to
 Christmas, more than ever be-
 fore,
 Not because of worldly possessions
 but because I have so much
 more.
 There may not be any Santa Clause
 to bring gifts to my baby dear,
 But we have Christ, and tonight
 he seems so near.
 I pray that I may have the courage,
 to encourage her,
 I pray that I may have the know-
 ledge to teach her.
 I pray that she will understand
 what Christmas really means,
 Not a lot of Santa Clause, but an
 almighty and powerful King.
 That instead of Santa Clause, with
 lots and lots of toys,
 Peace and good will on earth to
 ALL, with lots and lots of joys.
 P. S. We'd be glad to hear from
 anyone who finds time to write to
 us. No one, except they've been
 shut in, can understand the real
 meaning of my poem.

Shut in, afflicted, poor but happy,
 Bessie Joe Pittman
 9 Ray St.
 Selma, N. C.

BOWED WITH EARTHLY SINS

Dearest Sister Virgie:

This leaves me sitting at the win-
 dow, looking out at the trees, and
 weeds bowed down with ice. They
 are beautiful, and yet they remind
 me of my bowed down condition,
 my besetting sins rolling up before
 me, my long journey in the wilder-

ness, cold, lifeless exclaiming, "Is his mercy clean gone forever? I am not as well as usual this winter. I catch cold so easily, and am so cold natured that I cannot get around to meetings as I have. I did not go to Stories Creek Sunday. My throat was sore and my eyes swollen, guess it was fresh cold.

Yet I feel so wonderfully blest, yes, beyond expectations. It was good to receive your letter, which I much appreciated, and felt encouraged to know that you had thought of me. You mentioned the paper, but it was more beautiful to me than any Christmas greeting (I mean the contents). It all came by man anyway.

Sunday was the only day set aside by the good Lord to keep, and it is being very much forgotten in this latter day. I surely would love to see your face, and if the weather is favorable and I am well enough I purpose to attend the Union, providing I can go with some of the Stories Creek members. We have sold our old car and have not bought another one yet. If I can attend, and it goes well with you, I will go to spend the night with you. I feel that it would be a treat for me, but the weather will have to change from what it has been of late, if I get there. I do not want to take up your valuable time, but if the Lord willing, I want to tell you a dream or vision I had sometime ago. I read Elder Sikes continued piece in your Landmarks and enjoyed them all, but I really feasted on the last piece. As you know, he lived in Louisanna. As I was meditating on his writings, it

was the night I was reading in bed, I saw a large cord of love extend across the elements from me to him, and I saw Christ stretched out across the cord, midway between here and Louisanna and somehow it made me rejoice. The next Landmark I received had an announcement of his death.

I know I must stop this scribbling. I'm so nervous that I cannot write well. I hope this will find you well and enjoying good health, both naturally and spiritually. Hope you can attend the Union and be blest with the crumbs that fall from the master's table. Remember me in your prayers, for I need the prayers of just such ones as I take you to be and come to see me if you can have a mind to. With love

Your little sister in hope
Mrs. Albert L. Oakley
Roxboro, N. C.

TWO KINDS OF COMFORTERS

There are two kinds of comforters spoken of in the scriptures Comforters and miserable comforters. To me there is a similarity between a miserable comforter and a counterfeit dollar bill. We agree that the one nearest like the real dollar is the greater cheat because it can be more readily passed as a real dollar or legal dollar. Only an expert, whose business it is to recognize the difference, would distinguish the difference. The doctrine of the miserable comforter is likewise deceiving. The doctrines of this world are enough different that we can easily recognize them and identify them from the true doctrine, but

among us, often, are so similar to the true doctrine, and yet are so far from it, that to me they (those who do the preaching) are the miserable comforters. What does a miserable comforter preach and who is he a miserable comforter to? Job, when the miserable comforters came to him, was a certain character, whose goods had all been taken away; his ability to do anything was gone. He was afflicted with sores from the crown of his head to the soles of his feet. He was given to see and feel himself covered with sin, not in part, but all the way. This was the reason Job was separated from everyone. He was in a different condition from that of the others around him. If they all had been covered with sores, they could have witnessed with each other, but he alone was given to see his complete vileness. It was to this particular character that the miserable comforters came. They were not in this condition, but they came to comfort one whose conditions they knew nothing of. What did they tell Job? If we were to sum it up, it would be, do this, do that. Job tried to tell them he had not been able to find God in any of his attempts. The miserable comforters kept preaching the do this and do that doctrine, but Job kept saying he had no way of finding God. Listen to what he says by faith, "Though skin worm destroy this body," yet would he see God for himself. Here is faith, and though the sores were so corrupt, the worms were there and destroyed the body, yet in his

flesh would he see God. What a pitiful condition, so vile and so corrupt that he was nothing and less than nothing. If the miserable comforters had been talking to one another it would not have been miserable comfort because all their Do had not been taken out of them, and they were agreed.

Job was through with that experience, he was left with nothing to do with, he was convinced there was nothing he could do, so it was miserable to him. By faith, Job said, he was so he could not go to God, but God would come to him. This, God did, and then God said to Job's miserable comforters, "My wrath is kindled against thee and against thy two friends: for you have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams and go to my servant Job and offer up for yourselves a burnt offering and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly."

What does the true comforter preach and whom does he comfort? He comforts the same character that the miserable comforters could not comfort. The 1st verse of the 40th chapter of Isaiah tells what he preaches: "Cry unto who? HER. The her in this scripture has reference to the bride of Christ. The true bride is dependent on her husband for her sustenance, for all things. He has broken down every barrier that she might be with him. Then what are the barriers he has broken down? He has

died for her sins and rose for her justification. There are those among us now that preach his death for his people's sins, but they do not preach his resurrection for their justification. They will say, "Sure Christ saved us from our sins," but then they preach a Do this and Do that doctrine that you may sit in heavenly places in Christ Jesus, thus denying the resurrection. God said: "Cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hands, double for all her sins." Isa. 40:2. When he died He redeemed all of His people, from the beginning of time until the end of time, from their sins. His dying is one thing at the Lord's hand and His resurrection justifying them, is two, or this is the double at the Lord's hands." In other words they cry unto her that all her salvation is free and at the Lord's hands, man has no part in either the redemption or the justification.

Mrs. Rada Cox,
Kenly, N. C. R. F. D.

CHILDREN OF PROMISE

Now we, brethren, as Isaac was, are children of promise (Gal. 4:28). There is a tendency among Old School Baptists to throw away that better part, Heb. 8:6. The better part need not be always these things that we call the doctrine, for it seems there is a growing tendency among our people to class as fatalists those that love hard corn, and as conditionalists those

that desire to see our people walking in the commands of our Redeemer and the princes in Israel.

I have enjoyed meditating on the history of Abraham. I have not felt a bit like I was encouraging meanness in my brethren by writing on the points of doctrine that spelled hard corn. I can not help it if a brother does not like corn neither can I help it if one does not think much of a well ordered walk something wrong with them both, if you ask this poor sinner. To me, the Bible has plenty of rich nuggets or hard corn (doctrine), and for every nugget of hard corn that can be found, there are an equal number of good lovely admonitions to the household of faith. I am not good at explaining what God has written to those He loved He has clearly, to me, set down for all to read that runs, that He is a sovereign in heaven and earth and all deep places. Nothing to hide here, No part of the price to keep back at this stage of Christian experience. Let us, as given grace, just shell down the hard corn. O, you think that the young lambs have poor teeth (little grace) for the grinding of hard corn? Do not, I pray you, let that cause you a moment's anxiety, for I assure you that the corn has been well bruised (Isa. 28:28; 53:10.)

Come little children, and let us visit with the Abrahamic family. Unrest is being known and felt in the household. What is the cause of this, did you say? The Lord God had promised a long time ago that at a certain time Sarah would

conceive and bring forth a son. But the fulfillment of the promise lingers. A moment of doubt has swept across the former trust in the veracity of God. What do you call this? There isn't but one name for it. It is not a trust in God. If it is not a trust in God, then it follows, that it is a trust in man. Not any half one way and half the other. Plenty of nutriment for poor tired hungry sheep in this lesson. Sarah did not trust in the promise of God. As soon as her trust was in man, right then and there she manifested it. God had told the two how that he would bless them with a son. Let it be noted in passing, that sons and daughters are born only in time. Then am I to be called a fatalist, if I say that this was time salvation? Well, calling me that will not prove it. This salvation was predicated on the work of God. But mother Sarah believed in conditional time salvation. She did not believe in waiting on the Lord. What do you think? Really, I care but little what any man thinks, for man thinks wrong every time. What does the scripture teach? It teaches that Sarah got mighty tired and restless while waiting for the fulfillment of God's promises. And she did SOMETHING ABOUT IT. That is still alright, dear brethren. If the Lord's way is too strait for you, or if he does not hasten to do what he has said, or if you can do it better, or can hasten it by your efforts, then by all means jump into the affair, but remember I Ishmael.

It might be argued. But too much of it will produce laziness and indifference. Sarah has always been around to peddle off on the children of God her overzealousness. Her argument has always run about alike in every age of the world. She has always had followers who were afraid to leave the cause with Jehovah, saying, in effect, that we must not tolerate waiting on the Lord. As often as she has gotten in a hurry just that often has she had to reap in tears, for I tell you, my brethren, the taking of our affairs into the hands of men will always produce more of what Sarah and Abram had to put up with.

I want to be understood just here. I do not care to be misrepresented by the other fellow, but above all, I do not want to start sailing under false premises. I believe in a godly walk and conversation. For such as believe in doing evil that good may come; sinning that grace may abound more and more; making fun of, and holding in contempt, those that do, by the grace of God, walk circumspectly, these and kindred sayings and doctrines and opinions, I want it definitely understood that I am not, nor have I ever intended being a party to ideas. I just want the cart and horse each in its proper place. I do not desire to ever advocate good works in order to accomplish a thing. But that they have a proper place, I am fully persuaded, and mean to be, as blessed of God, always contending for that place. At this time the son the father and the

Waiting on the Lord has its vir-

mother are interesting material. Sarah started something. It was fleshly ambitions in her for starting and in Abraham for furthering the scheme. It worked as well as any human system of works will work, even with the thought of helping God, which we see and remember in Sarah's case, as well as in Paul's case.

Regardless of how good our intentions may be, God just will not be helped. Our best efforts and help will produce mockery every time. His own arm has, and does, bring salvation to his poor and afflicted people. If God dealt with us according to the merits in the case where would we end? If God's dear people suffered according to the way they treat him and one another, how would you, my dear ones, suffer? If the doctrine of do-so-much-and-get-so-much-pay had been so in Sarah's time, do you think the Lord would have kept his promise concerning the promised child? If so, upon what would it have been predicated? It certainly would not have been upon justice, for justice would have payed her off for disobedience; it could not have been based on works for hers were the works of an unbeliever. I do not see any way that Isaac could have been born except by mercy and grace.

Your little brother,
William D. Griffin
Covin, Ala.

EXPERIENCES

Dear Elder Adams:

Due to the fact that several persons have asked me to write my

experience, I am happy that on this Christmas day I have a mind to write it, in my own feeble way. However, use your own judgement about publishing it in Zion's Landmark.

When I was eight years old I had a beautiful dream; I was walking down a path, a beautiful path with white sand on it. On one side of me was a pasture of green grass and wild flowers that grew about in patches in the pasture. On the other side was a woods and just a few yards further the path trailed off into the woods. Through it was awfully dark and gloomy, I was not afraid, and I continued to walk on. After walking some thirty or forty minutes, I came to an opening, and saw light. I came out to a stream of water and the Sun shining on it hurt my eyes so that I covered them with my small hand. I walked up to the bank and looked over into the water. On the other side I saw a tall brick wall, being a child of great curiosity, I wanted to see on the other side of this wall. I looked up and down the bank to see if there were a low place that I might cross the stream. Some yards down the bank I saw the very place, and started to it. When I crossed, the water felt so cool to my feet I had the urge to stop and play in it, but the wall still held my curiosity. I went up the bank on the other side and there was the wall, tall and strong, and no door. "I must see what is on the other side," I thought. After searching the wall I found a ladder made of brick in the wall. Now

to get to the top was my only thought, and I began the task of climbing up the wall. It was a hard task for one so young. When I reached the top, the surface was wide enough for me to sit on it and I did so, for I was very tired. I looked over the wall and saw a church. The church did not look very old. I wondered what kind of church it was. After a few minutes I climbed down the wall on the same side that I had come up on. "I'll ask mama," I thought. I started back to the bank, and that is when my dream ended.

I then awoke, and was astonished to find that I was not on the side of the bank. I lay awake for the rest of the night and tried to figure out my dream. It was at this time that the burden of my sin was placed upon my own shoulders to carry. After some two or three years, I began to search for comfort, I tried reading the Bible, but found I could not pronounce the huge words and neither could I understand what I did read. At finding no comfort there I would close the Bible. Some time I would go out doors and walk. I remember very well one day at twilight, it was a hot day in June, I felt so depressed that I went out to the corn field and fell down upon the ground and begged the Lord for mercy, and yet I never said a word aloud, I could not utter a word, but in my heart I was praying as I'd never prayed before, if indeed I ever prayed.

It was only a few weeks after I had my dream about the church that we went to a meeting at Mew-

born's Primitive Baptist Church in my mind I renewed my dream, and I knew that this was the church on the other side of the wall that I had seen in my dream. I had no idea at that time, that I was to carry such a heavy burden for such a long time, in order to cross the wall to the church, that I have been made to love so dearly, along with it's precious members.

Until I was fourteen, going to church with my parents was the only comfort I received to help me carry my burden. At that age I began to search the Bible again for more comfort, for I felt in desperate need of it. I remember so well; it was Saturday evening and the first words I read were, "Seek and ye shall find." That is what I did and I found many things that gave me soothing comfort.

When I was in the eighth grade my teacher asked me if I would read the Bible in a chapel program, that our class was to give to the entire school. I told her that I would, and that night, I got the Bible and began to search for something to read. The 27th Psalm was the one I selected to read. After that day until this, the 27th Psalm has been the one that I go to in time of trouble.

In 1947 my sister married and she and her husband lived with us for a while. Every evening after supper I would play cards with her husband and my father and it soon became a habit, and I soon got to the place that I looked forward to playing cards after sup-

per. Then came the night when the devil came to pay me a visit. I rolled and tumbled all night and could not sleep, and again the next night, and I kept playing cards every night, and the devil kept coming every night. Then one night after this had gone on about a month, I got up and went out doors, and sat down on the door step, and I dropped off to sleep, and all I could see were cards and more cards, kings of cards, queens and all kinds of cards, their background was one of fire. I was frightened, because I was afraid that I was going to die and go to hell. The next morning I told my mother that I wasn't going to play cards anymore; and I haven't. I never enjoyed going to movies for they did the same thing to me that cards did.

I carried my burden through the restless days and nights, until December 28, 1951, that night was one of the best nights I ever spent. I felt low down and my burden was very heavy when I went to bed. When I went to sleep, I dreamed the same dream that I had dreamed when I was eight years old. I followed the same steps as I had in the dream as a child, except this time I had not been sitting on the wall very long before the door opened and Elder J. E. Mewborn came out, looked up at me and said, "Come in the house little girl." I looked down at myself, and saw that I was naked, dirty and filthy. I said to myself, "And he ask me to come in?" I looked back at him and again

he said, "Come in the house little girl." I climbed down from the wall and started down the path that led to the church. Suddenly the people inside the church began to sing, and my burden slid off my shoulders and I left it outside the church. The song that they were singing was. "My soul take courage from the Lord; Believe and plead His holy word: to Him alone do thou complain; Nor shalt thou seek His face in vain.

On the second Saturday in January, 1951 I enjoyed Elder Mewborn's sermon. (At Mewborns Church) It was sweet to me, but even sweeter when Elder Mewborn selected the closing hymn, "My soul take courage from the Lord." I looked up at Elder Mewborn and his facial expression seem to say, "Come in the house little girl." I went in. I was baptized on second Saturday in March. Along with the second Saturday in January, that was one of the happiest days I ever spent. They sang, "Children of the Heavenly King," as I came out of the water. It was sweet sounding to me.

I love so much to be in the company of such sweet and loving people, though I do not feel worthy of being with them I am happier with them than any other people I have ever been with.

A sister in a wonderful faith, as all I have is hope.

Barbara Ruth Bartlett
Route 2, Box 239
Goldsboro, N. C.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

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VOL LXXXV

No. 11

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C.

April 15, 1952

"FOR BY GRACE ARE YE SAVED THROUGH FAITH"

"For by Grace are ye saved, through faith: and that not of yourself: It is the gift of God: not of works, lest any man should boast." Eph. 2:8-9.

The above words which the Apostle Paul wrote to the Ephesian brethren are applicable to the experience of all the redeemed family of God. While they are read by the many, yet they are only understood by the few. The word "Grace" as it is expressed in the text means the free mercy of God. The natural man cannot understand the true meaning of the scriptures. It is written, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. 2:4. It matters not how

wise and prudent a man may be according to nature, yet he cannot understand the truth of God's word, and the reason is, that it has pleased the Lord to hide it from him. At that time Jesus answered and said," I thank thee, Father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Math. 11:25 If we ever understand the truth of God's word it must be through that which is felt in the heart. As it is written, "For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

When this saving grace was applied to the Apostle Paul, he could understand that he had been lost, and when his eyes were opened, he could see the folly of his works. now the apostle said, "through faith" which is a living faith, given to the poor and afflicted and they are enabled to call upon him in time of distress. The Leper said, "Lord if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Math. 8:2-3. It was through faith" that he did this.

The woman who had an issue of blood twelve years, and suffered many things of many physicians, spent all her living and instead of getting better she grew worse; said within herself, "If I may touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said daughter, be of good comfort,

thy "faith" hath made thee whole." Math. 9:21-22. We find recorded in holy writ, a woman who was a sinner, that entered into Simon's house, and stood at the feet of Jesus behind him and washed his feet with tears and wiped them with the hairs of her head, "And He said to the woman, thy "faith" hath saved thee; go in peace." Luke 7:50. Jesus commanded a blind man, (who was crying for mercy) to be brought to him," And when he was come near, he asked him, saying, what wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, receive thy sight: thy "faith" hath saved thee." Luke 18:40-41-42.

Is it not clear to see, that the Leper, the woman who had an issue of blood, the woman that was a sinner, who entered Simon's, house and the blind man, who asked that he might receive his sight, were all given "faith" to ask the Lord to heal them of their infirmity, without which they could not make an acceptable approach to God? For it is written, "But without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

The Apostle Paul was giving his own testimony in writing to the Ephesian brethren which was, in full accord with their own experiences as well as the experiences of all the above named characters, Surely none of them would say that it was of themselves, and if

you, dear readers, have ever felt the justice of God in condemning you under his just and Holy Law for your sins, you also received or will receive a free pardon, through his Son, "who was delivered for our offenses and raised for our justification," you too, can witness with Paul, who said, "That not of yourselves, for by grace are ye saved through faith."

"It is the gift of God." This gift of God is eternal life, through Jesus Christ. Paul said, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The word "Gift" implies something we obtain without work. This gift is like grace, it is free unmerited favor and this eternal life is given to as many as the father has said, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:2-3.

"Not of works." This is further testimony given by the Apostle Paul; which is in keeping with the family of God, who have exhausted all their strength in an effort to find favor with God, only to find themselves hopelessly involved in sin and degradation in a lost and ruined condition, here they are brought to know that all their "righteousnesses are as filthy rags" and that it is by His mercy that this grace, through faith, and not of yourselves, is given. They will then say with Paul, "Not by

works of righteousness" which they have done. In as much as oil will rise above water, grace will not mix with works. For Paul said: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. 11:6. And as a reminder to the Galatian brethren who had been bewitched by false teachers, He adds, "This only would I learn of you. Received ye the spirit by the works of the Law, or by the hearing of faith? Gal. 3:2. This saving and calling is not according to our works, but according to the good pleasure and purpose of God. As Paul said, "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. All of the above is infalible proof that the creature is not instrumental in his salvation or in the saving of himself, neither has he assisted in any way by helping God save others. For Paul in writing to Titus says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regenerations, and renewing of the Holy Ghost Titus 3:5.

We have now come to the last clause in which the Apostle said, "Lest any man should boast." God has fixed the justification and salvation of poor lost and worthless creatures, through the suffering, death and resurrection of His son,

Jesus. And since it has pleased him to save sinners through his son Jesus, it excludes all boasting by the creature. He has no lot or part in this wonderful work of justification and salvation. Romans 4:25, says, "Who (Christ) was delivered for our offences, and was raised for our justifications." The work is complete. The objector may say, "The scripture says, 'Work out our own salvation with fear and trembling'" but if we take a broken sentence, that would leave room for carnal reasoning. The Apostle left nothing to be guessed at, for he continues by saying, "For it is God that worketh in you both to will and to do of His good pleasure." Phil. 2:13. And in as much as God works both the will and to do of his good pleasure, the creature has no credit for any good He may do. We find a very similar expression recorded by the Apostle Paul, who said, "But by the grace of God I am what I am: and his grace which he bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I but the grace of God, which was in me." 1 Cor. 15:10 By this last expression, is it not clear to see that boasting is excluded? For he said, "Yet not I, but the grace of God, which was in me." This shows that grace did the work and Paul was the instrument through which the work was done. As it is written, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

The poet said:

Grace all the work shall crown,
Through everlasting days;
It lays in Heaven the topmost
stone,
And well deserves the praise.

In conclusion, I will quote the language of David, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings and he hath put a new song in my mouth, even praises unto our God; many shall see it, and fear, and shall trust in the Lord." Psalm 40:2-3. If it has pleased the Lord to do for you, what he did for David in taking you up out of an horrible pit, (sin) and giving you a precious hope that you are numbered with the redeemed family of God, will you not whole heartedly adopt the language of Paul: and say," For by grace are you saved, through faith, and that not of yourselves. It is the gift of God, not of works, lest any man shall boast?"

Humbly submitted
T. F. Adams

RESOLUTIONS OF RESPECT

We, the members of the Tarboro Church wish to give our respect to a dear Mother Sister Mary Curry, whom we loved so much. She was 94 years old and was blessed to be a member of the Primitive Baptist Church for 71 years. She was blessed to raise a family of seven, who are members and believers of our faith.

Sister Curry was a faithful member and she attended church up to several years before her death on January 16, 1952. Even though she suffered several years her faith remained high and her words were sweet. I was blessed to visit her several times and I enjoyed talking with her.

We trust that God will reconcile her family to the loss of such a sweet mother. We, the church at Tarboro, will miss her,

but we trust that God has called her to her Heavenly Home above.

Resolved that three copies of this resolution be made:

One for the family, one for the Church record and one to be sent to Zion's Landmark for publication.

Done by the Church in conference Saturday before First Sunday in March, 1952.

Elder J. D. Fly, moderator
John H. Coker, clerk

P. S. It was a request by Sister Curry that a complete obituary be written by our Dear Sister Lula Hyman. We hope that this request will be fulfilled and will be published at a later date.

MRS. MARY GRIMMER CURRY

In response to the request of our Sister Curry, it has become my unworthy duty to write her obituary. As I make the attempt, I feel too unworthy for such a sacred undertaking.

The Lord saw fit to take our beloved sister Mary Parker Edmundson Grimmer Curry's gentle and patient spirit to be at rest in the glory of His love, on January 16, 1952. She was born June 1, 1857, and was ninety four years, six months and fifteen days old. She was at the home of her granddaughter, Mrs. Paul Noble, here in Tarboro, with the children and many friends present.

She joined Cross Roads church, last September, seventy one years ago and was a true and faithful member there for many years. When the church grew so weak that there were only two members, the God of Heaven reconciled her to come to Tarboro Church, in early part of 1941, and offer herself by confession of faith, where she was received in full fellowship. She lived a beautiful life, ever ready to talk of the sweet mercy of Jesus, the Saviour of sinners. She was a real mother in Israel, and contended for the faith that was once delivered to the saints. She loved to sing praises to Jesus Christ the Saviour of sinners.

While making her journey through time she had many troubles and trials, which caused her to feel poor and cast down, but she was rich in the faith of the blessed Lord.

She was married to Almiarine Grimmer, March 25, 1875. They had seven children born to them. She has 59 grandchildren, 84 great grandchildren, 35 great great grandchildren. She told me last year there were 250 with all the in-laws of her generation.

When her husband died, she lived a widow several years, then she married A. J. Curry, at his death she lived with her children. She has been afflicted for several years and about three years she had not been able to walk at all.

She loved the church. Here are some of her writings she gave me when she joined, saying the Lord has kept me with them

in fellowship ever since. I want to live with them, and I like Ruth want to die with them for I love them. Many of you remember her writing in the Landmark several years ago, she signed her name M. M. Curry. She was strong in the faith of the Lord Jesus Christ. I went to see her a few days before her passing, she was so weak she could not talk much. She tried to open her eyes and said, I can't talk much now but in a low tone she said, "I want to die."

Then she asked me where the next union would be held. I told her, an those were the last words she ever said to me. O, just think of her love and sweet fellowships for the church. She was a firm believer in salvation by grace. Here is a hymn she wanted read at her funeral. They had others and the time was filled.

"From all, that's mortal, all that's vain,
And from this earthly clod
Arise my soul and strive to gain
Sweet fellowship with God.

Say what is there beneath the skies,
Wherever thou has trod
Can suit thy wishes or thy joys
Like fellowship with God?

Not life nor all the joy of art,
Nor pleasure's flowery road
Can to my soul such bliss impart,
As fellowship with God.

When I am made in love to bear,
Affliction's needful rod
Light sweet and kind the strokes appear
Through fellowship with God.

And when the icy hand of death,
Shall chill my flowing blood
O may I yield my latest breath
In fellowship with God.

When I at last to Heaven ascend,
And grant my blest abode,
There an eternity I'll spend,
In fellowship with God.

Now beloved children, you and all of us will miss her, but rest on, Dear Mother, your aching body isn't hurting now, take thy rest forever with the Lord and may the love and mercy of the Lord keep all of you in the wall of his loving protection.

Her funeral was preached at Tarboro church by her pastor, Elder J. D. Fly, assisted by Elder Trevathian and Elder A. B. Ayers. Interment was made in Greenwood cemetery. The floral offering was beautiful. The church was almost filled to capacity with friends and loved ones.

Lula Hyman
R. F. D. 3
Tarboro, N. C.

WILLIAM DAVID BLALOCK

William David Blalock, the son of Franklin Pierce Blalock and wife, Mary Jane Oakley, was born on August 1st 1870 in Person County, N. C. and died on the 6th day of October, 1951, age 81 years, two months and five days. He first joined the Primitive Baptist Church at Wheelers in Person County on the 2nd Saturday in October, 1889. Later he moved his membership to Ebenezer and in July, 1899 he moved his membership to Prospect Hill Primitive Baptist Church where he was a member until death. He was appointed deacon in July 1906 and Clerk to the Church in April 1917.

He was married to Sarah Delilah Stadler of Caswell County, N. C. on February 10, 1897 and she died March 10, 1948. Both were buried in the family cemetery near their home.

In the passing of Brother Blalock the church at Prospect Hill has lost a very faithful member. He was a man of quiet gentle manners in life and of few words, yet when he spoke, he uttered words of wisdom and understanding. His expressions were of such a nature that when he spoke, you could feel that sweet relationship that exists alone between God and those that love him.

It has been my privilege to serve as his pastor for almost twenty years, and our relationship has been attended with brotherly love and fellowship which exists only through the grace of God given unto the sons and daughters of men.

Yours in fellowship
(Elder) W. B. Stadler

IN MEMORY OF BROTHER E. E. MOORE

Brother Earnest E. Moore was born in Person County, N. C. October 15, 1883, the son of A. V. and Nancy Hawkins Moore, and departed this life January 17, 1952. He is survived by his wife, Mrs. Lore E. Long Moore of the home, four sons, Curtis A., Ollie D., Rupert E., Herbert E., and two daughters, Mrs. Janie Moore Tilley, and Mrs. Foy Moore; eleven grandchildren, one brother, Brother F. L. Moore and one sister, Mrs. Eva Briggs.

Brother Moore received a precious hope in Christ and united with Wheelers Church in August 1919. He was ordained deacon in November 1935. Solomon said, "A good name is rather to be chosen than great riches," and Mathew 7:20 says, "Wherefore by their fruits ye shall know them."

Brother Moore not only had a good name among his neighbors, friends, brethren and sisters, but his life evidenced the profession he had made. He bore the fruits of the spirit. He was gentle, forbearing, patient and long suffering. He was of slow speech, considering well before speaking-as wise as a serpent and harmless as a dove, his walk was clean and upright. Those of us

who knew him well, feel that he could witness with Paul who said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil 3:14.

Brother Moore's qualifications as deacon were outstanding as set forth by the Apostle Paul who said, "Likewise must the deacons be grave, not double tongued, not given to wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience, etc. Timothy 3:8-13.

We feel to say in the departure of our brother, as has been said of many other precious saints; "His life was an inspiration and his memory a benediction." To his dear wife and children, who were so devoted and faithful to administer to his comforts and needs until the end, we quote from the sacred word of Holy writ, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope," 1st. Thes. 4:13. For it is written, "Blessed are the dead which die in the Lord from henceforth; yea saith the spirit, that they may rest from their labors, and their works do follow them," Rev. 14:13.

Therefore be it resolved:

First: That the Church of Wheelers is grieved much at the passing of this our dear brother and deacon, for he was a faithful member, a wise counselor and filled the office of deacon in humbleness and fear of the Lord. He was our leader in singing for many years and will be gravely missed, but we feel that our loss is his eternal gain.

Second: That the church of Wheelers extends to the bereaved family their deepest sympathy, desiring that God will comfort and reconcile them to their loss and His divine will.

Third: That a copy of this obituary and resolutions of respect be placed on our church records, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

Read and approved in our church conference, March 8th, 1952.

Elder T. F. Adams, Moderator
F. L. Moore, Church Clerk

BROTHER HUBERT L. HORNE

Brother Horne was born November 21, 1902 and died April 20, 1951. He was the son of the late Eli and Hannah Baysden Horne. He was married to Ruby Scott Horne and to this union were born seven children, three girls and four boys. He united with the Primitive Baptist church at Muddy Creek the fourth Sunday in March 1949.

We feel that he was made to love the church long before he asked for a home with it. He was faithful to go to church and was loved by all the members because they could see the manifestation of

the dealings of the Lord with him, but the Lord knows best. We hope to bow in humble submission to Him who doeth all things well. We can truthfully say. "He giveth and He taketh away, blessed be the name of the Lord."

Therefore be it resolved:

That a copy of this obituary be sent to the family of the deceased a copy sent to Zion's Landmark and a copy recorded in the records of our church book.

Done by order of the church in conference, Saturday August 25, 1951.

Elder R. W. Gurganus, Mod.

T. C. Edwards Deacon

O. D. Fountain, Deacon

C. E. Fountain, Deacon

BEAR CREEK ASSOCIATION

The Sixty Eight Spring session of Bear Creek association if the Lord wills, will commune with Crooked Creek church in Union County, N. C. commencing on Friday before the 1st Sunday in May 1952 and continue through Sunday. Crooked Creek Church is located about 14 miles north of Monroe, N. C. Those traveling by Monroe will travel highway No. 601 and 151 to junction No. 218 turn right about 2 miles turn left at Seed Cleaners about one mile on dirt road those coming by way of Concord will travel 601 and 151 to this Point and turn left as above stated. Those traveling by way of Albermarle will travel No. 27 about 3-4 of a mile west of junction 200 and 27 crossing at Lalus turn left on dirt road 7 or 8 miles straight about 1 mile after crossing Rocky River to Cross Roads at E. W. Littles store turn right about 1 mile Those desiring further information write the undersigned those that are in order and lovers of truth are invited to attend.

T. A. Williams, Asso. Clerk

APPOINTMENTS FOR F. W. RHODES

Sand Hill—Second Sunday in April.

Muddy Creek—Monday, April 14th.

Cypress Creek—Tuesday, April 15th.

Maple Hill—Wednesday, April 16th.

South West—Thursday, April 17th.

Wilmington—Thursday at night.

Stump Sound—Friday, April 18th.

Yopps—Saturday, April 19th.

Bay (at Verona) Third Sunday in April.

White Oak—Monday, April 21st.

North East—Tuesday, April 22.

New Port—Wednesday night April 23rd

Ruham—Thursday, April 24th.

North River—Friday, April 25th.

Bay (at Sea Level)—Saturday and Fourth Sunday in April.

NOTE: All services are to be held at 11 o'clock, except where otherwise stated, or as arranged by the brethren.

WILL NEED CONVEYANCE

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

MAY 1, 1952

No. 12

PSALM 113

Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

Blessed be the name of the Lord from this time forth and for evermore.

From the rising of the sun, unto the going down of the same, the LORD'S name is to be praised.

The LORD is high above all nations, and his glory above the heavens.

Who is like unto the LORD our God, who dwelleth on high;

Who humbleth himself to behold the things that are in heaven, and in the earth!

He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

That he may set him with princes, even with the princes of his people.

He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A POEM

I want to tell you, if I can
Just how I get along,
I try to live my very best
But then fear that I am wrong.

It seems ther's just a moment of
pleasure
That ever I can see,
And that is with Old Baptist friends
Oh, Lord have pity on me.

I love them more than words can
say
But how could they love me?
When I'm the least of all, I feel
They have no use for me.

They could get along alright
And never see my face,
But how could I feel, all alone
Without a meeting place?

I can not go to preaching
As my heart longs to do,
But just the same, my every
thought
Is each and all of you.

I look at some, with families there
And think of mine at home,
I know it makes them happy
Not to have to go alone.

I wish God could see fit for me
To feel more reconciled,
Then there wouldn't be that awful
cross
To carry every mile.

I know He has a purpose
But I can't ask Him why,
But Lord, please ease this awful
pain
Before I have to die.

It seems they cannot understand
Just why I feel this way,
But only God can teach them—
I'm helpless all the way.

The school of grace is best of all
It will stand when all else fails,
I know there's nothing I can do
It's by His mercy, He cures my ails.

Sometimes, my hope seems so little
It seems it's almost gone,
Then sometimes I feel I can al-
most say
I know I have a home.

If we knew we had a happy home
In heaven some sweet day
What use would we have for our
hope,
But thank God for mine today.

Mrs. Naomi Emerson
33 Hill street
Leakville, N. C.

HIS PRECIOUS VOICE

One of my experiences I wish to
relate,
I recall it happened at an early
date,
I was only a child, perhaps eight
or ten,
Asleep in my trundle bed, well
tucked in.

I was awakened by a voice, calling
my name,
I could just hear the words, a quite
refrain,
I called, "Who is there, you mother
dear?"
The voice replied, "I am the Lord-
do not fear."

This precious voice so soft and
gentle,
Has always remained with me,
plain and simple,
But in my meditations since that
time.
I've wondered, how it could be,
dear friends of mine,

That the dear blessed Savior,
Would have called, LORA, my
name,
I have always kept sacred,
From the corner of the house it
came.

I felt to unworthy
To call His precious name,
But the fact, He called me one
night,
Is my hope of eternal gain.

Mrs. Earl Brannen
Box 564
Draper, N. C.

THE SURETY OF THE CHURCH

"O my dove, that art in the
clefts of the rock, in the secret
places of the stairs, let me see
thy countenance, let me hear thy
voice. For sweet is thy voice and
thy countenance is comely" (Solo-
mon's song, 2:14).

Dearest Brethren and Sisters in
the Lord, and all who believe in

salvation by grace, and grace al-
one. It is with a feeling of great
unworthiness that I address you
thus, but if not deceived. I have
been given a love for you, a love
that the world knows nothing of.

For some reason my mind
seems to be exercised with the
above scripture and I would be
glad to express a few thoughts in
connection with same. I fully rea-
lize that I am in no way capacitat-
ed to see, understand or write any-
thing that would be of any com-
fort to God's humble poor, unless
guided by the divine light of God's
Holy Spirit.

As I make this attempt, my de-
sire is that the God of grace may
see fit to direct my mind, and also
my pen and cause me to write
the truth as it is in Christ, know-
ing nothing among you save Jesus
Christ and him crucified, the way,
the truth and the life, the only
name under Heaven, given among
men, whereby we must be saved.

In this scripture the Lord is
speaking by the mouth of Solo-
man, "O, my dove that art in the
clefts of the rock." Sweet comfort-
ing words to a poor wayfaring
stranger. He is speaking of His
beloved, His Bride. He calls her
his dove and says she is in the
clefts of the rock and that rock is
Christ. The rock which was set
at naught by the builders. The
same which became the head of
the corner. We hear Christ saying
unto Peter, "Upon this rock I will
build my church, and the gates of
hell shall not prevail against it."

So we see in this the surety of
this dove in the clefts of the rock

His church in Christ. Jesus said, to His disciples, I in the Father and the Father in me, I in you and you in me." The apostle Paul says in Rev. 12:1 "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Here is the church, the bride, the lamb's wife, clothed with the son of righteousness, and the moon which represents the law, under her feet. Jesus Christ was made of a woman, made under the law, to redeem them that were under the law, and He did redeem them by His own precious blood, which He shed on the cross, satisfying the Holy law of God; paying the full redemption price, thereby setting them free from the law of sin, and death. Therefore, the law is under her feet to order her course and direct her steps, and on her head is a crown of twelve stars, representing the twelve tribes of Israel.

Again we hear John saying in Rev. 21:2, "And I, John, saw the Holy city, new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband." Oh, dear children of the most high God, your salvation is sure, your names are written in the lamb's book of life and no power can erase one, because you are kept by the power of God. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To

an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith into salvation ready to be revealed in the last time." (1st. Peter 1:3-4-5) I am so glad brethren that the apostle didn't say the inheritance was reserved for those that keep themselves, but for those that were kept by the power of God. I love to think of a God that keeps his people. One who never leaves nor forsakes them, but leads them in paths of righteousness for his name sake. We hear Jesus saying, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand, my Father which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. I and my Father are one." ST. John 10:27-30).

This family of God was chosen in Christ before the world began. Paul tells us in Ephesians, 1:4-5-6 7, "According as he hath chosen us in him before the foundation of the world, that we should be Holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of His will. To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace." also in verse eleven, "In whom al-

so we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."

Dear little children, aren't you glad that He hath made you accepted in the beloved, not that you have accepted him as the Arminians teach, that you must accept Him as your personal saviour in order to be saved, but that He hath made you accepted in the "All power is given unto me in Heaven and in earth, Math:28:18, also in St. John 17:2 Jesus said, As thou hast given him power over all flesh, that He should give eternal life to as many as thou hast given Him." Not that He should offer eternal life to as many as would accept Him, but give eternal life to as many as the Father hath given Him. It is a free gift. "By Grace ye are saved." (Eph. 2::5) "And hath raised us up together and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches, in His kindness toward us through Christ Jesus; for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast: For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them: "Eph. 2:2-10. Will they walk in them? Yes, I believe with all my heart that they do, and will. Why do I believe this? Because (if not deceived) I believe in the foreordination of God. Yes,

dear brethern I am glad that I believe in the controlling power of God over all things; "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass, I have purposed it I will also do it" (Isaiah 46: 10-11) I do not think my dear brethern, that it would glorify God to say that His foreordination would fail, "The Lord of host has sworn, saying surely as I have thought, so shall it come to pass: and as I have purposed so shall it stand." (Isaiah 14:24).

"Life, death and hell, and worlds unknown, hang on His firm decree. He sits on no precarious throne, nor barrows leave to be."

Chained to His throne a volume lies, with all the fates of men, with every angel's form and size, drowns, by the eternal pen.

His providence unfolds the book, and makes His counsel shine: Each opening leaf and every stroke, fulfills some deep design." Those words of poetry are the 2nd. 3rd. and 4th. verses in hymn number 325 in Loyd's hymn book. I feel that the poet was inspired of God to compose those verses for they are in perfect harmony with the scripture, and also I believe they are in harmony with the experience of every child of grace

So in closing I wish to say, that whether I am embraced in the covenant of grace or not, His

chosen elect, His bride, His dove is in the cleft of the rock; therefore she is safe; Christ redeemed her and paid the full price. He died for her. He was buried for her. He arose the third appointed morning for her. He ascended back to the Father for her and is now seated at the right hand of the Father, making intercessions for her according to the will of God. Some sweet day He is coming back to gather His jewels, to claim His bride, to carry her to that sweet and happy home that awaits all the redeemed of the Lord. That bright celestial city, where there will be no sorrow, where pain and death is felt and feared no more. There to join the Heavenly Host singing, "Thou art worthy to receive honor and glory for thou hast redeemed us by thy blood out of every nation, kindred and tongue. There to see Jesus as He is, be like Him and be satisfied.

My dear precious Brethren, I have a sweet hope that I will hear His voice saying: "Come in ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Remember me in prayer.

Written in love by a little unworthy brother in hope,

C. D. Whitley

328 South First St.

Albermarle, N. C.

RIGHTEOUS LIVING

Dear Brother Adams:

I have an eagerness, a burden, a dread, and yet I am afraid not to write. The 8th chapter of Romans, 13th verse, which is now on

my mind, and has been there from time to time since this morning, reads as follows: "For if ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live."

In the start do not get the idea that you can live as you desire. It is not left up to us to live after the spirit, nor after the flesh. The text may sound conditional, but it is not. Jesus said, "Without me, ye can do nothing unless He works in us both to will and to do, we cannot do, or even think anything good. Furthermore, read 1st. Peter 1:3-4-5, "The children of God are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." This being true, we cannot do bad either unless God's restraining Grace is withdrawn in a measure, leaving us in the power, and hands of Satan, to the extent that God withdraws Himself, and Satan drawing and enticing us through, or by our lust, we sin.

The child of God is a dual personality; two in one, sin condemned in the flesh, Christ reigns in the heart. The fleshly, or natural man is not changed in the spiritual birth; he is only brought under subjection to Christ in the heart. We still have our fleshly lust and weaknesses. Were this not so, Satan would not find a receptacle to fill with sin, to entice by our lust. The difference I see now in myself is: the Grace of God, I hope in my heart, restrains me from sin to a great degree, keeps me from doing things I would do, were

it not for this restraining power. But I still sin enough to furnish fuel to keep the fire of my conscience burning, so I very seldom find rest.

God, "lifts me up, and cast me down," He visits us through the power of his spirits, we are lifted up, He withdraws Himself in a feeling sense and thus we are cast down. Sometimes it seems I follow after the things of nature to a great degree. I am denied spiritual joys, am hard hearted, lifeless, my sins stack up to form a wall of separation between my God and me, cutting me off from sweet meditations and communion in spirit with Him. Then, the warm south wind of the spirit blows upon my frozen heart, thawing out the ice. Godly sorrow, grief and repentance sets up, and I am made to weep over my sins and shortcomings, but when it pleases Him to make peace in my soul, I feel cleansed, my hope springs up anew, my spiritual faculties are revitalized, my strength renewed and I go soaring in spirit once more, as an eagle.

To me this is the experimental explanation of the scripture quoted at the beginning of this article, "If ye live after the flesh, ye shall die: but if ye, through the spirit, do mortify the deeds of the body, ye shall live." To illustrate this further: In 1941 while living out beyond Martinsville about four miles, for a space of several weeks, I went drooped in mourning and sadness of soul, grief stricken in spirit, feeling the very weight of the cross. My grief was

because of falling so far short of the way I desired to live. Verily I could witness with Paul: "When I would do good, evil is present with me; the good that I would, I do not, that which I would not do, that I do; to will is present with me, but how to perform that which is good, I find not. In me (that is in my flesh) there dwelleth no good thing."

While in this sorrowful condition of mind and feelings, fearful I was bound to be deceived, or I would not live as I did, one day while starting to work a voice spoke into the feelings of my very soul: "With my mind, I serve the law of God; but with my flesh, the law of sin." Instantly I was brought forth from the valley of sorrow, transplanted to the mount of God's love, my very soul was loaded with love) joy and thanksgiving, tears of joy over my deliverance were freely flowing. Spiritually I reached back through two thousand years, grasped Apostle Paul by the hand, in full fellowship and accord, saying, "Paul, you're my brother, that's my experience too!" Here's that ladder you are so wonderfully blessed to speak of, brother Floyd.

A few months back, I visited a church up on the Blue Ridge Parkway, my mother, sister Peggy Eggleston, and I went home with a brother Thomas deacon of this church—Thomas Grove. We ate dinner and then began to sing. I asked for a Durand — Lester hymn book. Sister Thomas got it and I turned to two hymns, one was a song of mourning, in the winter time of the soul. The poet was

mourning because of the cold, dead, barren, bleak unfruitfulness of his being. I read this out aloud while on the opposite page, was the answer. I started to read that bymn, but could not, I said, "Brethren, I can read no longer, I'm bound to sing!" Which we did, in the power of the spirit. The first verse goes like this:

"While winters gloom my soul
o'erspread,
And on my spirit lay;
The voice of my beloved said:
Rise up, and come away!"

You who have the Durand and Lester hymn book, read this hymn, and may God bless you to see your experience therein; and to know that a few of us Old Mountain Baptist were blessed to sing it that day up on top of the Blue Ridge mountains, by the Grace of God, all thanks and praise to Him, through and by His son and our Saviour, in whom we so humbly hope and trust.

Brother Adams, what I have written may not be couched in flowery terms, but it is truly written from my heart, I've really experienced these things, there's no hypocrisy here, whatever I am, I am made to realize the years of life are swiftly fleeting by, and as I've heard my old dad say in prayer in the years gone by, "The times and places that have once known us shall soon know us no more, forever!" The more I am made to realize this, the more I realize the vanity of earthly things and the more precious my hope

becomes. Ten thousand, thousand worlds like this couldn't purchase my hope from me, if it were possible, yet it was really given me, of God, through His blessed son, Jesus Christ. Can we wonder at Paul exclaiming; "O! the depths of the riches, both of the wisdom and knowledge of God How unsearchable are his judgments and His ways past finding out!" Romans 11:33) Oh the state of exalted joy in the heart and soul of David, when he uttered these words: "The heavens declare the glory of God; and the firmanent sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Thanks be to God for His unspeakable gift of eternal life through Jesus Christ our Lord. Amen. Farewell your brother in hope of a home in heaven,

Layton Wingfield
Cascade, Va.

"I AM THE DOOR"

"Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep. I am the door, by me if any man enter in, he shall be saved and shall go in and out and find pasture. The thief cometh not, but for to steal, kill and destroy. I am come that they might have life and that they might have it more abundantly." St. John 10:1:2:10:11.

In my dream of the great road of heavenly light there was a new

gate that opened and shut of its own accord and a voice from heaven said "If one were in that road of light beyond the new gate he would be inspired to tell of the beauties of that light." Christ is the new gate, the door of the sheep and none is able to open the door, neither can any shut the door. When God is pleased to pour out heavenly blessings as showers of rain by his spirit through Christ. None is able to shut the door and when shut none can open it nor is able to talk or write of these beauties.

We read, "All that ever come before me are thieves and robbers; but the sheep did not hear them." Jno. 10:8. These false teachers do not break into our homes, but they bring false doctrines, taking away that which we have, unless we are blessed with God's spirit to know the truth and are able to defend this truth. False doctrine is not edifying to the people of God and often confuses His little ones unless they are well established in the truth.

To preach universal salvation is to deny the doctrine of election and we know the Bible teaches the doctrine of election for God's electing grace embraces all of his children, and they were elected before the foundation of the world. God loved Jacob and hated Esau and his generation. "Over Edom will I cast out my shoe." (Edom the generation of Esau) God loved Jacob and was pleased to save a remnant of the number to praise Him in glory.

Wines are red but there is a great difference in the taste. To me Pure

grape wine represents the pure gospel, it stimulates and revives us. It is unlike pokeberry wine. That may represent false doctrine, for it is poison to our system. So is false doctrine to our souls. It will scatter, destroy and kill. False preachers claim sinners can turn at their own will and pleasure and accept Christ, and that God is waiting for them to make the first giving a part of the power to the step in the salvation of their souls, dead sinners. But God has "all power" in heaven and earth. As I also saw in my dream the time is coming when the power of the resurrection will raise the dead. Daniel said when the false prophet comes he will claim he is God and that he has all power and many will follow him. The great red dragon is Satan, the evil spirit. It seems to me that the evil spirit, satan, joins or enters into a wicked ruler and becomes the great red dragon in the shedding of much blood. The dragon and false prophet united, becomes one in power with the leopard, the beast spoken of in Rev. 13. Then the wound of the beast will be healed and all the whole world will wander after the beast except the elect in Christ.

Most all denominations, I think, claim that revivals are almost a thing of the pass. At least they had about gone down hereabout, until about 1950, when they say God poured out His Spirit of healing in these latter days, and that thousands are now healed in their revivals. I believe there are many that are healed in soul that are never healed in body, and I believe there are many

healed in body who are not healed in soul.

Christ said: "A little leaven leaveneth the whole lump." So to claim part of the power is as if they allow God none of it. It seems to me they have never been in the gospel field to preach the unsearchable riches of Christ. "For unto every one that hath, shall be given and he shall have abundance, but from him that hath not shall be taken away, even that he hath." Math. 25:29. For that he seemeth to have is not his, but just a natural knowledge of the history of the bible. "Many will say to me in that day, Lord, Lord have we not prophesied in thy name and in thy name have cast out devils and in thy name done many wonderful works?"

And then will I profess unto them, I never knew you depart from me ye that work iniquity." (Math. 7: 22-23) I think the time has come, "Thus saith the Lord of host, behold evils shall go forth from nation to nation and a great whirlwind shall be raised up from the coast of the earth and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." (Jer. 25:32-33) This agrees with the prophesying of Isaiah, "And the mountains shall be melted with their blood." Is. 34 "Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. 'Jer. 23:19) "Behold the whirlwind of

the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. (Jer: 30:23)) I believe this wind spoken of will carry the hailstones spoken of in revelation, every stone the weight of a talent. I heard a preacher say a talent weight is over 50 pounds, He asked the people what would they do when they began to fall. God will protect and deliver His people wherever they be.

Mollie Salmons
Woolwine, Va.

PLEASE MAKE CORRECTION IN ZION'S LANDMARK

Sister Lola P. Garner of Warsaw, N. C., who is near 86 years old is a very devoted sister and has been a member of the Primitive Baptist Church 57 years last December instead of 55 years as published in March 15th issue of Zion's Landmark. She desires this correction be made and we are glad to comply with her request.

EDITOR

RECOVERING FROM ILLNESS

Dear Niece,

I am glad to tell you I am up and about, but far from well. I am so weak in my chest. If I do not recover from this weakness, I will never be able to do another day's work. The good Lord only knows what I suffered while lying flat on my back for three long painful months. The eleven days at home before going to the sanatorium I knew nothing about. I did not know that I was living, my kidneys had gotten in bad shape and my poor sinful, but I hope humble heart had

suffered grief and bled through painful prayer to the good Lord, for thirty long years until it gave way in my bosom.

What the doctors, friends and nurses did by the help of the Lord got me on my feet again, for which I hope I can say thank God. But dear niece, another tribulation entered my bleeding heart early last Thursday morning. All I can do is to try to beg the good Lord to make me able to bear all he chooses to put upon me. No man to be sure has ever had to suffer in this life such as I. Please, please pray for poor unworthy me. The sweet and beautiful vision that my blessed Jesus gave me when I was awake is what I have to help me along in this vale of tears.

I often wonder why the good Lord looks on such an unworthy wretch as I feel myself to be with such great mercy revealing such beauties to me. Since I have gotten up I feel like I am a disgrace to myself and to my family, to the church and to the world and would even be a disgrace to Heaven. And I know that I would except for His worthiness, which I hope has been imputed to me. David said, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." In James we read: "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friends of God." Jas. 2:23.

May the Good Lord bless you and may I meet you above to ever bask in Jesus' sacred love, is the humble prayer of your old unworthy uncle.

J. J. Thorn

READING LANDMARK

A LONG TIME

I am sending you a check for Zion's Landmark, which has been due for sometime I hope you will be able to keep the dear old Landmark going. I have been reading the Landmark a long time. I am an old woman, hoping to be saved by free grace.

Ora S. Lancaster
Airpoint, Va.

CONTRIBUTIONS FOR ZION'S LANDMARK

Mrs. H. L. Walton, Route 1, Wilmington, N. C. \$1.00.

Mrs. Daniel Keene, Route 2, Four Oaks, N. C. \$1.00.

Mrs. G. A. Walton, Route 1, Jacksonville, N. C. \$3.00.

Mr. J. L. Parrish—\$1.00, Benson, N. C. Route 1.

Mrs. Hattie Collins—\$1.00, Maysville, N. C.

Mrs. H. L. Griffith—\$8.00, Ruffin, N. C.

Mrs. John Long \$1.00, Mebane, N. C.

T. F. Adams

ENJOYS THE LANDMARK

Dear Brother Adams:

Inclosed you will find a check for \$3.00 on renewal of Landmark. Also you will find a copy of the resolutions of respect for Sister Curry. She was one of our dear members at Tarboro Church. I have been blessed to visit Sister Curry during her sickness but never did feel worthy of being in her presence.

I enjoy reading the Landmark very much and I trust that God will bless you all to continue it.

I do enjoy so much reading the experiences of our brethren and sisters in Christ. Sometimes I feel that I have had an experience and rejoice in it, and realize the mercies of our dear Saviour, then again I feel so little and downcast that I feel he has forsaken such a sinner as I feel to be. I only wish I could have more faith in our dear God but mine is mighty little at times. I trust that God will give me more faith for it is "By Grace through Faith we are saved."

Brother Adams, I wish I was able to write a word for the Landmark, but I feel too unworthy most of the time. But I get a lot of comfort from the writings of the dear brethren and sisters.

If you have a mind to do so, we would appreciate having you visit our home and Tarboro church. We love to have our visiting brethren and I trust that God will bless them to continue coming.

Remember this sinner at a throne of grace. A little brother in Christ, I hope.

John H. Coker
Tarboro, N. C.

LANDMARK CARRIES GOOD ARTICLES

I am sorry I have been so neglectful in renewing my subscription to the Landmark. I do enjoy reading its pages, the experiences of so many good writers and especially the editorials.

I feel impressed to write too, but am so ignorant as to book learning, I can't write my feelings like others

and I am not as young as I used to be. I do not see any out of one eye and cannot get around very well. I do not want to miss a single copy of the landmark. I well remember Elder Gold visiting my father's home, he and many others have visited my home in days gone by, when my husband was living, gone, yes gone, but not forgotten.

I am dependent upon my children now. I am so thankful for my children, they surely look after my welfare in my old age. Thank the good Lord.

Inclosed you will find check for my renewal to Zion's Landmark. Please excuse my delay in sending it in.

Sallie A. Ballance
200 N. Layton Ave.
Dunn, N. C.

WANTS ELDER SIMPSON'S ADDRESS

You will please find Post Office money order for \$2.00 for which to renew my subscription to the Landmark. I certainly have enjoyed the wonderful writings of the past year, so ably written and so timely.

I am not personally acquainted with any name ever signed to the good writings, yet I feel a kindred tie in a sweet hope when I read the good writings, that ring true to the good old writings of many years passed, when I used to read my dear Uncle Noah Simpson's Landmarks over forty years ago. The sweet gospel messages are still as sound, and sweet today as they were in days gone by, unchangeable, but familiar.

May God be praised for his won-

derful watch care over our writers and publishers who dare contend for the faith once delivered to the saints.

Humbly submitted
Rebecca Kelly
811 Ornduff St.
Napa, California

P. S. If this is published, and if Elder John Simpson sees it, will you, Elder Simpson please send me your address.

Elder John Simpson is the grandson of Elder Thomas C. Simpson of the 1880's and 1890's.

If you know Elder John Simpson, address, please sent it to Sister Kelly.

Editor

GOOD PREACHING IN THE LANDMARK

Dear Mr. Gold:

I am sending you money order for my Landmark from Dec. 1st 1951 to December 1st. 1952. I love the Landmark I do not get to hear preaching much as my health is not good. I hope I love God's people everywhere.

I would be glad if you would write more for the Landmark, as I enjoy reading your writings. May the good Lord bless you and go with you until the end. Pray for me, I need the prayers of God's little ones and may he bless them, wherever they be. I hope and pray the good Lord will spare you many more years to keep the good old Landmark going.

Mr. Gold, you remind me of your dear father, He baptised me about thirty seven years ago at Durham Church. That was a glorious time

with me. I feel that I love all of the brethern and sister for Christ sake and desire to be remembered in their petitions to God.

May His peace abide with you all the days of your life.

Mrs. Minnie Eanes,
Roxboro, N. C.

SUBSCRIPTIONS FOR THE LANDMARK

Elder T. F. Adams
Editor Zion's Landmark

Dear Elder Adams, and brother, in the Lord and Saviour Jesus Christ: Find inclosed postal money order for which please renew my subscription to the Landmark for another year. The remainder to pay for two new subscribers one year each, whose names and addresses are enclosed. I enjoy the Landmark very much. I consider it one of the soundest papers that I have ever read. If I know the truth, I feel that it contends for the faith once delivered to the Saints.

May God continue to bless you together with the associated Editors, to carry on in your work of publishing our family paper.

A little brother I hope in gospel bonds,

C. D. Whitley
Albemarle, N. C.

LANDMARK IN HOME PAST 50 YEARS

Enclosed money for another years subscription for the Landmark.

It has been coming to our home for the last fifty years.

Mrs. O. C. Hill
Mary Brown Hill

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

Elder W. C. King
Greensboro, N. C.

VOL. LXXXV

No. 12

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C. MAY 1, 1952

**"FOR THE JOY OF THE LORD IS
YOUR STRENGTH."—NEH. 8:10**

Nehemiah, the author of the above quotation, seems to have been a highly favored character in spiritual zeal and versatile talents, for he not only possessed natural ability but it seems the Lord had greatly blessed him with a love of Christ. He was the king's cupbearer, a position of great trust and honor which required tact and dignity fitting for the majesty of the king. He must be a man of integrity and honesty, for in his position it could be said the king's life depended upon his trustworthiness and immaculate loyalty.

How very rare for a man of such natural gifts and cultural accomplishments, holding such an honorable position, to be turned in mind, soul, and heart to the service of his poor and afflicted brethren. But

the Lord is able to bring man's honor and greatness down to the humbleness of His service.

It was Hanani, one of Nehemiah's brethren, who brought the sad tidings of the desolate state of Jerusalem and of the great affliction and reproach of the remnant who were left. "And it came to pass, when I heard these words, that I sat down and wept." (Neh. 1:5). The dramatic and soul-stirring appeal of Nehemiah as he pours out his sorrowful soul to the Lord on behalf of his afflicted brethren, whom he loved, will live in the hearts of those who love truth and sincerity. How quickly he recognizes the truth of where the trouble lies, when he said, "Hear the prayer of thy servant which I pray before thee now, day and night, for the children of Israel, thy servants, and confess the sins of the Children of Israel, which we have sinned against thee: both I and my father's house have sinned against thee." (Neh. 1:6)

It is worthy of concern to all who think upon the afflictions of Zion and her reproach in our present time and ponder well in the heart the confession of Nehemiah in his supplication when he said, "I and my father's house have sinned." The Lord blessed him with understanding to know the cause of their desolate state. Guilt was in his heart. He was deeply moved as well as keenly stung by his guilt. His prayer was not a petition against his brethren requesting that they be disciplined for their disorder and be conformed to his order, but that he might be disciplined to conform to the kingdom of spiritual Israel.

It is a profound blessing when the Lord shows His people their sins, for it is a rod of correction and identifies them as His beloved. Instead of heralding the banner of order abroad, they go down in weeping and cry for order at home in the heart.

"This day is holy unto the Lord your God: mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

The law was read to the people and they were caused to understand. The effect of the words of the law in their understanding caused them to weep; for it discovers the deadly sinful nature of the heart. The law cannot disturb the unregenerate for it is their refuge and support by which access to the spiritual kingdom is gained. But not so with the regenerate, "For by the law is the knowledge of sin." (Rom. 3:20). It is Christ who enters the heart as the Judiciary of justice and the creature bows his head in shame and acknowledges, "I have sinned." The penitent sinner points the finger of scorn within and not without, for he is now not only an offense to himself but feels to be to all without. He is now on Calvary and is dying and cries out, "My God My God, why hast thou forsaken me." (Mat. 27:46.) Death now eclipses life, and the darkness deepens,

"and behold, and see if there be any sorrow like unto my sorrow (Lam. 1:12). All confidence in the flesh vanishes and the law stands with the sword of justice raised, but a voice is heard, "Lay not thine hand upon the lad." (Gen. 22:12). The poor sinner now beholds by faith the Lamb of God as his surety. The light of the Sun of Righteousness dawns on the gospel morning. This is a resurrection from death to life. The soul now begins to feast, and there is a portion for those for whom nothing is prepared, for the gospel child feels unworthy to share with the Lord's portion which is His people, and they know not how to prepare any portion of the Lord's goodness for themselves. But when that portion, which was prepared on Calvary, reaches the hungry and thirsty soul which is blessed to eat the fat and drink the sweet, representing the body and the blood of Jesus, he is then partaking of the gospel promises contained in the redemption wrought by Jesus, whose strength is made perfect in the creatures' weakness, which transforms sorrow into joy and the day is holy unto the covenant child.

And they found in the law of Moses that the children of Israel should dwell in booths in the feast of the seventh month. The word "booth" means temporary, which fits into the experience of the Lord's people, for they do not dwell long in one place but from one experience to another, from sorrow to joy and joy to sorrow. There is weakness in sorrow and strength in joy. It can then be truthfully

and experimentally said, "For the joy of the Lord is your strength."

W. E. Turner

NANCY CAROL MARSHALL

Was born in Waycross, Ga., October 28, 1943 and died suddenly of a strept throat October 24, 1951, making her stay on earth 7 years 11 months and 24 days.

She was a bright, beautiful child, loved school and her teachers, and they loved her, also teachers of higher grades were attracted by her gentle, sweet manner and wrote beautiful letters to her parents.

She was buried in Memorial Park, Danville, Va. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." A flower budded on earth to bloom in heaven, sleep on Nancy darling and take thy rest, We loved you but God loved you best.

Written by her heartbroken, grandmother.
Mamie W. Rowe

LETTER OF APPRECIATION

The Primitive Baptist Church
Roxboro, N. C.

Care of Mr. Fleming D. Long

Dear Friends:

I wish to thank your Pastor and the members of your Church for their long loyalty, kindness, and devotion to my good father-in-law and good mother-in-law.

For nearly twenty years I have watched with pride and deep appreciation the constant expressions of loyalty and love by the members of the Roxboro Primitive Baptist Church to Elder and Mrs. J. A. Herndon. In all my life I have never seen anything like the manner and faithfulness in which you good people have stood by Mr. and Mrs. Herndon in health, in sickness, and in sorrow.

Mr. Herndon loved the Roxboro church and its members. They were to him as his own children, and they certainly treated him and Mrs. Herndon as they would their own father and mother.

I, of course, knew Mr. Herndon well. He was a good man. He loved and trusted the Lord. He carried his Cross without a murmur. In all his afflictions and illness, to the very end, I never heard him utter one word of complaint about his condition. Just a few days before the Lord called him to rest and peace, I stood by his bed and watched and listened to him say clearly and strongly,

"Amazing grace How sweet the sound,
That saved a wretch like me
I once was lost, but now am found,
Was blind, but now I see."

I not only appreciate all the kindnesses

which were shown him by you good people throughout the years he led you in worship, but I am grateful for the comforting way in which every part of the funeral service was conducted last Monday.

Surely the Lord will continue to bless you people and your Church. That is my prayer.

I know my wife and Mrs. Herndon would join me in these words of appreciation and love to you. Through the years you have been equally good to Mr. Herndon, for which I am also thankful. I am sure her strength during Mr. Herndon's illness came from the Lord, for her devotion, faithfulness, and care for Mr. Herndon exceeded day and night more than any mere physical strength could provide. Surely the Lord's goodness and mercy will be with her always.

With thanks to each of you and to the Lord, I am, in love,

Sincerely,

Edward S. Lanier

Chapel Hill, N. C.

APPOINTMENTS FOR ELDER S. GRAY PINK HILL, N. C.

Bethany Church—Thursday P. M. 8:00,
May 1st.

Hannahs Creek, Friday, A. M. 11:00, May
3rd.

Willow Springs, Friday, P. M. 8:00 May
2nd.

Angier, 1st Saturday and Sunday follow-
ing, May 3rd. and 4th.

Sandy Grove, Monday morning 11:00, May
5th.

Clement Church, Tuesday morning 11:00
May 6th.

Primitive Zion Church, Wednesday P. M.
8:00 May 7th.

ANNOUNCEMENT

To avoid a conflict with any other local church of the same faith and order, Little Creek Primitive Baptist Church will hold its annual or yearly meeting on the 3rd Sunday in May.

We heartily invite Brethren, Sisters and Friends to come and especially do we invite the ministers of like faith and order. We plan to have an all day service with dinner on the grounds, communion and foot-washing.

Little Creek is about six miles Northwest of Smithfield.

J. J. Batten, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

MAY 15, 1952

NO. 13

PSALM 114

When Israel went out of Egypt, the house of Jacob from a people of strange language,

Judah was his sanctuary, and Israel his dominion.

The sea saw it, and fled: Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou was driven back?

Ye mountains, that ye skipped like rams, and ye little hills, like lambs?

Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

Which turned the rock into a standing water, the flint into a fountain of waters.

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Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE WORKS OF GRACE

Paul testified, he saw a light,
Brighter than the noon day sun.
It's my belief the work of Grace,
With Paul had just begun.

He said also, he heard a voice,
Saying Saul, Saul, why persecuteth
 thou me.
In nature's darkness Paul was
 blind,
Grace now had made him see.

How different, oh how different
 then,
Did Saul of Tarsus feel,
He did so honestly confess,
To him it was revealed.

He said also, he was not taught,
What he then knew by man,
Its by the Grace of God,
I am now what I am.

God who is rich in mercy,
Paul plainly testified,
Had called him, by his Grace to
 preach,
Christ and him crucified.

And so it is with every one,
Who preaches Christ today,
They must be called and qualified,
The same old fashion way.

Grace makes the deafest sinner
 hear,
The blindest one to see,
It makes him to confess his faults,
And brings him to his knees.

Grace brought the Prodigal son
 back home,
A feast they did prepare,
He to his Father did confess,
He was not worthy there.

That quickening Spirit which makes
 alive,
Those who are dead in sin,
For this he was dead his Father
 said,
Now he is alive again.

Oh how I love to read Paul,
And of the works of Grace,
It takes away the stony heart,
Leaves me to feel in place.

Grace gives to the eye of faith,
Also a change of heart,
This is the work of Grace alone,
In which man has no part.

He knows he is told he is saved
by hope,
That hope he cannot see,
Hope gives him comfort while he
 lives,
Death brings reality.

Enough of corn in Egypt,
To last the famine through,
It did take care of Jacob,
And all his children too.

Like corn in Egypt freely stored,
So is Grace today,
It will take God's people through
 this world,
And finally home to stay.

That hope I hope, is worth more
to me,
Than silver now or gold,
And when this body lies cold in
death,
It will take care of my soul.

F. R. McKinney
Route 5,
Reidsville, N. C.

GOD'S THOUGHTS IN NATURE AND IN GRACE

By Arnold H. Bellows

I saw a flower by the way,
Rich with its sweet perfume;
I said, "Thou art, O bonnie gem,
A thought of God in bloom."

I sat upon a boulder large
Beside the way alone;
I said, "Thou art, O mossy rock,
A thought of God in stone."

I saw a gem of starry dew
As rich as any earl
E'er wore on earth; I said, "Thou
art
A thought of God in pearl."

I heard the wind sweet music make
Among the trees around;
I said, "Thou art, O tuneful breeze,
A thought of God in sound."

I saw a river deep and swift
Flow toward the restless ocean;
I said, "Thou art, O winding stream
A thought of God in motion."

I saw the ocean's vast expanse,
The islands round about,
I said, "Thou art, O boundless sea,
A thought of God spread out."

I saw a friend redeemed from sin;
I said, "I seek a place
Within thy heart because thou art
A thought of God in grace."

THE TRANSFIGURATION OF JESUS

Matthew 17-1,9

And after six days Jesus taketh
Peter, James, and John his brother
and bringeth them up into an high
mountain apart,

And was transfigured before
them: and his face did shine as the
sun, and his raiment was white as
the light.

And behold, there appeared unto
them Moses and Elias talking with
him.

Then answered Peter, and said
unto Jesus, Lord, it is good for us
to be here: if thou wilt, let us make
here three tabernacles; one for
thee, and one for Moses, and one
for Elias."

While he yet spake, behold a
bright cloud overshadowed them;
and a voice out of the cloud, which
said, "This is my beloved son, in
whom I am well pleased; hear ye
him."

And when the disciples heard it,
they fell on their faces and were
sore afraid.

And Jesus came and touched
them and said, "Arise and be not
afraid.

And when they had lifted up their
eyes, they saw no man save Jesus
only.

And as they came down from the
mountain, Jesus charged them say-
ing, "Tell the vision to no man, un-
til the Son of man be risen again
from the dead."

The literal value of Scripture in

no sense mars its spiritual import, for often hidden in a single phrase there is a wealth of spiritual meaning. This is especially true of the account of the transfiguration of Jesus. Matthew figuring from a certain event in the Lord's ministry on earth, says that after six days Jesus taketh three of his disciples and bringeth them up into a high mountain apart. Another evangelist mentions eight days, reckoning from a different starting point, so there is no discrepancy in the two accounts of the transfiguration, instead a wonderful harmony. The importance of the expression "six days" denotes that it was on the sabbath day, and at night, as the Jewish sabbath began at six o'clock in the evening. God created the world including man and rested the seventh day. Thus the old testament sabbath which was a rest for the body denotes in figure that new testament sabbath, or the gospel day, which is a rest for the soul. The law of Moses demanded that "six days shalt thou labor and do all thy work." In a technical sense the sabbath could not be enjoyed in a spiritual sense until all the work of the six days was completed that is all the commandments of the law, all the duties enjoined in the ceremonial law that came within the stated time of six days, of any given time under the old dispensation. No man could or can of himself keep the law which demanded holiness from man in thought, word, and deed. The law was given that the offense might abound and man taught by the spirit of God might become aware

of his condemnation and need of Christ and his inability to clothe himself with righteousness or to merit the notice of God. Christ is the end of the law for righteousness to every one that believeth, therefore we note that after six days the word Jesus, who fulfilled the law and suffered its terrible penalty for believers and redeemed them. So after man's failure the success of Christ was made manifest. The eighth day mentioned by another gospel writer denotes life from the dead, circumcision of the heart of which fleshly circumcision is the type. So the eighth day also portrays this present blessed gospel day in which all believers behold Jesus by faith as son of man and son of God.

We are impressed with the statement that Jesus taketh Peter, James and John and bringeth them up into a high mountain apart. The poor, condemned sinner does not take himself up into the mountain of the Lord's holiness, the church of God. It is the Lord that takes the initiative, who begins a good work and performs it until the day of Jesus Christ.

We must not fail to observe that Jesus took, and Jesus brought the three disciples up into a mountain. Up is contrary to down in meaning. It is sin that takes a man down the road to everlasting destruction; it is grace that takes a man up from his lost condition and gives him a comfortable hope and delivers him from the curse of a broken law. It all embraces the work of the Lord Jesus in the work of salvation. Peter, James, and

John are representative characters. Three is the number of life from the dead, also of the Trinity, for it is the work of all three persons of the Trinity that man is saved, that of the Father who predestinated all things and made a covenant with His eternal Son; the work of the Son who redeemed all the chosen vessels of mercy embraced in the election of grace; the work of the Holy Ghost who quickens dead sinners into life and applies the work of redemption and executes the will of God. Out of the mouth of two or three witnesses shall every word be established. Peter was one who denied his Lord and was falsely confident of his own strength; James and John were ambitious by nature and wanted to sit one on the right and the other on the left hand of Jesus in the kingdom of glory. They portray man's weaknesses by nature. They had also to witness Jesus in his suffering in the garden of Gethsemane. Those who witness to the truth must be in the low places as well as in the high places in their sorrows, trials, and joys.

We note that they were taken into a mountain, not merely to it. Moses led the children of Israel to the Jordan, but not in the land of promise. The children of God are in Christ and he in them. There is a union with the Lamb that makes communion possible. This mountain represents Mount Zion, the church, the perfection of beauty of which God shines. It is experimentally in this mountain and apart from the world that the heirs of grace and glory see Jesus in his

transfigured beauty, that is as a holy man in his flesh and as the son of man, also as the Son of God, the eternal one. Jesus as son of man died in the flesh on the cross, and as the Son of God triumphed over death, hell, and the grave. When Jesus was transfigured the hidden glory of his divinity shone through his humanity with unspeakable brightness. The three apostles mentioned here had heretofore seen Jesus as a man and as the Son of man in his holy humanity. His glory had not been laid aside, but was hidden by his humanity so that natural men could not discern him as the Messiah and as the very son of God. In the tenth chapter of Revelation Jesus appears as a mighty angel clothed with a cloud, a cloud of humanity, but his face shone as the sun and the rainbow of the promises of God were about his head, but his divinity was concealed by the cloud of his humanity. In the Garden of Gethsemane Jesus prayed to be glorified with the glory that he had with the Father before the foundation of the world. He desired that his humanity which he assumed by the virgin birth should be glorified, for the glory that he had as the eternal son had never been laid aside. Jesus in his holy humanity must suffer for his people's sins and take them all upon himself, so as a sin offering he could not be glorified in his humanity until after his death and resurrection. His humanity after his resurrection had the same glory that He possessed as the eternal son of God before time began.

As the three Apostles beheld Jesus they also saw Moses and Elias talking with him in a bright cloud. The law of Sinai was given in a dark cloud, but Jesus comes in a bright cloud. What a difference! Peter wanted to make three tabernacles, one for Moses, and one for Elias, and one for Jesus. Peter would have Jesus go into glory without the cross, as he did not then comprehend the work of salvation. But a heavenly voice spoke out of the cloud and said, "This is my beloved son; hear ye him. Elias represents the prophets and Moses the law. Jesus is the fulfilment of the law and of the promises of God made by the prophets, so when the disciples later lifted up their eyes, they saw no man save Jesus only.

Jesus came with them down from the mountain. The Lord is with his people when they are high and lifted up and He is with them when they are in the low places of sin and sorrow. He is with them in the valley and with them on the mountain top. They could tell the vision to no man until Christ had risen from the dead. They could not know the meaning of that vision until after the work of redemption had been accomplished. It then could be understood by no man until such one had himself experienced a work of grace in his heart. It is as much of a miracle to hear the truth as it is in Jesus Christ as it is to tell it. They could not tell it until they themselves had been experimentally risen with Christ. Jesus touched them as they were prostrate on the ground. We all have to be at the feet of Jesus

in our experience and brought down to earth in our feelings. It is then that we are given the touch of faith, and made to realize that we are kept by the power of God through faith unto salvation.

Arnold H. Bellows
West Hurley, N. Y.

**BY THY FRUITS
YE SHALL KNOW THEM**

Dear Brother Adams:

I am enclosing \$2.00 for my renewal to Zion's Landmark. It stands for Grace on conditions is no grace at all. "Mercy" is fond of distinguishing herself by seeking her objects among the most desperate class. This is what suits me, a poor apprehensive sinner. I am by the grace of God what I am.

This means we are saved without water baptism or our own good works, or church membership. While I believe in Good Works, but I believe grace produces works and not works produce grace. We are taught by the scriptures, "By their fruits ye shall know them," and one writer says, "Work out your own salvation with fear and trembling, for it is God that works in you both the will and to do of his good pleasure." If there has been nothing worked then there is nothing worked out, so again," by their fruits ye shall know them." The Lord Jesus Christ Himself is our Saviour who did everything that had to be done to bring pardon to us and to make us His children. "He paid it all." God, by the work of His only begotten Son on the CROSS has nullified sin's title against His people; and has already

applied the remedy successfully, so far as eternal release from the dominion and condemning power of sin is concerned. This He did, by living for them, by dying for them and rising for their justification. The declared purpose is that all His regenerated people are saved. "Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. 1:9. Yet as to being brought into our final glory — in that sense our salvation is spoken of as in the future.

Yes, Brother Adams, when we were chosen in Him before the foundation of the world that we should be holy and without blame before him in love we were freed legally, but not manifestly so, for this deliverance is a personal matter with each one of His children. The power of Jesus' name and might was required to consummate this freedom. When they appear on the stage of time, polluted by the sins of their natural parents, they need to be born again, redeemed and washed. When blessed merit is imputed or applied to them through faith in His blood, they are thereby justified, before God, and become effectually called by His grace and holy spirit in a manifest sense, and shall finally persevere therein to the happiness of eternal glory. "My Jesus did the law fulfill, His works are all my plea; My Jesus and His righteousness, Is all the way I see."

Milford Hall, Sr.
McDowell, Ky.

IN THE LORD'S HANDS

Dear Mrs. Chandler:

Your letter was received today and was very much appreciated; more than you could possibly know for I have been in the low grounds of sorrow this past week. I spent the Christmas holiday at home with the boys. We had a good, quiet Christmas, but what hurts so much was that I had to leave them. I cried several miles after I got on the bus to come back. I cried myself to sleep that night. They need me so badly to cook and keep house for them to work. Sometimes I fear that I'll never be blessed to go back to stay for I feel that my time here on earth is short. I'm living in hope to that end. I've been having trouble with pains in my left chest, close to the heart, so I went for a check up last Friday at Liberty. The doctor looked at my heart and lungs and he saw two or three spots that he could not identify. He had me to have a chest X-ray but I have not heard from that yet. I'm afraid it is TB. Would not be so bad if it were not for my boys being alone and needing me so much. I realize we are all in the Lord's hands and he does all things according to his own will and pleasure, both in heaven and in earth, and who am I to ask why doeth thou this or that?

Oh, may He reconcile us all and give us faith to believe and patience to wait upon Him, who is all-wise and faithful to His elect family. I do want to go to church again to hear the good news and glad tidings from home for my journey has seemed long indeed

and a few crumbs here and there are what have kept me surviving, but it seems to me every time I go, I get smaller and smaller in my feelings. I promised the last time I went not to try to go any more for I just do not feel to be equal. I am so dumb and backwards, I just don't seem to fit in. If I'm not deceived I love you all whom I've met. All have been so nice to me, visiting and comforting me when I was in trouble. You took me in your home and made me welcome, while I was yet a stranger.

At that time I felt that I had not a friend on earth to speak my troubles to, and then the God of all peace and comfort sent you to me. He is never one minute too soon or too late, but always at the right time. I'm sure as long as I'm in my right mind I will always love you and thank the Lord for giving me such good friends as you are and all I've come in contact with, both of Burlington and Mebane Churches. Since I'm on my feet again, I feel not to further burden you. If I could have a way to go and come of my own, I'd like to go to Church every Saturday and Sunday some where, for that is what I crave and that is one thing that makes me want to get back home so badly. I would have a way there to go with my brother-in-law, who is an Elder. I was so very sorry to hear about sister Gilliam's little boy. Yes, I read it in the paper and tried to find out if it was really the one I knew, but never could. I hope that I can go to see him soon. It sure was good that you

could have your son with you for Christmas, I can imagine just how happy you were.

I am not fit to be among such good people and you know it, I feel like. My sister wanted me to come back to stay with her since her husband is working 3rd shift. So I've been gone from the boarding house one week. I like it better here with her. Come to see us any time you can or will, for if you know me, you know them all for we are all the same poor unworthy sinners.

Thank you for the Christmas card and write me again when you have a mind, for your letters cheer me and gives me renewed courage. I hope you are well, goodbe and the Lord keep and bless you all in love.

Mrs. Florence Williams
Alamance, N. C.

GOD SO LOVED THE WORLD

Elder T. F. Adams

Editor Zion's Landmark

Willow Springs, N. C.

Dear Brother Adams and Readers of Landmark:

For some reason known to the God of all mercies. I have been given a mind to write again. As ever before, feeling my weakness, imperfections and unworthiness. Realizing that unless the God of love should be pleased to undertake for me, my effort will be in vain.

My mind seems to be exercised on a few words of scripture recorded in St. John, 3:16. "For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish,

but have everlasting life." This text, no doubt, is used more by Arminians than any other verse in the Bible, but this as well as other scripture belongs to God's children, His chosen elect. The apostle Paul tells us in 2nd. Tim. 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." This scripture, John 3:16 (if I have any spiritual understanding) sets forth in no uncertain terms the doctrine which Primitive or Old School Baptist have always believed and contended for, "Salvation by Grace and Grace alone," which is good news to all that have been taught of the Lord. "For God so loved the world that He gave His only begotten Son," I do not understand, the world mentioned here, to be all of Adam's posterity, "For they are not all Israel which are of Israel: neither because they are the seed of Abraham, are they children, but in Isaac shall thy seed be called." So the world under consideration, as I understand, is the spiritual world. The world of His people. "Ezekiel saw a wheel in the middle of a wheel." Chapt. 1:16.

The world in a world, God's people are in the world, but not of the world, Jesus said to His disciples in St. John, 15:19. "If ye were of the world, the world would love it's own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you:" Again we hear Jesus

saying, St. John, 18:36, "My kingdom is not of this world." Don't you think dear readers, if God had loved all the Adamic family, that Jesus would have said my kingdom is of this world? To prove that God did not love everybody, we only have to refer to Romans 9:11-13 "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; It was said unto her. The elder shall serve the younger, as it is written, "Jacob have I loved, but Esau have I hated." So we see by this, that God loved Jacob, but hated Esau, the children not yet born into the world, Jacob had not done anything good to cause God to love him, neither had Esau done anything evil, but that the purpose of God according to election might stand, not of works, but of him that calleth, "What shall we say then? Is there unrighteousness with God? God forbid. "I am glad the apostle asked this question in verse 14, also that he didn't leave it for us to guess at the answer, I believe the apostle knew there would be some who would try to accuse God of being unjust because it was according to His Holy purpose to choose a bride for His son out of Adams' fallen race; so Paul asked this question, "Is there unrighteousness with God? God forbid, and in verses 15:16, he says, "For He saith to Moses, "I will have mercy, on whom I will have mercy, and I will have compassion on whom I will have compassion, so then it is not of him that willeth, nor of him

that runneth, but God that sheweth mercy."

These scriptures prove beyond a shadow of a doubt, that the world which God so loved that He gave His only begotten Son, was the world of his people. The Spiritual world, those chosen in Christ Jesus before the foundation of the world, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. To the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:4-5-6; This family was chosen in Christ Jesus before the world began, saved by grace and called with an holy calling, not according to their works, but according to His own purpose and grace, which was given them in Christ Jesus before the world began. This was not by any works of righteousness which they had done, not because they had accepted Him, as some teach that you must accept Him, but because He hath made them accepted in the beloved. "That whosoever believeth in Him should not perish, but have everlasting life." Not whosoever will believe, but whosoever believeth. We find in 1st. John 5:1, "Whosoever believeth that Jesus is the Christ is born of God. So we see it takes this spiritual birth to enable one to believe. Jesus said in St. John 6:29, "This is the work of God, that ye believe on Him whom He hath sent." The belief is

the works of God, which He works in us, both to will and to do, of His good pleasure, God loved this family with an everlasting love, therefore with His loving kindness He draws them brings them to His banqueting house, and His banner over them is love. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." Those whom God hath bestowed that love upon, that they might be called the sons of God, are the world which God so loved, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life. I am sure that if God had loved all Adam's posterity He would have manifested that love alike on all of them, neither would there have been a choice made, That He did make a choice is an evident fact that He did not love all the Adamic family. We hear Jesus saying in St. John 17:6, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept my world." In verse 9, he says, "I pray for them; I pray not for the world, but for them which thou has given me: for they are thine. "Why did Jesus pray for them and not for the world? Because He loved them, they were His chosen ones, the time had come for Him to leave them, to go back to the Father, and they were in the world, and the world hated them because they were not of the world. Jesus pray-

ed the Father to keep them from the evil of the world. They were of that world, which God so loved, that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life. I feel that I have only just mentioned a few of the many things which I hope that I have been blessed to see in this wonderful text, for I realize that it is too much for such a weak worm of the dust as I. If I am not deceived, I feel that I have been made to love the glorious doctrine of salvation by the sovereign Grace of God, both for time and eternity.

I hope I believe in the God that has all power both in Heaven and in Earth, working all things after the counsel of His own blessed will, declaring the end from the beginning, and from ancient times the things that were not yet done, saying my counsel shall stand, and I will do all my pleasure.

Brother Adams, if you feel that this is not worthy of space in the Landmark, just throw it in the waste basket.

A little unworthy brother, in hope

C. D. Whitley
Albemarle, N. C.

**OH FOR A CLOSER
WALK WITH GOD**

Dear Brother Lee,

It is seven o'clock in the morning, I have been up since a quarter of five o'clock. I have been blessed to rejoice in the blessed Lamb of God this morning. My soul has been overjoyed. I have an afflicted body, and have been a great sufferer for many years, but have

been made to realize that my sufferings are nothing to be compared with the sufferings of our dear Saviour. Brother Lee, if I could only be blessed to remain in the state of mind I have been blessed to be in this morning, how happy I would be. When in this state, I can say with one of old, "I know my redeemer liveth."

I am expecting to have to go to a hospital sometime in the near future. If I can only be blessed to go in the spirit I have been in this morning it will not be bad. I have had four operations in my life and I know my God has stood by me and brought me through them and is able to do so again. This song has been on my mind this morning, "O, for a closer Walk with God." Also, "Father I stretch my hand to thee, No other help I know." These things are a comfort to my poor soul. Brother Lee, I have not been able to do the things for you that I want to do, but I know you understand my circumstances. I cannot thank my God, as I would like to, for blessing me for these three years to stay up and wait on my poor afflicted husband, whom I feel is a child of God. It has been hard on me, but still I feel as though I have received a blessing in it.

Our lovely meeting Sunday has made my soul rejoice, you do not know how good it made me feel to see the spirit of brotherly love existing like it did then. So many times I have been reminded of the scripture that speaks of getting the beam out of our own eye that we may see clearly to get the mote out of our brother's eye. I do hope

and pray that unity and brotherly love can continue in our churches and association from now on. I hope we will all be blessed to look over each other for good and not for evil for all of us have our faults and short comings. The way I feel this morning, I love everybody and hold no grudge against any one; for if indeed I am one of the saints, I am one of the least. I have been in a cold state of mind for some-time and it seemed to me I was let down and cut off and that prayer was taken away from me and I just couldn't think on God and His goodness and loving kindness and mercy as I desired. I felt like a cast-away, but when I can go back to November 1908, I remember I suffered a nervous breakdown at the age of eighteen years, one year after my marriage, right after our first son was born, and he was stricken with convulsions until his death on January 24th, 1909. Before my baby's death, I feel like the Lord showed me my lost and ruined condition and made me a beggar. Oh, how I did suffer. The very breathing of my soul, so to speak, was begging the good Lord to have mercy on me a poor sinner. I did not want justice, but mercy. O, the agony I endured for about eight months. It seemed to me that I could never bear to separate from my baby, but I knew it was bound to go, but what was killing me, was, the question of whether I would ever be able to meet it up yonder.

I would stand and watch the sun go down and felt like I would never see it rise again. I would watch my husband leave for work and

did not feel like I would ever see him return. At last my God lifted that terrible burden of sin from my troubled breast and gave me a love for the Old Baptist, I hope. Gift church was shown to me and I saw dear Brother Coats lead me down into the water and baptize me. One night Christ appeared at my bedside dressed in a long robe as white as snow. With His arms raised he said, "Come unto me, all ye that are weary and heavy laden and I will give you rest, my yoke is easy and my burden is light." Then another night I was placed in a little narrow path down below Gift Church and there was a crowd of people on the right and left of the path and I saw my baby that I had lost, descend from heaven and it was placed on my lap, but it told me it had once been mine but was no more. It instructed me to go to the right and never turn to the left, then he arose and ascended to heaven. I was made to rejoice at this, I felt like it was of God the Father, Son, and Holy Ghost.

I get so cast down and so low in my feelings so often that I wonder if I am not mistaken about all of this. I do desire if I know myself, to live at the feet of my brethren and sisters in Christ. I united with the church the third Saturday in May, 1911 and was baptized by dear Elder Tom Coats. I never have felt worthy, Brother Lee, but the little hope I have means more to me than a world like this.

Your unworthy sister, if one at all,

Flonnie Wood
Coats, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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Willow Springs, N. C.

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VOL. LXXXV

NO. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

MAY 15, 1952

SONS OF GOD

"For as many as are led by the
spirit of God, they are the sons of
God." Rom. 8:14.

In writing upon this portion of
God's sacred word, my humble de-
sire is not to darken counsel. If
people are blind it is necessary for
others to lead them, in order to
shield them from danger. If they
undertake to travel the roads, side-
walks or cross the streets, there is
danger of their being trampled up-
on, or run over by cars and loco-
motives. Therefore, it is necessary
for them to have a guide. The very
fact that they have to be led is
evidence that they are living crea-
tures; but dependent upon the kind-
ness and consideration of others.
While this is a literal truth, it is
likewise true spiritually. Those that
are the sons of God are the ones
who are led by the spirit of God.

Paul said, "For as many as are
led by the spirit of God, they are
the sons of God." This leading by
the spirit of God is not to make
them sons of God, but it is the evi-
dence that they are the sons of
God.

This leading by the spirit of God
is wonderfully portrayed in the de-
liverance of national Israel from
bondage under the hand of Phar-
aoh. They were led by a pillow of
cloud by day and a pillow of fire
by night. They went through the
red sea and journeyed in the wild-
erness forty years, after which they
crossed the river Jordan into the
promised land—a land that flowed
with milk and honey. In being de-
livered from the hand of Pharaoh
and led to the promised land, we
see a manifestation of their being
the sons of God. David said, "And
he led them forth by the right way,
that they might go to a city of
habitation." Psal. 107:7.

The Lord found Jacob in a desert
land and led him about, as it is
written, "For the Lord's portion is
his people; Jacob is the lot of his
inheritance. He found him in a des-
ert land in the waste howling wil-
derness; he led him about, he in-
structed him, he kept him as the
apple of his eye." Deut. 32:9-10. All
of which is manifestation that he
was numbered among the sons of
God. We find recorded in Solomon's
Song." He brought me to the ban-
queting house, and his banner over
me was love." Sol. 2:4.

By the wonderful work of God
in sending his son into the world to
redeem his people from under the
law, they became manifestly the

sons of God. Paul said, "But when the fulness of time was come, God sent forth His son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God hath sent forth the spirit of His son into your hearts, crying, "Abba Father, wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." Gal. 4:5-6-7.

This leading by the spirit of God, is little by little the teaching of God, that we may see the total depravity of our sinful natures and understand as Paul said, "For I know that in me, that is in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not." The natural man cannot understand this, for Paul said, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. The carnal mind is contrary to all of this teaching which is directed by the Holy Ghost, and is enmity to God, as it is written, "For to be carnally minded is death; but to be spiritually minded is life and peace, because the carnal mind is enmity to God: for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God. But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His." Rom. 8:6-7-8-9.

What a contrast between the flesh and the spirit! A person who is led by the flesh will boast of what he has done and what he can do, and he feels proud of himself for having fasted and paid tithes of what he possesses, believing this is religion and the works of the spirit. Such a Pharisee is fully described in the Holy scriptures. He puts his trust in himself; he thinks he is righteous and despises those that are meek and humble. He thanks God that he is not as other men, who he says are extortioners and unjust. As it is written, "Two men went up into the temple to pray: the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself. "God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice a week, I give tithes of all that I possess." Luke 18:10-11-12. Those who are led by the spirit of God, will feel, talk and see things entirely in a different light. They hate sin, they abhor their own lives, because of the sin they so plainly see in themselves and they feel the need of mercy, like the Publican, who stood afar off and "Would not lift up so much his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:13. Those who are led by the spirit of God, love God, and those who hate sin love God. David said, "Ye that love the Lord, hate evil." Ps. 97:10. Not only this, but when they are led by the spirit of God, they love and pity their enemies even, and they do good to those that do them

wrong. Of course this is possible only when they are led by the spirit." A desire is created in their hearts to live peaceably with all men as much as lieth within them. A further manifestation of this leading by the spirit of God is: that a child of grace grows less in his feelings. He learns to witness with John who said, "He must increase, but I must decrease." He can see that "All flesh is grass, and all goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth because the spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:6-7-8. Such an one can witness with Paul, who said, "And be found in him, not in mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3-9. The spirit of God teaches the sons of God to live soberly and righteously in this present world, to be honest and truthful, and take nothing from others but that which is just and right. Jesus said, "And as ye would that men should do to you, do ye also to them likewise." Luke 6:31. Matt. 7:20, says "wherefore by their fruits ye shall know them."

To all those who feel to be little, unworthy of the least of God's blessings and would live a righteous life, and would do good always, if you could, but find that you are dependent upon God to perform any good that would be acceptable to him; Jesus said, "Without me ye can do

nothing." But Paul said, I can do all things through Christ which strengtheneth me." Phil. 4:13. These are evidences that you are led, my dear readers, by the spirit of God and are the sons of God. "For as many as are led by the spirit of God, they are the sons of God."

Humbly submitted,
T. F. Adams

RESOLUTION OF RESPECT

Sister Zillie Haynes passed away October 25, 1951, at her daughter's (Mrs. Bennie Glover) home. In the passing of Sister Haynes the church of Healthy Plains has sustained a great loss. She was very faithful until about three years ago when she was stricken with a hip and back injury. She bore her affliction without complaint and what it is to live and die in Christ I feel she did. The Lord blessed her to live a peaceable and gentle life and to enjoy going to church when she could.

We wish to say to the two sons and one daughter who survive her, you have our greatest sympathy in the loss of your dear mother. We all miss her at church, but she is now where all the redeemed family of God is sleeping until the day of the resurrection, where there is no sickness, no pain, and no sorrow. I feel that she is better off than we.

She united with the church at Healthy Plains July 10, 1910, and her pastor, Elder W. J. Berry conducted the funeral at the church. Her body was laid beside her husband at the home place.

Written by her request.

O. W. Hales, Church Clerk

IN MEMORY OF BROTHER JOHN W. HOOPER

Brother John W. Hooper was born August 1867 and departed this life January 30, 1952. He was married to Miss Lelia Reid when a young man, to this union nine children were born, five sons and four daughters, all of whom are living.

Brother Hooper was baptized into the fellowship of this church by our beloved pastor, Elder T. F. Adams, in September, 1928. He was ordained Deacon of Mebane Church in November 1928 and he humbly and faithfully performed the duties of the deaconship as long as he was able physically. He was highly favored of the Lord. He loved the fellowship and order of the church and the assembly of the children of God in peace, attending the meetings here

and elsewhere and our associations, as long as his health permitted.

Therefore be it resolved:

1st: That we, the church at Mebane, have lost another of our faithful members. May we be enabled by God's grace to say, "Thy will be done."

2nd: That we extend our deepest sympathy to the bereaved family, especially to Sister Hooper, who walked steadfastly by the side of her companion throughout their years together. May they have the heartfelt presence of the Holy Spirit, who alone can comfort and calm their troubled hearts.

3rd: That a copy of this writing be placed in our church record, a copy sent to the family and one sent to Zion's Landmark.

Done by order of the church in conference, January 1952.

Elder T. F. Adams, Mod.

Jodie Warren, Clerk

Committee

Fannie Lee Warren

Bessie Gilliam

Eva Hall

RESOLUTIONS OF RESPECT OF ELDER J. A. HERNDON

The Lord has seen fit to remove by death our beloved pastor of Roxboro Church, Elder J. A. Herndon. Elder Herndon has been pastor of our church for about forty-two years, and until about two years ago when his health was such that he could not come regularly. For forty years our church records show that he only missed three meetings. We think that is a wonderful record. Brother Herndon loved his church and stayed with it. He did not do much traveling and during all these years, he did not try to bring any new things among us. The Lord wonderfully blessed him with a spiritual mind and in his preaching, his only theme was "Salvation by grace." He had a great memory and knowledge of the Scripture for after he lost his eyesight, he was always blessed to have a text and he remembered where it was in the scriptures. He was a peaceful man, and if there were ever a man that loved peace, it was Elder Herndon. The scripture says, "Blessed is the peace maker." He was loved by everybody in Roxboro who knew him. He was a most patient and forbearing person, gentle, calm, placid and serene. Jesus said, "In your patience possess ye your souls." His life was an example of the fruits of the spirit.

Therefore be it resolved:

1st: That we, the members of Roxboro church wish to extend to the family our heartfelt sympathy in this sad hour in the loss of husband and father. We are sure that there was never one that had any better attention in his illness. Everything was done that loving hands could do, but the time had come for the Lord to call him home. May He comfort and reconcile you to His will and enable you to feel that he is out of his suffering and is in a land of the sunshine of God's love where there is nothing but peace, love and joy, where all the redeemed family of God will one day see Jesus as He is, be like Him, be satisfied, and sing His praises forever and ever.

2nd: That a copy of these resolutions be sent to one of our religious papers for publication, a copy be sent to the family of the deceased, and a copy recorded on the church records.

Done by order of the church in conference, March 1, 1952.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

CHANGE OF MEETING TIME

Stem, N. C., May 2, 1952.

Elder T. F. Adams,
Willow Springs, N. C.
Dear Brother Adams:

Will you do us the kindness to announce through the "Landmark", in a brief way, that our meeting at J. H. Gooch Memorial church, has been changed from Second Sundays and Saturday afternoon, before, to fourth Sunday and Saturday afternoon before. Saturday service at four o'clock till October; after that, during the Winter, at three o'clock as formerly. Elder W. C. King, pastor.

Also that our annual all-day meeting is expected to be held on Fourth Sunday, and Saturday afternoon before, in May. Visiting ministers are expected to be with our Pastor at that time, and we would be glad to have as many brethren and friends meet with us as can. A cordial welcome is extended to all.

Yours in fellowship,

Laura Reed Gooch

Stem, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

JUNE 1, 1952

No. 14

PSALM 115

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Therefore shall the heathen say, Where is now their God?

But our God is in the heavens; he hath done whatsoever he hath pleased.

Their idols are silver and gold, the work of men's hands.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears, but they hear not; noses have they, but they smell not; They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

They that make them are like unto them; so is every one that trusteth in them.

O Israel, trust thou in the LORD; he is their help and their shield.

O house of Aar'on, trust in the LORD; he is their help and their shield.

Ye that fear the LORD, trust in the LORD: he is their help and their shield.

The LORD hath been mindful of us; he will bless us: he will bless the house of Israel, he will bless the house of Aaron.

He will bless them that fear the LORD, both small and great.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE TRUTH SHALL MAKE YOU FREE

Dear Brother Adams:

I've been reading this morning in the 8th chapter of John, and, when I came to the 31st. verse, I felt it made some impression on my mind, that I would like to give expression to. And, as I feel some lead of mind upon this verse, I'll jot down some of my thoughts regarding it.

"Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

There is quite a difference in the 'way' that Jesus taught, and the way man teaches. There is also quite a difference in 'what' Jesus taught, and that which man teaches. Man teaches for doctrine the commandments of men, but Jesus teaches for doctrine the commandments of His Father. Men say that if you will continue to believe, and continue in His word, that you will 'become' a disciple. But Jesus said if you continue in my word, then 'are' ye my disciples indeed. Webster says, "To continue is, to remain in a given place or condition; abide; stay. To be durable; endure; last. To be constant in any course; to go on forward."

Then said Jesus to those Jews that believed on Him." How did

those Jews believe on Him? They did not believe that He was the one that was to redeem Israel, "And they said, Is not this Jesus, the son of Joseph, whose father we know? how is it then that he saith, I came down from heaven?" John 6:42. Yes, they believed in Him as the son of Joseph, but they did not believe that He was who He said He was—the Son of God. "Likewise also the chief priest mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him."

Most every one will say that he or she believes that He is the Christ just because he or she has heard and read that He is. Some, as these Jews, profess to believe in Christ, but professing a belief, and possessing one, are two different things. James said, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble." The works then show more clearly the kind of faith one has, rather than what he says he has, Jesus said to those Jews, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lust of

your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." Those Jews then, would never become the the disciples, or children of God by continuing in His word, because they were of their father, the devil, and his works they did. But Jesus said this to them that they might be made manifest, judging them by their works. With the mind the masses believe to the extent of their intellect, but with the heart man believeth unto righteousness. The mind can be swayed to one side as well as another, by the preponderance or eloquence of the speaker; but the heart believeth that which is given it to believe, as Paul said to the Philippian brethren, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." So we see that belief is as much the gift of God, as is faith.

"If you continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." To believe on Him does not make one a disciple, but to follow Him manifests the follower as a disciple. We may be a christian and not a disciple, but we can't be a disciple without being a christian. To be a disciple is to continue in His word, to follow Him through evil as well as good report; to continue in, and contend for the doctrine as taught in the scriptures, and certified by

the spirit; contend for, and observe the ordinances as prescribed by the head of the church. We say in our articles of faith, "We believe the scriptures of the old and new testaments are the word of God, and the only rule of faith and practice." It is necessary to have a rule to go by, so that one might not say we should do this and another say we should do that. For this reason national Israel was under a law or rule of action. They were under Moses, then under Judges, then under kings. So today, spiritual Israel not only has the old and new testament as their rule of faith and practice, but they have the spirit to testify and verify the law of God in their hearts. And I am persuaded that there is a law or rule given in the scriptures to guide the brethren in every condition that may arise in the church.

Jesus says, "If any man come to me, and hate not his father, and mother, and wife, and children, and sisters, Yea, and his own life also, he cannot be my disciple." This shows the cost or price of being a disciple of Christ. All our opinions, all our intentions, all our desires, all our preferences for this one or that one must be laid aside, and go directly to the word of God for direction. Jesus says, "He that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Sometimes it is necessary for us to give up all our fleshly desires, which is a great cross, but Jesus said, "Whosoever doth not bear his cross, and come

after me, cannot be my disciple." To deny ourselves and acknowledge our wrongs, is a great cross to this old nature. But is not only evidence of Christianity, but of discipleship. We need not think that by having our own way, and gratifying our fleshly fancy, that we can bring peace and comfort to our souls.

In Matthew 5:29 we read, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." This, I think, means to give up your best friend if he offends the church and fails to acknowledge his wrong. To do this would be to continue in His word, and thereby be manifested a disciple indeed.

Sometimes we hear it said, that the children of God need not the Bible to teach them how to act, and conduct themselves in the church. I'll agree that we need not the Bible to tell us when we have done wrong, but we need the Bible to instruct us just how to correct the wrong. The apostle tells us that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If the flesh and carnal mind could furnish a perfect rule to guide the church here, it would not be necessary for the word of God to have been given by inspiration to step in and prescribe a remedy that would cure all the ills when rightly applied by the

spirit. For any thing to prove profitable it must bring about the desired results; and I have the first failure to see where the correct remedy was applied.

"For correction," that is, discipline, and this is one of the things that we as a people, are delinquent in, and is indispensable to good government. No church or body of people can, without the exercising of discipline, maintain good order, and this exercise sometimes means chastisement.

To be disciples indeed is to continue in His word. Therefore, let us notice a few things contained in His word, which are given by inspiration that, "the man of God," may be perfect in every good work.

James says, "Confess your faults one to another, and pray one for another, that ye may be healed." How many of us do you suppose are led to pray one for another in time of trouble, or distress? James goes on to say, "The effectual fervent prayer of a righteous man availeth much." If we could be given a mind to pray one for another, rather than to persecute one another, how much better it would be for the brethren while here. May God give us a heart to pray for each other, and to "bear one another's burdens, and so fulfil the law of Christ." Galatians 6:2. The effectual prayer means that it has its effect, that there is some evidence given that the prayer was heard by reason of the warm feeling that penetrates our hearts, and gives a relief from the burden that brought about the petition to Almighty God, that forgiveness and

reconciliation might prevail. Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." How applicable here is the admonition of the Saviour of sinners when He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7:12. Do we go to the offended in a spirit of meekness, or go as a dictator? Do we go alone, or do we take the one who instigated the trouble with us? If we do as James says, and observe the admonition of the Saviour, then we are continuing in His word, and manifesting our discipleship.

Another admonition that we would do well to observe is, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Most of us do not go to our brother and tell him his fault, but go to some one else and tell him or her what our brother has done. This is not continuing in His word, but contrary to His word.

In Matthew 5-23 Jesus said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This, I'm sure, is a good rule to follow, but how many of us comply? It is enjoined upon the one who feels that

his brother has ought against him, to go to the offended, and inquire of the offense.

I once heard of two brother deacons who had very hard feelings toward each other, and were about to divide the brethren. At one of their Saturday meetings, the brethren decided rather than be in a dispute every time they met, they would abandon services for a while. As they were about to pronounce the benediction, an old brother who sat back, and who never had any thing to say in church, rose up and said, "Brethren you are talking about leaving off meeting for awhile, before you adjourn I would like for a certain hymn to be sung." The brethren sang that hymn, and by the time the hymn was finished, the spirit had so filled the hearts of these brethren, that each of them were on their feet making acknowledgements to each other. This brother proved how necessary he was in his position, though he didn't feel it.

Jesus said to His Disciples, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jesus also said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

These "branches" which are said to be in the "true vine" are divided into two classes. One is in it by profession; another is in it by reality. But let us not for one moment suppose that the branch

which the husbandman "taketh away" has the same union in the vine that the one does that bears fruit. One claims to belong to Him, but bears no fruit; and as no fruit is seen, the husbandman removes or plucks it up that men may know that it is dead, and not a living branch of the "true vine" which gets its life from within the vine. There are profess branches, just as there are profess disciples. One does not follow Him, and the other does not produce any fruit.

But what are these "fruits" that one branch bears, and the other does not? Paul tells us what they are, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Peter also gives us a large catalogue of evidences of a living branch, such as, "Diligence, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The above expressions are not quoted just as they are recorded in the first chapter of second Peter, but are quoted because they are characteristic of the work of the Spirit in the branches; just as the branches are produced in, and come from the inside of the vine. These "fruits" then, under consideration, are inward fruits; and are produced by the One Who, takes of the things of God, and shows them unto us.

For a branch to live, it must continue its connection in the vine, that is, it must not be one of those branches which God "taketh away" but, "purgeth it, that it may bring forth more fruit."

So, also the disciple must continue in His word, that is, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The "truth" referred to by the apostle, is not only doctrine, but gospel doctrine preached in love; and this is opposed to the deceit and craftiness mentioned above. This truth, is the doctrine of God's eternal love to His children, and must be preached in love. He who knows the truth, has no need or excuse for abuse and scolding from the pulpit or press. Paul told Timothy to, "Preach the word; be instant in season, out of season; reprove, rebuke," but it was to be done "with all longsuffering and doctrine." There is much required of the disciples of Jesus Christ. We find in the church of God, persons in various states, or conditions, the tempted, the careless, the lukewarm, the penitent, the old man, the young man, the little child, the

strong, and the weak. But as there are various states, there are also various gifts given to the church through which all receive nourishment from the same source, thereby making "increase of the body unto the edifying of itself in love."

May I reiterate, that the cost of being a disciple of Christ is very great. You are not only to hate (give up all) for the cause, but, Jesus says, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Matthew 10-22. We are very good disciples in fair weather, but when the clouds begin to gather, and that hate the Saviour referred to is manifested against us, "when tribulation or persecution ariseth because of the word," do we continue or do we join those disciples that, "forsook him, and fled?" Matthew 26:56.

I know of no better way to close than to quote from Philipians 4:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virture, and if there be any praise, think on these things."

H. O. NASH
Pelham, N. C.

THIS IS THE GOSPEL

"Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's

hand double for all her sins." Isaiah 40:1-2.

Dear Brother Adams: Brethren and sisters and all of like precious faith. I would like space in Zion's Landmark to express a few thoughts, (God willing) in connection with the above scripture, which for some reason known only to God, arrested my mind last night, and has been lingering more or less with me today.

As ever, feeling my unworthiness and imperfection, I realize that unless the giver of every good and perfect gift, should see fit to direct my mind by the divine light of his holy spirit, my effort like myself, will be a failure to begin with. I desire my dear Brethren, to set forth nothing but the truth, as it is in Christ Jesus, to know nothing among God's people, save Jesus Christ and him crucified, the way, the truth and the life. "The only name under heaven, given among men, whereby we must be saved."

To my understanding this scripture spoken by the Holy Ghost, through the Prophet, is the gospel, which has been, is now and shall be preached in all the world, for a witness unto all nations. This gospel or good news is the glad tidings of salvation to Jerusalem, which is the Church of the living God.

The prophet was clothed with authority from heaven when he recorded those wonderful words, so is every true God-called minister when blessed by the spirit of Almighty God, to proclaim the everlasting gospel of the son of God. The doctrine of salvation by grace both for time and eternity, is good

news to God's humble poor, who have been brought to the foot of sovereign mercy, and made to feel their utter helplessness and made to realize they are dependent creatures upon an independent, all wise, and merciful God.

To all such needy creatures this gospel is good news, "Comfort ye, comfort ye my people, saith your God." We note who is to be comforted, God's people, ("my people") not the world, but God's chosen elect, "Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, not going to be, but is already accomplished," that her iniquity is pardoned, not that she will be pardoned if she will accept me, but her iniquity is pardoned. O, dear brethren is not this good news, is not this both meat and drink, the gospel of your salvation, all your sins blotted out, and your iniquity pardoned? We hear him saying, "They shall not rise in time to shame, nor in judgment to condemn." Isn't it wonderful, dear saints, to have a sweet hope that we are of that number whose warfare is accomplished, whose iniquity is pardoned? All that is good news to a trembling child of grace. I feel that the remainder of the verse makes it two-fold more sweet and glorious. "For she hath received of the Lord's hand double for all her sins."

Oh, my precious saints, you who were ten thousand talents in debt and not a farthing with which to pay, you had sold yourselves for naught, but you were redeemed without money, but not without a

price, and that was the greatest price heaven could afford, the precious blood of the Lord Jesus Christ, which he shed on the rugged cross, when he bowed his head, gave up the ghost and said, "It is finished."

What was finished? The salvation of sinners, the eternal redemption of every heaven born soul. All those chosen in Christ before the foundation of the world, the church, the bride, the lamb's wife. Those whose names were written in the Lamb's book of life. Those are the ones whose warfare is accomplished, whose iniquity is pardoned, for she (the church) hath received of the Lord's hand double for all her sins." That, my brethren, means all she ever has, or ever will commit. Not only has she received at the Lord's hand for her sins, but double.

If I was one thousand dollars in debt, and nothing to pay with, and some one gave me one thousand dollars, that would only be enough to satisfy the debt. If he should give me two thousand, that would be double the amount, it would satisfy the debt and I would have an equal amount to live on. This is proof to my satisfaction (if there were no more scriptural proof, which there is) that salvation, both for time and eternity is alone by the sovereign grace of God. The apostle Paul preached his glorious truth to the Ephesian brethren, when he said, "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus

unto good works, which God hath before ordained that we should walk in them." Do you think, Brethren, that it would be to the glory of God to say that they will not walk in them when the Aposle emphatically declared that, God hath before ordained that they **should** walk in them. I hope that no one will misunderstand what I am trying to say. I hope I believe in obedience, the obedience which is taught in the scripture, and I feel is experienced by every child of grace. We find in the scripture that, "Though he (Jesus) were a son, yet learned he obedience by the things which he suffered." Heb. 5:8. Then if he being the son of God, learned obedience by the things which he suffered. Can we poor sinners expect anything less?

In First Peter 1:2 we find the same glorious gospel testifying to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." So we see by this that the obedience of the elect is according to the foreknowledge of God the Father, through sanctification of the spirit. In Deut. 32:8-13 we find this same glorious good news, "When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land and in a waste howling wilderness; he led him about, he instructed him and kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him and there was no strange God with him.

He made him ride on the high places of the earth, that he might eat the increase of the field. And he made him to suck honey out of the rock and oil out of the flinty rock."

This scripture proves beyond the shadow of doubt that the bounds of the people are set, according to the number of children of Israel, and we see Jacob here as a figure or type of the church, and in this wonderful scripture, we fail to see anything to support the doctrine of conditional time salvation. I feel that we can see the hand of God in all this, working both to will, and to do, of his good pleasure. In Isaiah 26:12 we find another witness to this good news, "Lord thou wilt ordain peace for us: for thou also hast wrought all our works in us." All our works, if you please, not a single work mentioned here, that was wrought by us to obtain this peace, but this peace was ordained for us, because of the wonderful works wrought in us, by the giver of every good and perfect gift, Jesus said to his disciples, "My peace I leave with you, my peace I give to you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"In the world ye shall have tribulations, but in me peace." It is only in Jesus that we have this peace. Again we hear Jesus say-

ing, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me, for without me ye can do nothing."

Would it be good news, or comforting to God's people to declare unto them that they had to do something to receive a blessing here in time, when our blessed redeemer emphatically declared, "Without me ye can do nothing." We have people who are advocating that doctrine, that the salvation of God's people here in time is conditional. Some time ago one of their preachers said to me, "Brother Whitley, if God has a blessing for you at church, and you don't go, you will fail to receive it." My answer to him was, "If God had purposed a blessing for me at church, there was no power on earth to keep me away, and that I would be there on schedule time. Yes, dear little children, you will receive every blessing which is in store for you on schedule time, and not all of them are sweets. Some are better to the taste. God knows our every need, not only does he know them, but suplies them. The Apostle says, "My God shall supply all your need, according to the riches of his grace."

This same glorious truth is declared by Jeremiah, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. Also we hear David saying in Psalm 37:23, "The steps of a good man is ordered by the Lord; and he delighteth in his way." If obedience is one of the steps of a good

man (and it goes without saying that it is) would it glorify God to say, that obedience is not ordered by the Lord? I know, dear brethren, that the world calls this a hard doctrine, and no wonder, because it is hid from them. Jesus says, "I thank thee, O Father, Lord of Heavend and of Earth, because thou has hid these things from the wise and prudent, and has revealed them unto babes, even so Father, for so it seemeth good in thy sight." So it is by revelation of Jesus Christ to his humble poor, to the church, his bride, the new Jerusalem, which must be comforted, and are comforted by the glorious gospel of the son of God, declared by his servants, whom he calls and qualifies to comfort his people, to speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. I feel that I have only hinted at just a few of the many wonderful things contained in the text quoted at the beginning of this article, but have written what. I hope has been revealed to me.

A little brother in hope,

C. D. Whitley

THANK YOU

Inclosed you will find check for \$5.00. \$2.00 to pay my subscription to the Landmark for 1952 and \$3.00 to send Landmark to someone unable to pay.

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Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

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VOL. LXXXV No. 14

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. JUNE 1, 1952

BELIEF IN GOD

"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." (John 20:29).

Perhaps no question has more often entered into the mind of the Christian believer than whether or not his belief in God is natural or spiritual. And if spiritual, what are the evidences that it came by revelation of Jesus Christ?

The scriptures teach that traditional beliefs are handed down from one generation to another which are not by the revelation of Jesus Christ. "Thus have ye made the commandments of God of none effect by your traditions." (Matt. 15:6).

A person may believe in the existence of God without believing in God by faith. "Ye believe that there is one God: thou doest well:

the devils also believe, and tremble." (James 2:19). "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." (Phil. 2:12-13).

The foregoing scriptural quotations are sufficient to teach us that the evil as well as the good spirit fears and trembles. What rule then or evidence prevails by which a precious hope and true belief in God may be an assurance to us.

The disciples to whom Jesus revealed Himself, after He arose from the dead, could not convince Thomas as they had seen Him, though they had intimately associated with each other during the life of Christ. Surely they had told him the truth, but why did not Thomas believe? Because the word of man cannot reveal Christ in the heart. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:12).

It was Christ who appeared to Thomas, for Thomas had not seen Christ, who now also appears to the disciples, Thomas being present, the doors being shut. The doors being shut was no hindrance to Christ's making His appearance. The structures of man are no barrier to Jesus. Neither are the doors of poverty or trouble so tightly closed as to bar the presence of Jesus, who speaks peace to the troubled breast and says, "Peace be unto you." (John 20:26).

There are many of the Lord's humble poor who have no vivid experiences to relate. They wonder if their belief is based upon the

saving grace of Jesus. There were many disciples in the days of Christ after His resurrection who believed He had arisen but who had not seen Him as Thomas did. Jesus said unto Thomas, "And be not faithless, but believing." (John 20:20). It is faith that supports belief, which is not a product of dead nature but only of Jesus. "I live by the faith of the son of God." (Gal. 2:20). That is, spiritual life is only by Christ's indwelling presence, and His presence produces an effect which is belief.

To be sure, the presence of Christ in the heart produces a precious hope, but those who have not been blessed to see nor hear by those particular experiences, as Thomas saw and heard, often wonder if what they believe is of Christ or a delusion of the mind. Do the following experiences become a cross to you?

(1) A recurring fear that you might be mistaken and that deception is substituting for a real spiritual knowledge. "Lord, I believe; help thou mine unbelief." (Mark 9:24).

(2) Poor in spirit—a desolate and forsaken feeling, with a desire to know more of spiritual evidences that are possessed by the Lord's people. "Blessed are the poor in spirit: for theirs is the kingdom of Heaven." (Matt. 5:3).

(3) Absolute dependence on God for every spiritual and natural blessing. "Every good and every perfect gift is from above." (Jas. 1:17).

(4) Feeling that the nature you possess does not fit into the perfec-

tion of the church. But the only real soul comfort is in the Church. "Let the brother of low degree rejoice in that he is exalted." (Jas. 1:5).

(5) A realization that the mind, at times, feeds upon the dead things of the world, lust, pride, anger, covetousness, filthiness, foolish talking and jesting. "Behold, I am vile." (Job 40:4).

(6) A feeling that the soul is obsessed with evil instead of good, that causes you to bow in shame and cry unto the Lord, "Create in me a clean heart." (Ps. 51:10).

There is one infallible sign that a change has taken place in the soul, and that is repentance. "Except ye repent, ye shall all likewise perish." (Luke 13:5). But it seems those who are brought the lowest by repentance fear most they have never repented. "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4).

"Blessed are they that have not seen, and yet believed."

W. E. Turner

"THE HEAVENS DECLARE THE GLORY OF GOD"

The Heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. Psalm 19:1-2.

In reading the above scripture our minds are led to the beauties and wonders of God's creation. We do not comprehend those beauties until they be moved, when clouds gather and obscure the sky for a season. But when they are banished away, we mark the glory of

the clear heavens. In like manner we cannot realize our blessings until the gloom is removed. We can sometimes meditate on the wonderful works of God as we watch the stars on a clear night and remember that David said that they were the "work of thy fingers." Psalm 8:3.

Inasmuch as all of it was written for our learning, if we be the children of God. Rom. 15:4, I feel that we receive a foretaste of Heaven here, and as in the subject, heavens is in the plural. The heavens that declare His glory are the heavenly places in which we are brought together in His name and He in the midst and as the Apostle John said, "We beheld his glory, the glory of the only begotten of the Father." St. John 1:14.

In the light of these places we are made to praise his name for his wonderful work to the children of men, and to declare with the prophet, Psalm 23:1, "The Lord is my shepherd, I shall not want." But the prophet says, "the sun goeth down and hasteth back from whence he arose." So at the appointed time the day and the uttering of speech (praise) comes to an end and darkness enshrouds us. But when the dark clouds arose Noah could view the bow in the clouds and remember the covenant that God had made with him.

Also were it not for the experiences that make us to know that he casts down as well as lifts up, we would become discouraged. In the darkness of the night we are made to know our weakness and complete dependence on God for

every thing. It was in the deep that Jonah learned that salvation is of the Lord. May I say that God's people all learn the same way, not that they are literally taken by a fish into the deep, but they are brought to realize the enormity of their sins and know that there is no eye to look on them in pity, no hand that can deliver, then are we made to cry as did Jonah, "I cried by reason of my affliction unto the Lord and he heard me; out of the belly of hell cried I, thou heardest my voice." Jonah 2:2. We then take knowledge of the truth that God prepares his people in the furnace of afflictions to cry from a pure heart and he hears them," when he hath tried me I shall come forth as gold." Job 23:10. "I will try them as gold is tried: they shall call on my name and I will hear them." Zech. 13:9.

"Though he were a son, yet learned he obedience by the things which he suffered. Heb. 5:8. I feel like we also in like manner learn in our suffering, not that we make any atonement, for that is only by a death and resurrection which is not given to men to accomplish, "yet" night unto night sheweth knowledge."

In humble hope,
R. W. Gurganus

OBITUARY

Our much loved brother, Elder J. A. Herndon, 80 years old, departed this life, Feb. 23, 1952, after many months of suffering.

He was born Sept. 23, 1871, in Orange County; was the son of Delilah Rhodes and Thomas Sewell Herndon and recieved his education in the schools of Orange and Durham County. He united with the Primitive Baptist church at Durham on July 25, 1896 and was ordained as deacon on Nov.

21, 1896. He was ordained a minister of the gospel Oct. 20, 1907.

He was married to the formr Zilphia Catherine Whitley, who survives. In addition to his widow he is survived by two sons, John N. and Lester L. Herndon of Washington, D. C., two daughters, Mrs. Benj. Kassel of New York City and Mrs. Edwin S. Lanier of Chapel Hill, N. C., with whom he had lived for several years. He is also survived by one brother, M. D. Herndon of Durham, eight grandchildren and two great-grandchildren.

Funeral services were held at the Primitive Baptist church in Durham, Feb. 25, 1952 at 2:00 p. m. and conducted by Elders J. W. Gilliam and M. P. Martin.

All was done that loving hands could do for his care and comfort during his long illness.

We feel he lived all of his days in the service of his Lord and Master and we learned to love him dearly.

May his widow, with his children, be comforted with the same comfort he found in serving his Lord and Master.

He was faithful to his churches for many years and in my last conversation with him he said, "If I haven't a mansion above all ready I can't expect one now" — "Precious in the sight of the Lord is the death of His Saints." Ps 116-15.

Submitted in Love

J. J. Whitley

MRS. L. D. ADAMS

Mrs. L. D. Adams, 82, died April 21 at her home, 324 W. Ponce-de-Leon, Decatur Ga. Funeral services were held at Trinity Chapel. Elder H. O. Nash officiated with burial in Westview Cemetery.

Surviving are four sons, J. L. Adams of San Antonio, Texas, W. Tom Adams, Eugen F. Adams of Decatur Ga. and Oliver Adams of Clarkston, Ga. Two daughters, Mrs. Stacy G. Adams and Miss Clyd Adams both of Decatur; four brothers, T. E. Speer of St. Petersburg, Fla., J. T. Speer of Knoxville, Tenn., C. E. Speer, Jacksonville Fla. H. N. Speer, Atlanta, Ga., and one sister, Mrs. Mary Speers, Decatur, Ga.

Sister Adams was a devoted and faithful sister and member of Harris Spring Church. her lovely countenance always reflected the image of Jesus as did her life, also we feel that she will be numbered among those to whom Jesus will say, "come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world." John said, "And I heard a voice from heaven saying unto me write. Blssed are the dead which die in the Lord from henceforth; yea sayeth the spirit that they may rest from their labors: and their works do follow them."

T. F. Adams

BETTY BOWEN WARREN

By request I will try to write a notice of the death of our dear sister and mother in Israel, Bettie Warren, age 73. She was born July 31, 1878, the Lord called her home, March 12 1952 to ever be with the Lord.

She united with the Church at Flat Swamp, Saturday before the First Sunday, November 1924, and was baptized the following day by Elder W. E. Grimes. She remained a faithful member, always filling her seat except when providentially hindered. She suffered a great deal with high blood pressure, which was the cause of her death. She died so unexpectedly that it was quite a shock. She wasn't able to attend church every meeting in her last days, but her mind was there. She was a firm believer in Salvation by Grace.

We miss her, but not as one without hope. Her hope in the Lord was her strength. We feel our loss is her gain, "The Lord giveth and the Lord taketh away, blessed be the nam of the Lord."

The funeral was preached by her pastor, Elder W. E. Grimes, in the home of her son, B. D. Bowen, where she was staying at the time of her death. Internment was in the Robersonville Cemetary, where she was laid to rest to await the next call, which we hope will be with the Lord.

The church at Flat Swamp desires to extend our sympathy to the bereaved family. May the Lord lead them in the ways of the Lord, by His spirit, the way their mother lived, walked and died.

This was done by order of th church in conference, Saturday before 1st. Sunday in April 1952.

W. E. Grimes, Moderator
Corone Bryant, Clerk
Francis A. Alford

RESOLUTIONS OF RESPECT

Nan. W. Woodard, the wife of Charles Woodard, born in 1879. She was the daughter of the late Joseph and Nancy Woodard, departed this life March 2, 1952. Making her stay on earth 73 years.

She was the mother of seven children, four boys and three girls, who with their father, stood by her until death.

She died at her home in Princeton, N. C., Route 2, where she was born. She united with Old Cross Roads Church in 1919 and was baptised by Elder J. B. Langster, but later moved her membership to Bethany by letter, where she attended regularly up until six months before her death.

Her funeral was preached at Bethany by Elder E. C. Jones. Although she will be missed greatly, we feel that she will awake again in the Morn of the resurrection. Therefore, it be resolved,

First, that we humbly submit to the will of our Eternal King, who never makes a mistake.

Second, that we extend our deepest sympathy to the family.

Third, that a copy of this be sent to the family, a copy be spread on our church record, and one each be sent to the "Old Faith contender," and "The Zion's Landmark."

Done by order of Bethany Church in conference Saturday before the fourth Sunday in April 1952.

Elder, E. C. Jones, Moderator,
W. H. Woodard, Church Clerk.
Bro-Sister E. F. Oliver, Com.

RESOLUTIONS OF RESPECT FOR BROTHER JOSEPH W. FURLOUGH

Whereas it has pleased our Heavenly Father to call from our midst dear Brother Furlough, who was born August 24, 1877, making his stay on earth 74 years, 5 months and 9 days. He died February 4, 1952. Brother Furlough united with the Primitive Baptist church at Concord, Washington County, N. C., the fourth Saturday in June, 1943, and was baptized the Sunday following and remained a faithful member. His health was such for a long time prior to his death that he was unable to attend church meetings. We know that we will miss him, but while we will, we had rather he be at rest than to be here suffering afflictions.

We hope that God will comfort, lead and bless his family along life's way and show them that their loss is his gain. Therefore, be it resolved: First: That the church at Concord bow in humble submission to the will of the Father who worketh all things after the counsel of His own will.

Second: That we extend our sympathy to his family.

Third: That a copy of these resolutions be recorded on our church book, one sent to the family and one sent to Zion's and-mark for publication.

This resolution prepared by the order of Concord Church in conference Saturday before the third Sunday in March, 1952.

Brother J. L. Ross, Moderator
J. A. Furlough, Church Clerk.

RESOLUTION OF RESPECT

Whereas, God in His infinite wisdom, has seen fit to remove from our midst our beloved Brother Alonza H. Langdon, born Nov. 10, 1892 and died March 16, 1952. He was baptized first Sunday in July, 1932 and was ordained deacon July meeting 1933.

First: We the Primitive Baptist Church at Fellowship, Johnston County, North Carolina, bow in humble submission to the will of God who doeth all things well, for His works are perfect and His wisdom

unsearchable.

Second: That Fellowship Church extends to the bereaved family their heartfelt sympathy, hoping that God will bless and comfort them and cause them to trust Him for all blessings.

Third: Be it resolved, that a copy of these resolutions be recorded on our church book, a copy be sent to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of the Church in conference at Fellowship Church 1st. Saturday in April 1952.

J. C. Langdon
Maynie Langdon
Elgie Lee Collier, Committee

RESOLUTION OF RESPECT

Whereas, God, in His great wisdom, has removed from our midst our afflicted and highly esteemed brother, Emmitt Faircloth, who united with Fellowship Church 1st. Sunday in December 1946. He departed this life January, 1952.

First: We the church at Fellowship desires to be submissive to God's will and thank Him for the love manifested in our afflicted brother.

Second: That we extend to the family our sympathy, desiring that they be comforted with the knowledge that God doeth all things well.

Third: Resolved that copy of these resolutions be put on our records, one sent to the family, and one to Zion's Landmark for publication.

Done by the order of Fellowship Church in conference Saturday before the first Sunday in April 1952.

Elder Shepherd Langdon, Mod
James C. Langdon
Mayme Langdon
Elgie Lee Collier, Committee

RESOLUTIONS OF RESPECT

It is with heavy hearts we attempt to write a tribute to our dear Sister Catharine Hare. Sister Hare was born July 22, 1883 and died Nov. 2, 1951, making her stay on earth 68 years 3 months and 11 days.

Sister Hare was married to Joe Hare in January, 1902. To this union was born three children, one son and two daughters. She united with the church at Creech' in August, 1913, and she attended her meetings regularly whenever possible, always appearing an humble and faithful member.

Her children and husband are left to mourn her departure along with the church and a host of friends. But we hope our loss is her eternal gain.

Resolved: First, that the church at Creeches has lost a faithful member and her children a loving mother. Second, we

extend our love and sympathy to the bereaved ones. Third, we bow in humble submission to God who doeth all things well. Fourth, a copy of these resolutions be recorded in our church book, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the church in conference first Sunday in March, 1952.

E. C. Jones, Moderator

J. E. Creech, Clerk

Zilphia & Pennia Creech, Com.

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Memorial Wayne County, N. C., the fifth Sunday and Saturday in June, 1952. Elder W. E. Turner is appointed to preach the introductory sermon and Elder J. T. Williams his alternate. All lovers of truth are cordially invited to attend.

And a special invitation is extended to our ministering Brethren.

J. T. Boyette,
Union Clerk.

NOTICE

If your Landmark subscription has expired, your prompt renewal will be greatly appreciated, so as to help us meet our monthly printing bills. You will find the expiration date on the same label with your name and address. For example if you see 15, Dec., 1951, on the label, this means your Landmark subscription expired on 15 Dec. 1951. We are always glad to correct any errors.

Editor

THE SKEWARKY UNION

The Skewarky Union was appointed to be held with Rocky Swamp church the fifth Sunday in June, 1952 beginning on Friday, D. V.

Church located northwest of Enfield, N. C., near Heathsville.

Elder R. B. Denson was chosen to preach the introductory sermon and Elder J. D. Fly alternate.

A cordial invitation to all.

E. C. Harrison

Union Clerk.

UNION NOTICE

The White Oak Union Meeting is appointed to be held with the Church at White Oak on the 5th Sunday and Saturday before in June, 28th & 29th, 1952.

The Church is located about 1-mile west of Maysville, off Highway No. 17, in Jones County, N. C.

An invitation is extended to all who love the truth, and especially to the Ministering brethren.

W. A. Walton, Union Clerk

LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The Lower Country Line Primitive Baptist Association will convene with the church at Eno on Saturday before the first Sunday in July 1952 and continue three days. We invite brethren, sisters, and friends who are in fellowship with us, and in peace and order at home.

Eno Church is located just off Roxboro Road about three miles out from Durham, N. C.

J. J. Whitley, Association Clerk.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is appointed to be held with the Church at Lower Town Creek, Edgecombe County, N. C., the fifth Saturday and Sunday in June, 1952. The Church is situated about 1 1/2 miles north of Pinetops 1-2 mile from Pine-tops-Rocky Mount highway. Elder J. B. Roberts was chosen to preach the Introductory Sermon.

J. E. Mewborn, Clerk

UNION MEETING AT BETHEL

The next session of the Angier Union Meeting is appointed to be held with the church at Bethel, Johnston County, Saturday and Fifth Sunday in June, 1952. Elder F. H. Nordan is chosen to preach the Introductory Sermon and Elder E. C. Jones is alternate. Bethel church is located on the new Angier-Benson highway and is about seven (7) miles southeast of Angier. Anyone desiring further information may communicate with Brother D. E. Young, Church Clerk, Angier, N. C.

All lovers of Truth of the same Faith and Order are invited to meet with us, especially the ministering brethren.

W. F. Young, Clerk

Brother C. D. Turner,
Ass't Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

JUNE 15, 1952

No. 15

PSALM 116

I love the LORD because he hath heard my voice and my supplications.
Because he hath inclined his ear unto me, therefore will I call upon him
as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold
upon me: I found trouble and sorrow.

Then called I upon the name of the LORD: O LORD, I beseech thee,
deliver my soul.

Gracious is the LORD, and righteous; yea, our God is merciful.

Return unto thy rest, O my soul; for the LORD hath dealt bountifully

Return unto thy rest, O my soul; for the LORD hath dealt bountifully
with thee.

For thou hast delivered my soul from death, mine eyes from tears, and
my feet from falling.

I will walk before the LORD in the land of the living.

I believed, therefore have I spoken: I was greatly afflicted.

I said in my haste, All men are liars.

What shall I render unto the LORD for all his benefits toward me?

I will take the cup of salvation, and call upon the name of the LORD.

I will pay my vows unto the LORD now in the presence of all his people.

Precious in the sight of the LORD is the death of his saints.

O LORD, truly I am thy servant; I am thy servant, and the son of thine
handmaid: thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the
name of the LORD.

I will pay my vows unto the LORD now in the presence of all his
people,

In the courts of the LORD'S house, in the midst of thee, O Je-ru'-sa-
lem. Praise ye the LORD.

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Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

FAITH IS THE SUBSTANCE OF THINGS HOPED FOR

Dear Elder Turner:

Having been requested by some, and I also have a desire to write an article for publication. I have been waiting patiently for some scripture to be given me as a foundation to write from. However, I am not yet thoroughly satisfied with my meditations on the subject I hope to write from, but am doing so for relief of mind.

The scripture is, "Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1. It is good that our minds can be exercised in faith for without faith it is impossible to please God. It was by faith the elders or prophets obtained a good report, you may also observe in the same chapter that each of the different characters that are mentioned accomplished all of their undertakings through faith. They believed in the things that God spake and promised would take place—even the gift of His son which was to be at a later date, and many desired an hoped to see them fulfilled through His Son of which was foretold. These all die in the faith not having received the promise, but having seen them afar off, and were persuaded of them and embraced them, and confessed they were strangers and pilgrims on the earth. It seems to me our bless-

ings are greater than theirs. The Lord has blessed us to live in this gospel age of which all of the promises that God made to the fathers through the mouth of the prophets, have been fulfilled in the victorious work of his only son, whom he has appointed heir over all things.

How weak we seem to be that we cannot embrace them and believe in them as we feel that a true christian should not even as much as the prophets did when they had not been fulfilled as yet, now they have been fulfilled and are available through the mercy of God to comfort and strengthen us in our dull and lifeless feelings. We, or the Lord's people, have many things to be thankful for; all the promises that are recorded are for the welfare of His chosen and none other can receive them. The whole human race receives all the natural blessings of life, but cannot receive the spiritual blessings for he never knew them to the extent that they share in them. Faith in God is belief in God and all men cannot have faith, for it is the gift of God. Therefore, all men cannot believe in God because they are none of His from the beginning, in a spiritual sense. There are a few that do **believe** and have **faith** that he is able to do all things that he has promised. Then it is true that their **faith and belief** is their righteousness and is acceptable before him.

It was counted as the righteousness of the fathers of Israel. I look upon those two things alone to be sufficient evidence of the work of the spirit, which is the work of God. Therefore man has no part in the preparing and qualifying of dead sinners to become christians, and those that are attempting to do so are building upon a sandy foundation. I feel sometimes I want to praise him all the days of my life for laying a foundation for my hope to rest upon, and I trust has given me the belief and faith to rely sorely on his promises, for they cannot fail. He is faithful to perform that which he has promised. He built the church and gave it to his bride as a home to be sheltered from heat and storms of life, not to save them from their sins, but a dwelling place for them that are already saved and called with an holy calling. He satisfies them with the doctrine that belongs to the church to the extent that they do not become uneasy and roam around following other winds of doctrine because their faith establishes them in their belief and they rejoice in the truth when they hear it. I feel just now that I would like to continue a little longer upon the subject. But before it gets too lengthy it will be best for me to close. I desire an interest in your humble prayers.

In brotherly love,
R. B. Denson
Rocky Mount, N. C.

EXPERIENCE

Dear Elder Adams:

When I was very small I became

concerned about my soul; it seemed the judgment day was coming and I was doomed to eternal punishment. I would go to bed at night and cry myself to sleep and try to beg God to have mercy on me and save me.

One night I dreamed it was judgement day, and I thought I was frightened an Jesus came to where another little girl and I were playing, and He put His hand on my head an said, "You're one of my little school children," The next thing I knew, I was sitting at a table and everything on it was white. Sometimes I believe I have been made to sit at the King's table, and I hope I've been taught in the school of His grace.

I told mamma about this dream, and she cried and said it was a good dream. I was not satisfied though, and went on in much trouble from time to time, but I would have short seasons of being contented an went about playing with other children.

Again I dreamed judgement day had come and as before I was greatly frightened an I thought I saw the entrance of a building. I stopped here and a man showed me an open book and I saw my name and with my name these words, "I was with you always." And I said, "If I had known this, I would not have been afraid of the lightning." I was always afraid of storms. This satisfied me, and for several days I was in praise to God. It seemed all things had become new, old things had passed away, but since that time I have had many doubts and fears. Often doubting if I'm in

that number for whom Christ die.

That great love was given me, I hope, for Him and His people. I love Him because He first loved me.

I had another dream during this time. I dreamed about mamma and me being together when the end of time came. I was afraid and started to speak to her and she was looking up and shouting and I looked up and saw Jesus, and I began to shout and I was no more afraid.

About six years ago I became so burdened I could not sleep or have any peace when away from my work; it seemed my mind was with the church at Dan River. I was concerned with asking a home with them. During the time I desired more evidence to tell them, when "What more can He say, than to you He hath said." Then I was enabled to go over all the past experience and say, it is sufficient. I love the hymn, "How firm a Foundation, Ye Saints of the Lord."

I went to church at Dan River but couldn't tell them a thing about my dreams and travels. I did tell them of how I had been burdened to come, while I didn't feel worthy, and don't yet. I just wanted to be one of them, they all looked so good to me. If not deceived, I was drawn there by the sweet cords of His love. I saw in my dream the place where I would sit and saw myself going alone, which I did. I thought my husband would go with me, but he didn't. He did come later though. I was in so much trouble the week following, fearing I had deceived the church, and my pleadings were,

if I had "deceived them don't allow me to do them any harm." This is the way. I have been brought along, I don't know whether it is an experience of grace or not, I just hope so.

The morning I was baptized these words came to me, "I cast down, and I raise up, I the Lord do these things." You preached so beautifully on this subject I thought when you visited Dan River. I have been cast down in my feelings, and hope I know what it is to be raised up. We don't like to be cast down, if we knew it was the Lord doing the casting down, it would be different. Well, come to Dan River to see us again and bring Sister Adams, we enjoyed your visit very much. aq

Your little sister in hope
(Mrs.) W. C. Vipperman
Draper, N. C.

MEDITATIONS

Dear Brother Adams:

I've thought so much of late, of submitting a few meditations, but as each day passes, I seem to be over shadowed with such doubts, and fears, I shrink from owning the name, or defending the cause of such a just, and holy God, for fear it will be mockery in his sight, but if he will but bless me to think on his name, it's far more than I deserve. We are requested to think soberly, according as God hath dealt to every man, the measure of faith, and may it be His will to make me submissive to my measure, if indeed I'm lotted at all. God is just and right in all his attributes. Paul in assuring his brethren at Philippi, "But my God

shall supply all your need according to his riches in glory by Jesus Christ. "So what else do we need? May he bless us to praise him from whom all blessings flow. God bless you and your dear family.

Brother Adams, my purpose for this is to mail you a letter I received from a very dear sister, Sadie V. Barnes, with a gift I feel that only a few possess. If you think it permissible you may keep it for the Landmark. Pray for me, that I may be kept at all times.

509 W. Colonial Ave
Elizabeth City, N. C

You will doubtless be surprised to get this letter from me, but since you all left my house today I have been pondering over the chapter and verse that we were discussing: Titus 2: 11. I fully realize that you are far better qualified to deliberate upon any scripture than I, but if you will pardon my blunders, I feel that I would like to tell you what I see in this scripture.

First the 11th verse is not complete in itself. We must read through the 11th to get the complete sentence. "For the grace of God which has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

(Titus 2; 11-14) Now we find by reading the previous chapter and the one following that the entire epistle was a pastoral charge from Paul to Titus, one of his earliest converts to the faith— instructing him in regard to his duties towards the church at Crete, of which Titus was bishop. It contains pastoral instructions in doctrine, morals and church discipline. It is somewhat like or similar to the first Timothy in the character ministry and qualifications of a bishop or minister. Paul states that he left him in Crete that he should set in order the things that are wanting. He tells him to rebuke them sharply, that they may be saved in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Now in regard to the 11th verse, of chapter two. I believe the grace of God has appeared to all men teaching them that salvation is of the Lord, but not all men are willing to admit it. Some want to take a part of the credit to themselves, setting forth the idea that they must work for their salvation. We read "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." God works in us the will and desire to do his good pleasure. We do not work it in ourselves. God teaches us that we should deny all ungodliness and worldly lusts, and live soberly and godly in this world. Christ gave himself for his church, that he might redeem it from all iniquity and purify unto himself a peculiar people, zealous

of good works- that is earnest and fervent in good works-surely they are a peculiar people, because they take no honor to themselves, for they know that in them, that is in their flesh dwells no good things. They know that they are wretched and miserable, poor, and blind and naked before a just God, and God alone is able to clothe them with that robe of righteousness that I desire above all things to wear. It cannot be bought with money, and since all our righteousnesses are as filthy rags in his sight, we cannot buy it with our good works.

I for one feel sometimes that I have sinned away the day grace and that God has turned his back on me. Then I remember that our blessed Saviour cried out in his agony, "My God, my God, why hast thou forsaken me." If the blessed son of God felt forsaken, why should this poor worm of the dust think it strange to feel that way?

When I go to church and hear our dear ministers tell of their doubts and fears and relate my feelings far better than I can tell them myself, it arouses, in my poor heart, a spark of hope, that it is God who has shown me the vileness of my nature. Like Paul, there is a thorn in my flesh that buffets me about and oh, how I long to have it removed. I desire to live above sin and to feel the presence of the blessed Saviour with me at all times, but instead I have to go begging for my mercy daily. If I could only know that I am as good a christian as I feel that you are, how happy I would be, but if

a child of God, surely I am the least of all.

If you see anything in his poor scribble worth passing on to others who were discussing the matter with us, pass it on, if not, just cast it aside.

I enjoyed having you all with me today so very much and hope you can visit me again sometime. It is so seldom I ever have an opportunity to talk with my brethern on heavenly things, that it is a feast to me when I do. Please pardon my poor scribbling and when you feel to do so, remember me in your prayers.

Yours in hope of eternal life,
Sadie V. Barnes
Columbia, N. C.

SWEET EXPERIENCE

Dear Brother Adams:

To God's poor, humble wayworn children that have traveled the road that I am traveling, I feel that I can at least tell them that they are not traveling it alone. I believe that he God of Heaven and of earth knew from the beginning of time and still knows that his children SHALL be a willing and obedient people in the day of his power, and I believe that he knows that all their suffering and afflictions, heartaches and sorrows are needful o keep them humble and obedient because he has said if you will reign with me, ye shall also suffer with me and I believe that every sorrow yields them good. David said when I was afflicted then I knew the Lord.

I feel that I must tell you dear people that I love the sweet exper-

ience hat I had while in the hospital last summer. I was taken suddenly with a very serious illness and was carried to the hospital, the doctor told me that I could not live longer than two hours without an operation, so I told him to go ahead and last thing I remember when I was on the operating table, I said, "O, Lord, be with me and guide the doctors hands. I believe he did. Sometime after that before I regained consciousness, I saw a group of angels all standing around my bed. They were all exactly alike and all were the same size and were dressed in the whitest of white. They were all standing around my bed and all had a little book in their hands and were all saying the same thing. It seemed they were singing in a low soft tone and were all looking at me with the sweetest smile and most beautiful countenance that I have ever seen. I woke up for just a few seconds and thought maybe it was the nurses that were gathered around my bed. I was able to open my eyes and look over the room and there was not a nurse in the room and a voice said they were not nurses, they were angels, and I said, "I am well." I never felt so good nor so happy in all my life. That was the last thing I remembered in the next four days, but that was enough. I believe that God was with me and did guide the doctors hands and I believe he sent that heavenly host of angels to me to cheer me on my way, and they did. When I finally awoke there was not a pain in my body, nor even a wave of trouble rolled

across my peaceful breast. Then those words came into my mind, "May angels guard us while we sleep, till morning light appears. Oh, my fathers children, I want to tell you that God is alive for ever more, and is watching over his people when all other help has failed. He has said that he would be with them in the sixth trouble and in the seventh he would not forsake.

I realize that my life is almost spent and as I look back over my past life, I can not see any good that I have ever done to cause the Saviour to own me as one of his children, but I do sometimes feel that without His love and tender mercy, I would have long ago, been numbered with the pale nations of the dead, that forget God. I do believe that we cannot wonder so far away but that when it pleases Him, he will bring us back, because whom he loveth, he chasteneth, and scourgeth every one whom have had the chastisement but whether it is of the Lord, I do not know. I can only hope it is, for ye are saved by hope and the little hope that I have is all that I have in this world that is worth living for. This world has lost its charm for me, the things that I once enjoyed, I now hate, and the things I one time hated, I now love. One of those things is the Church of God. To all the dear people that have had their robes washed in the blood of the lamb and can rejoice in the Saviour's name, heaven is your home. I f I may only be in that number it will be enough for me.

This world is so full of trouble, trials, heartaches and sad disappointments that it sometimes seems impossible for even the very elect children of God to walk in his foot prints and keep in the straight and narrow way, and without his guiding hand love and tender mercy, they would all go astray. Every poor soul that he shed his precious blood for, will be saved in heaven and I believe that he does send trouble and even affliction on his children to humble them, for it is writtn that in this world ye SHALL have tribulations, but in me peace. I believe I have witnessed with David when he said, "When I was afflicted, then I knew the Lord. I f so, then he makes every sorrow yield them good. Many times when I have been on my bed of afflictions, I know he has comforted me when all other help had failed and I had no one to speak to me or comfort me and I felt like I had gone the last mile of the way; but sometimes I can hear that still small voice speaking peace to my troubled soul.

"Precious memories, how they linger,

How they ever flood my soul,
In the stillness of the mid-night
Precious sacred scenes unfold.

I cannot always enjoy these blessings, but he told them to go and show John again these things, that the deaf can hear, the lame walk and the poor have the gospel preached unto them, so I believe all of Gods children have doubts and fears because Jesus said, "If ye love me, you will keep my commandments. When one feels he

has broken one, of His commandments he has broken all. Then we have our fears. Jesus said, "All things work together for good to them that love God, to them that are called according to His purpose.

My precious brethren and sisters, I sometimes feel like I am deceived in every thing and am not worthy of the love and fellowship of the dear people of God, but if I am not an old Baptist, I am nothing because I know I am not anything else. May God in his love and mercy watch over his children and when we reach the last mile of the way, may it be Gods holy will that we, (if I am one), may be permitted to gather around the throne of God and sing the sweet songs of redeeming love, where we will have no more sad heartaches, disappointmtns and tear dimmed eyes, but all will be peace and love. Then God's redeemed children can realize that all of this worlds troubles are not worthy to be compared to the wonderful love of God.

Saved by grace, if
saved at all,
Cameron, N. C.

WANTS OLD LANDMARKS

Reidsville, N. C.

Dear Brother Adams:

I feel to write an experience I had concerning the 23rd Psalm, which was your text at our church the 4th Sunday in January. You were so wonderfully blessed to preach from that text.

More than forty years ago, I dreamed very sweetly, of dying. I

was repeating the first on through the sixth verses in this Psalm, as my breath grew shorter and shorter. I can never express the perfect peace and joy that was mine. Oh, if death could be like that! The Poet Watts expresses it so beautifully:

"There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

I learned through Sister Katie Mitchell that you would like to have some old Landmarks. I have quite a few that were published in newspaper form. I think January 15th, 1874, is the oldest of them and the year 1886 the latest copy of the newspaper form that I have. I noticed so many of the old writers names: Elders John Leland, F. A. Chick, A. N. Hall, C. B. Hassell, I. N. Vankeeter and W. M. Mitchell. W. W. Huntington, one of the editors of the Gospel Messenger, was often quoted, also sermons preached in England were used. I have the booklet, "Naaman the Syrian" by Elder J. R. Respass, Butler, Ga., published at Columbus, Ga., in 1883. I would like so much for you to see and have some of these publications.

I will close as I fear that I have been too lengthy already.

Yours in hope,

Mrs. J. D. Murphy

SICKNESS IN THE HOME

Dear Children of God:

I would love to write you all a few lines concerning the sadness in our home. We have had the misfortune of having two patients

in High Point Hospital at one time, but I can thank the god Lord that he has blessed my companion, my wife, to get back home. She went through her operation and is now at home, but is in poor health. She stayed thirteen days. Our son John is still in the hospital and I do not know when he will be able to come home. He has been in the hospital for about three months, and has had four operations in that period of time. I feel that he is improving some now though. I was made to pray for him many times, as well as for others. The other night I was made to pray until it seemed I could hardly live much longer. I lay on my bed and begged the good Lord to show me, whether or not John was going to get better. The next morning I called my wife and told her that John was better, and she wanted to know why I thought so. I told her I had to pray so hard for him last night. She said that she heard me begging the Lord awfully hard last night. I said as I was starting to the hospital that morning that I would find John better, because I was shown last night that he was better, so upon arrival at the hospital I found him much improved.

There was a sister over close to Reidsville who was in bed and had not walked for many weeks. She called to her husband one morning and told him to bring her clothes to the bed, for she was going to get up and walk. He told her she better not try it since she had not walked in such a long time. She said that she knew she was getting up for she heard Elder Jarrell pray-

ing for her last night. He gave her clothes to her and she got up out of bed and went about doing her house work. She had faith to believe she could walk and she did, right then.

Another time there was a young man in the hospital with a brain trouble. The doctors had given him up and said he would never be any better. His condition was so serious that his mother and young wife were staying right with him. His young wife spoke to his mother and said, "my husband will be better in a few minutes." The dear old mother said, "Why do you think so?" The young wife said, "Because I heard Elder Jarrell praying for him just now, and I have looked all around in the corners of this hospital trying to see him. It seems to me he is in this hospital praying for my husband." In a few minutes the doctor came into the room and said that he was better. It was not long before he was out of the hospital and gone home.

It is not anything good on my part at all, but she heard me praying and I guess as far as I know that I was at home when both these two women heard me praying. Surely the two sisters had the faith to believe they heard me praying, and that it would come to pass. We can not have such faith only when the good Lord gives it to us.

Dear Brethren, Sisters and Friends, if you all can or have a mind to pray for us, that our family will get well and all be back home soon. If it be the blessed Lord's will for it to be so. I must close, except I want to send a poem

or two to be printed at the end of this writing.

Your least brother in sadness,
W. E. Jarrell

WANTS TO READ LANDMARK AS LONG AS SHE LIVES

Enclosed find check for \$2.00 of which pays my subscription to Jan. 18, 1953. I don't know as I will live that long but I want to read it as long as I do live. I have been reading the Landmark ever since I was a little girl and I am now 75 and I can't expect to be here much longer. The remnant of my days I would love to praise the Saviour's name, if I could. I am so vile so full of sin I fear I am not born again. As ever yours Sister in hope.

Mrs. R. M. Williams

RESOLUTIONS OF RESPECT FOR SISTER MINNIE CLAYTON BRANN

It has pleased the Lord to take from our midst Sister Minnie Brann, who was 67 years old on her last birthday. She was born June 2, 1884 and died February 26, 1952, making her stay on earth 67 years, 8 months, 24 days.

She was the daughter of William and Susan Clayton. She leaves to mourn her passing, her husband, Mr. Henry Brann, five daughters, and 2 sons. Sister Brann joined the church in September, 1903, and we can say that her going has been a great loss to us at Flat River Church, but we feel it is her eternal gain. Sister Brann always had a smile, it seemed, regardless of her troubles; but now her troubles are over. Her body has been laid to rest, and her spirit has gone back to God, who gave it, there to await the final resurrection when all the children of God shall be gathered together and carried home on the wings of God's love, to sing His praises forever and ever.

Therefore, be it resolved that the church at Flat River bow in humble submission to the will of the Father. Second, that we extend our deepest sympathy to the family. Third, that a copy of these resolutions be sent to one of our religious papers for publication, one to be on our church records, and one to be sent to the family of the deceased.

Elder L. P. Martin, Moderator

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

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Willow Springs, N. C.

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VOL. LXXXV

No. 15

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JUNE 15, 1952

IT MUST BE BY FAITH

"But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

In my effort to write on this subject, I fear I can only reach the surface and the depth of the subject will still be unexplored. Paul said, "O the depth of the riches both of the wisdom and the knowledge of God how unsearchable are his judgements, and his ways are past finding out." Rom. 11:33. If by searching we could find the mysteries of God, the wise and prudent would have a great advantage over the ignorant and unlearned in acquiring knowledge of God, but since it has pleased God to hide these things from the wise and prudent and to reveal unto babes

the things of his kingdom, it eliminates the class who would otherwise learn of the kingdom of God by searching rather than by revelation. Jesus said, "I thank thee oh Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Math. 11:25.

If we believe in God, it must be by faith. This belief in God is not dependent upon any of our works of righteousness, for Jesus said, "It is the work of God that ye believe on him whom he hath sent." Again we find recorded in Holy writ, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:8-9. This faith which Abraham, Isaac and Jacob were in possession of, was revealed to them, and they, as well as all the redeemed family of God, lived by this faith, for Paul said, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:23. Paul says further, "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Heb. 2:4. Rom. 1:17.

This faith which was revealed to Abraham was not given to his ancestors through the law, as was supposed by those who came to John's baptism, to be baptized by

him. For John said, "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore, fruits worthy of repentance and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." Luke 3:7-8. We find almost the same words recorded in the 3rd. chapter of Matthew. This is clear evidence that the Pharisees and Sadducees were not children of God because Abraham was their father. Paul said, "For the promise, that he should be the heir of the world, was not to Abraham, or his seed, **through the law**, but through the **righteousness of faith**. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Rom. 4:13-14.

But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. To all those that Jesus healed while he sojourned here in the world, were given faith to approach unto him. The woman that was a sinner who came from the city and entered into Simons house where Jesus had gone and when he had sat down to meat, washed his feet with the tears and wiped them with the hairs of her head, kissed his feet and anointed them with ointment.' And he said, to this woman, thou faith hath saved thee, go in peace." Luke 7:50. We find again recorded in Holy

writ, that two blind men followed him crying and saying, "Thou son of David have mercy on us and when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, according to thy faith be i unto thee, and their eyes were opened. Math. 9:27-30. This was living faith that dwelt in the hearts of all of those who came to Jesus and asked for help in time of need, and the evidence that he heard them was that they received that for which they petitioned. John said, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatever we ask, we know that we have the petitions that we desired of him." 1st John 5:14-15.

It is little by little that the children of God are given faith to believe in God. Our carnal mind, which is not subject to the law of God, is continually in conflict with the word of God, believing that some other way is just as good, like Naaman, the Syrian, who was a leper, who thought that the waters of Abana and Pharpar, rivers of Damascus, were just as good as the river of Jordan, to dip in for a cure. The little maid that was taken captive, and waited on Naaman's wife, directed him to the Prophet in Israel, but instead, he went to the King of Israel first (the law) bearing a letter from the King of Syria. But the King of Israel said, "See how he seeketh a quar-

rel against men, am I in God's stead to kill and make alive:" He must go to the Prophet to find a cure. The same is true today. If you have a dreadful disease (sin) you will try all the remedies first that the flesh directs; and remedies they are, for there is quit a difference in the medicines that are labeled remedis and the one that is a cure. The blood of Jesus Christ cleanseth us from all sin. But every avenue must be closed before we are made willing o follow the meek and lowly lamb of God; Who is the way, the truth and the life. When our efforts are exhausted and we give up, a little faith is given to approach him at a throne of grace and we are enabled to ask for help in time of need. Then ho wapplicable are the words, "Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you. How marvelous are his words. "Thy faith hath saved thee, go in peace. 'For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

When Lazarus, the brother of Martha and Mary, died, Jesus said to Martha "And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, yea, Lord: I believe that thou art the Christ, the son of God, which should come into the world. Jno. 11:26-27. May I repeat again that this belief in God is not dependent upon the work of the creature, for Jesus said, "It is the work of God that ye believe on him whom he hath sent. Then it is evident that faith is a gift of God and all that are born of God are of the

spiritual family of Abraham, and not heirs because they were of his offspring by nature. For Paul said, "For the promise that he, Abraham, should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. And again we find recorded, "To Abraham and his seed were the promises made. I say not unto seeds as of many but unto one seed and that seed, which is Christ. And all that are born of the spirit of God are freely justified by faith. Paul said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith, unto his grace wherein we stand, and rejoice in hope of glory of God. Rom. 5:1-2. The suffering, death and resurrection of Jesus Christ was to meet the demands of God's just and Holy law and bring in everlasting righteousness and justification for the chosen and redeemed family of God. Paul said he was delivered for our offences and raised for our justification. Therefore the Apostle said, "If ye be risen with Christ, seek those things which are above. Seek How? -By faith. For without faith it is impossible to please God for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

We find recorded in Holy writ that all men have not faith, and this class is pointed out in 2nd. Thess. 3rd. Chapter and 2nd. verse. "And that we may be delivered from unreasonable and wicked

men: for all men have not faith. Those who have living faith, possess and manifest good works. If one professes to have faith and there is no evidence of good works manifested by him, it is evident that his faith is dead. For James said, "Even so faith, if it hath not works, is dead, being alone. As further proof that good works accompany faith, James says, "Yea a man may say, thou hast faith and I have works: shew me thy faith without thy works and I will shew thee my faith by my works. James 2:18. In other words "By their fruits ye shall know them. Our works are our fruits. We recognize the mark in a child of grace by their fruits or works. This fruit identifies a child of grace. It cannot be hid, even though the little one is not aware of the mark, it is there. In all ages there have been a few who believed in salvation by grace. This belief was given them by faith, and they have earnestly contended for this doctrine of salvation by grace. No man nor set of men can ever convince this redeemed family of God that it is by any works of righteousness which they have done that this faith is "once delivered" to the children of God. It matters not where they are found, whether they be at the church house at home, in the field or on the road or in any state or country, they will be earnestly contending for the faith which was delivered to them. Jude said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that

ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. Paul said, Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed." Faith is indeed precious and this is more fully realized when we come to the end of our wits. Troubles arise, and sore afflictions are to be endured. Such experiences bring dark times in our souls. But faith looks up to God even in the sorest affliction and our strength is made perfect in weakness. How true was this when the disciples of Jesus were out at sea in a storm. The waves were mounting up high and covering the ship. We find recorded, "And he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And FEARFUL, O ye are of little faith? Then he arose, and rebuked the sea; and there was a great calm." Math. 8:23-26. He maketh the storm a calm." His disciples had a little faith or they never could have awakened the Saviour. The Saviour said to Peter, "O, thou of little faith;" it is evident that he had some faith when he said to the Saviour, "Lord if it be thou, bid me come unto thee on the water." "And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; an beginning to sink, he cried saying,

Lord, save me." Math. 14:28-30. When Peter was some distance off with no storms and waves he could walk, but when he approached the Saviour his strength became weaker and weaker and when Jesus made bare his hand by stretching forth his hand. Peter's strength was made perfect in weakness, Paul said, "When I am weak, then I am strong." Strong how? Strong in faith, like Abraham who staggered not at the promise of God through unbelief; but was strong in faith giving glory to God.

How wonderful is it to have a little faith to approach unto God and be enabled to lay all of your sorrows and troubles before him. THE ONE WHO "Took our infirmities and bore our sicknesses." Math. 8:17. All of those characters who received help from the Lord were in possession of faith, which enabled them, as well as you, to ask for help in time of need. "But without faith it is impossible to please God. For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

T. F. Adams

IN MEMORY OF ELDER PRIDDY

There is much sadness in our hearts as we try to write in memory of our dearly beloved Pastor and Moderator, Elder S. J. Priddy, who passed away suddenly and so peacefully of a heart attack in the early hours of Saturday morning, February 9, 1952, at his home in Princeton, W. Virginia. He had been in declining health for many years, but just the weekend before he passed away, he attended his church at Crumpler W. Va. His prayer that night was so tender and touching and his preaching was with unusual power and sweetness, both Saturday night and Sunday.

For many years Elder Priddy has gone among the Baptist, both far and near preaching the Gospel of the Son of God,

declaring the whole counsel of God, not fearing the faces of men. The writer has traveled with him much and has never known him to compromise the truth, regardless of the opposition he met. In my early experience there was trouble in the Association of which we were members and he took a stand during the business session on Friday and Saturday, of the Association in which he stood alone, seemingly. When I arrived at the Association on Sunday (being absent Friday and Sat.) he was sitting off to one side alone in deep meditation, he seeing I had arrived, called to me and after giving me his reason for the stand he was taking stated that if the Church felt like he had put their lives in jeopardy, that he wanted no one to follow him. This impressed me very much, I realized then that he was willing to stand by his convictions though he might be alone.

In all his many afflictions he was the most patient sufferer, I have ever seen. He was so faithful to the cause, serving us when he had to walk on his crutches, unable to stand, he would preach sitting in a chair. When he began having these heart-attacks the doctor strictly forbade him going in the pulpit, but he continued to do so at every opportunity, though he never had an attack while preaching.

Elder Priddy was born in Stokes County, N. C. September 13, 1885, son of Snider and Martha Morefield Priddy. He united with the church in 1919, was first ordained a deacon, and was licensed to speak in public in November, 1922. Then he was ordained to the full ministry of the Gospel on Saturday before the 2nd. Sunday in April 1923.

He was married to Miss Maggie Graham, July 29, 1906, who has been a true companion both in the home and in his work as a minister, encouraging him in the work at a great sacrifice to herself. So he leaves his dear companion, two daughters, Mrs. Verna Shaw, Sophia, W. Va., Mrs. Nawasa Crotty, who makes her home with them. Two grandsons and one granddaughter, also two sisters and one brother. Three brothers and two sisters having preceded him in death in the last two and one half years.

We want to say to our dear Sister Priddy and family, to the churches he served and all who knew and loved him. May God give us grace and strength to be submissive and to know that God doeth all things well: that he is too wise to err and too merciful to be unkind.

The funeral services were so sweetly conducted the following Monday afternoon at Glenwood Park Church, by Ellers Golden Harris, J. P. Helms and W. E. Branche, with a host of sorrowing relatives, breth-

ren, sisters and friends from far and near. His body was tenderly and lovingly laid to rest in Rest Haven Cemetery, Princeton. There to sleep in Jesus that blessed sleep, until He comes in all His glory to claim his own.

Two that loved him, for Christ sake, we hope.

Lonnie and Rosa Hylton.

RESOLUTION OF RESPECT

Again we are called upon with a sad heart to record the death of our dear sister, Mary Katherine Price, who was born August 31, 1874 in Person County, N.C. Making her stay almost 78 years. She was taken sick in March 1950 and died April 25, 1952. She was married to Mr. S. A. Price December 26, 1900. Lived together happily for 50 years. Unto them were born six children, three boys and three girls.

She united with the Church at Flat River January 1902 and later moved her membership to Tar River in 1925, and on October 2, 1943 moved her membership to Angier church. She was faithful to her church as long as her health would permit her to go. When she was sick on the bed she often requested the members to come to see her. She was a true believer in Salvation By The Grace Of God. We feel that the memory of our dear sister will linger in the hearts and minds of all the members of Angier Church.

It seemed that everyone loved her who knew her. She was a loving mother. Her children looked on her as an example.

We feel that there is a Crown of Righteousness laid up for her. She has left behind a loving husband, brother, sister and six children.

Funeral services were conducted by Elder L. P. Martin, assisted by Elder T. Floyd Adams and Elder Everett Jones. Burial was in Surl Church Cemetery.

Resolved, first, that the Church at Angier has lost a faithful member, her companion, a loving wife, her brothers and sister a kind and devoted sister and children a God fearing mother.

Second, we extend our true love and sympathy to all the bereaved ones trusting that God of all Grace may comfort and sustain us in every trial.

Third, we bow in humble submission to God who doeth all things well.

Fourth, that a copy of these Resolutions be recorded on our Church Book, one sent to the family and one sent to Zions Landmark for Publication.

Done by the order of the church in conference Saturday, May 3, 1952.

D. T. Adcock

W. F. Young, Church Clerk

OBITUARY

Sister Mattie Frances Pulliam was born August 14, 1902 and died April 28, 1951, making her stay on earth something over 48 years. She was born in Pactiva County, Va., and was the daughter of Jim and Hattie Harris. She came to Spray, N. C. WHILE YOUNG AND ON March 7, 1919, she was married to our brother in Christ Elder J. P. Pulliam, who survives her, together with her mother and six children.

She was a quiet, humble sister, faithful to her home and church. She was one in whom we feel her Saviour was glorified, for we could see the marks of Grace plainly manifested in her. We feel that, though she often had to travel in the valleys of sorrow, caring for an afflicted child over twenty years before it died, and often having to bid farewell to her husband, seeing him going forth to preach the Gospel and caring for her Father and Mother, who were old and afflicted. This she did the last few years of her life.

We feel the Spirit of Sister Pulliam is at this hour resting in Paradise and will rest until that last and final majestic command of God shall thunder forth, and she shall be raised from the dust of the ground in the glorified likeness of Jesus, together with the rest of the Redeemed Host of Israel, to shout and adore the sacred and blessed God forever and ever. Where "The Lamb shall lead them unto living fountains of Waters, and God himself shall wipe away all tears from their eyes."

Done by order of the Church in Conference, Saturday before the first Sunday in November, 1951.

Elder J. T. Cox, Mod.

Elder J. M. Thomas, Asst. Clerk

OBITUARY AND RESOLUTIONS OF RESPECT IN MEMORY OF SISTER MINNIE LOU CLAYTON

Our beloved Sister Clayton had been a member of the Church twenty-seven years, when God saw fit to remove her from us by death. Therefore be it resolved:

First, that we bow submissively to God's will, knowing that he is too wise to error and too good to be unkind.

Second, that the church has sustained a great loss; she was a true and faithful member, and was ever present to fill her seat as long as she was able and our sympathy goes out to the bereaved family.

Third, that a copy of these resolutions be sent to Zions Landmark, a copy sent to the bereaved family and a copy recorded in the records of our church book.

Done by order of the church at Surl in conference. April, 1952.

Elder L. P. Martin, Mod.

J. E. Dean, Clerk

AUG 1 1952

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

JULY 1, 1952

No. 16

PSALM 118

O Give thanks unto the LORD: for he is good; because his mercy endureth for ever.

Let Israel now say, that his mercy endureth for ever.

Let the house of Aaron now say, that his mercy endureth for ever.

Let them now that fear the LORD say, that his mercy endureth for ever.

I called upon the LORD in distress: the LORD answered me, and set me in a large place.

The LORD is on my side; I will not fear: what can man do unto me?

The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the LORD, than to put confidence in man:

It is better to trust in the LORD, than to put confidence in princes.

All nations compassed me about: but in the name of the LORD will I desroy them.

They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

Thou hast thrust sore at me, that I might fall: but the LORD helped me.

The LORD is my strength and song, and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

PEACE AND COMFORT

Dear Brother Adams:

I am ashamed that I haven't written you before now, I do not know just how long my Landmark subscription has been out, but I am sending you one dollar for back dues and two dollars for another year. I enjoy the paper and the good reading matter in it. I have been reading it for years, but my neighbor that was taking it, and always let me read it, moved away. I felt so lost without it, that I subscribed.

I wish I could write like some of the good people of God. It does my poor heart good to read some of the articles. I have been burdened to write you some of the dealings of the Lord with me, but I am like I was when I went to the church, I felt so unworthy and unfit for such a good place and with such good people, that I stayed out of the church just as long as I could. I wish I could tell the little ones outside that feel so unworthy, what a joy and peace and what a comfort I received when I took up my cross and followed Jesus into the water and was buried with Him, so to speak, A great burden was buried there for me. Like the sweet old song, "Oh, how happy are they who their Saviour obey." etc. That sweet comfort was mine. I did not think then I would ever see any more trouble. I had been so sad-

and I cried most of the time, but my baptism brought unbelievable relief. I have been to so many different churches and met so many good sisters and brethren, it has been a joy to my soul, if I know my heart. However, I do have troubles, but not the burden I carried before uniting with the church, I so often can witness with the poet who said:

"Mixtures of joys and sorrows, I
daily do pass through;
Sometimes I'm in a valley and sinking
down with woe;
Sometimes I am exalted, on eagles
wings I fly;
I rise above my troubles, and hope
to reach the sky.

Sometimes I'm full of doubting, and
think I have no grace;
Sometimes I'm full of praising when
Christ reveals his face.
Sometimes my hope's so little I
think I'll throw it by;
Sometimes it seems sufficient, If I
were called to die.

My letter is getting long. My love
to all of you good people.

Mrs. E. D. Craddock
Stuart, Va.

GOOD SOUND PREACHING

Dear Elder Adams,

You wouldn't remember me, I'm sure, but my husband and I met you at Mt. Lebanon the first Sun-

day in February.

You would not take the stand that day, because you said, you had only a few minutes-that you had stopped by late in the services simply because you loved the people of that church. You said, you weren't going to preach- that you only had time to say a few words, from where you stood; but Brother, the few minutes which you spoke, encompassed all the truth, love, and soundness of the scriptures, and the Old Baptist doctrine, that anyone could ever preach, even if they stood for hours.

I could listen for hours to good, sound preaching and enjoy each minute of it, don't mistake that, but a few words, said in the right spirit at the right time, sometimes fills ones need so thoroughly. God never fails to send just the kind of spiritual food we need, at just the right time.

It seems, as I grow older- I yearn more and more for fellowship, such as I found at Mt. Lebanon, and have also enjoyed at Upper Town Creek Church. The friends, my husband and I have down there, are worth more than all the money in the world. The love-humbleness- and hospitality offeed from such friends, is to me-solid evidence that they are children of God. The fact that all this kindness, is bestowed upon such undeserving worms, as we- is even more wonderful evidence, that there is a God- One who can and does talk to us- guide and direct us- and most mercifully provide consolation and comfort in times of sorrow and tribulation. A God, in whom, our faith increases, because He gives us a strong, un-

failing desire to pray for the strength, and the courage to accept His will in submissiveness, no matter how hard it seems. He has given us an overwhelming desire to pray for tolerance in times of persecution- to pray for wisdom, and most of all- Love- even for our enemies, for what is God but Love?

I try, in my small way, always seeking the help of God Almighty, to live daily, by the Golden Rule. But my heart grows heavy because I am so weak and helpless, The things I would do, it seems I do not; yet I pray I will ever look forward with hope, always believing, and trusting in an all powerful God. -A God who knew all things, before the foundation of the world, and a God who has a peculiar people.

About five years ago, I could thoughts, because God had not chosen to reveal them to me.

At His appointed time, almost four years ago, I met a very fine man, who is now my husband. At that time, I was a professed "Christian," a woman with four children- I had suffered many hardships, and had sturggled hard to provide for my family.

I tried to be a good mother; a good citizen, and a good CHURCH MEMBER. I had strict moral principles, and felt- just like the so called churches of today preach- that I had fulfilled my obligation to God, and that I was as good a christian as any one else.

However, tho I had membership at different churches, at different times, I always felt dissatisfied. I

never quite felt like I'd found that for which I was seeking. I never approved of fancy doings and social affairs in God's house- yet I tolerated them, and supported them.

Well, when I met my husband I began to go to Church with him. He had believed in Old Baptists doctrine all his life. His mother was a member, and one of the dearest souls, I've ever known. My- but it was strange. Such a few people- no music- and what kind of doctrine was this, I asked myself. Here was my husband, who was nearly fifty years of age- and not even a member of a church. I couldn't understand that. But thank God (and I feel like shouting that) for giving me a mind to search for knowledge about this belief, this kind of doctrine.

I searched the scriptures, I listened to discussions, I read every Old Baptist paper I could find, and in the meantime went to church every fourth Sunday.

All of a sudden, I got so I could sing the hymns- and memorize them. They were beautiful and more so, without music. The faces of the few, took on a new sweetness, I had not noticed before. The preaching- each separate word held a special meaning for me, and I loved it more than anything.

And suddenly, I realized, that I was seeing myself, as I really was- Oh what a fool I had been to ever think I was good, and that I deserved any credit for what I had, or what I'd done. Even at my best, I felt now to be the worst sinner in the world, and wondered why God would ever take the trouble

to bless me in anyway. But here I was- enjoying the revelation of His Word, as I'd never known it before, and that gave me a shred of hope, that I might be one of the least. I began to talk to my husband, about my love for the Church, and how much I'd like to have a home there, and yet, I was so fearful. He was more than fearful, for himself, and would always say he couldn't ask for a home, because he was too unworthy. I thought to myself, that as good as he was, if he was unworthy, then I must be doubly so; and I told him that I'd never ask for a home unless he did first. Up to that time as you can see- I was still holding on to something I could do.

Well, we went to church the next 4th Sunday, and I was so disturbed that I hardly knew what went on. I had such an urge to ask for a home that I felt I would die if I didn't; but the time had passed and for the next few weeks, I was to spend many a sleepless night. But I was still determined not to ask for a home until my husband made the first move.

Came the next 4th Sunday and at the end of the sermon; when it was announced that the doors of the church were opened, I found myself leaving my husband behind, going down the aisle to ask for a home.

I was baptised the next 4th Saturday, and that, was God's appointed time for my husband to offer, and he was baptised too, also his sister.

Lo- I thought all would be love and peace from then on, but not

so.- The joy I experienced for about a year- now only comes in spells. I hunger for good preaching and sweet- sincere, fellowship with God's people.

Pray for me Brother Adams, not that I deserve it, but I do feel to need your prayers.

Thank you so kindly for the time you've spent in reading this, and do with it as you see fit. My thoughts, I fear, are selfish, even to have taken up your time.

Very humbly yours,
Mrs. Louise George
Box 733 Rt. 10
Richmond, Va.

**LET YOUR SPEECH BE
ALWAYS WITH GRACE**

Precious Sister in Christ,

Nearly three weeks have passed since your last dear letter came. And I thought then I would reply in a few days I have written many messages to you (in my mind). How I do long for a heart to heart visit with you I often wish I lived nearer you. I always feel benefited by a visit with you. But God, knows what is best for each of us. And if I were nearer, perhaps you would find out what a miserable "backslider" I am, and would not be able any more to love me as you do. Then that would bring more sorrow of heart. I do not desire to deceive any of the brethren, but I am so unable to live, walk and speak as I would.

Yesterday while half-listening to a radio discourse, the speaker quoted these words: 'Let your speech be always with grace, seasoned with salt' - Col. 4:6. Immediately

they seemed to strike deep down in my heart. And with shame and sorrow I was brought low. For in this I fail so deplorably I would, oh so much, that I could ever speak graciously. I began to meditate on what the seasoning with salt meant. Salt is a preservative. But how to apply it here. I at first wondered. Then it came to me that my speech should be such (thru His grace) that when others heard my words, there should be something in them worthwhile to be remembered (preserved.) Of course, the only words which are of this sort, are those directed by His own blessed Spirit. Oh may the work of the Spirit be manifest in my conversation always; even if I fail, this is my sincere desire.

Then another thought regarding "salt" - it causes thirst. When we contact one who is manifesting a gracious walk and conversion, how we do long to be like that one in this godly characteristic. In other words, we "thirst" for that same fruit of the Spirit - an humble meekness.

Well, dear Sister, it is sweet, at times, to meditate on these precious things, even if I cannot feel I possess the qualities in God's people I so much love and admire. I can only keep on hoping that He, in mercy and grace, will at last perfect in me that which is pleasing in His sight. It is far from pleasing to me to witness continually my own failings and shortcomings But if thru this experience I may be at last blessed the more to see how great and merciful a Redeemer it took to rescue such a one from the

lowest pit, I feel that I shall never be able to praise Him enough thru all eternity.

Thank you, Dear, for sending us the enclosed letter. It was very touching. I am glad if Mamie W. and her husband were comforted by the Elder's discourse. It shows there is true life within them. That I am sure is a joy to dear Sister Rowe even in this deep sorrow

Mrs. A. H. Bellows

Another part of one of Sister Florence's letters I quote—As you wrote life is so disturbing and perplexing at times. In fact, with me I can see little to look forward to in this world. I get so weary of sin and self. I long to fly away Yet perhaps this too is wrong. I need so much of testing. And the firey trials, which come from so many different ways, do perplex me at times. I forget that admonition, Beloved think it not strange concerning the firey trial which is to try you, as tho' some strange thing had happened unto you; How apt I am when the unexpected trial comes to think it strange. If I could only keep before me the precious thought, that all my path is marked out for me, and whatsoever comes is for my good, and I hope for His glory.

The above admonition of Peter is followed by these precious words: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

I spend so few moments in rejoicing, and we are admonished so many times in the Scriptures to

"rejoice." This is only one of many reasons that I fear I am not what I profess to be.

Mrs. A. H. Bellows
West Hurley, N. Y.

These paragraphs express my feelings so much better than I can.

With love to all the household of faith, a little sister I hope,
Marie W. Rowe

QUICKENED WITH CHRIST

Dear Elder Adams and all the Household of Faith in the Lord Jesus Christ:

My prayer is to God for the welfare of Zion everywhere, that we may be drawn closer together in bonds of love and unity of sweet peace and fellowship in the Lord and Saviour, Jesus Christ. Oh, that our whole mind and heart and soul be drawn more in concern as to what Christ is to us and what he has done for us and how it becometh us to behave in the house of God. There has come to mind some scripture, found in the 2nd. chapter of Eph. beginning with the 4th verse, "But God who is rich in mercy for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." By grace ye are saved, now as you dear brethren and sisters know how the remainder of this chapter reads, and as I attempt to write desiring that me by his spirit to write the truth, to exalt Christ and abase man. I love to think of when these glorious blessings began. Was it that God created man to see what he would do and if man did good bless him and was it left to man to choose or reject these spiritual



blessings? Let us go to the 1st. chapter of Ephesians and read all of the 1st. and 2nd. chapters and see if that was the way of it. "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with a spiritual blessing in heavenly places in Christ." Eph. 1:3. "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame, before him in love." Eph. 1:4. The sweetest thought is the 5th verse of how it was done, "Having predestinated us (the same us) unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will. "Let us take the written word for it. If God's people were chosen in Christ Jesus before the foundation of the world, would that be by works of the creature or my choice of man? Certainly not, I believe that everything that is necessary for the children of God, was treasured up in Christ Jesus before the world was and they received every bit of it at the appointed time.

The children of God have the witness within them and they know these things are true, for Christ in them, the hope of glory, bears witness that causes them to believe on him, and Christ is the good tree that brings forth good fruit, wrought and brought forth in the children of God. Christ works this good work in the children of God, according to his own good pleasure. Oh, could this poor tongue of mine thank him for what he has done for such a poor unworthy sinner as I am. I desire that I might be en-

abled to thank Him, for this blessed hope and comfort and love for the people of God. It is my joy and comfort in this life, when I am clothed and in my right mind in the spirit on the Lord's day. So much of my time I am made to cry as did David, "Create in me a clean heart O God, and renew a right spirit within me." Psa. 51:10. "Restore unto me the joy of thy salvation." Psa. 51:12; and I often cry out as Paul did, "O, wretched man that I am, who shall deliver me from the body of this death." Rom. 7:24.

I hope the glorious blessings of the Lord will abide with you and yours and all the household of faith. I desire the prayers of God's saints and hope I am your brother in the Lord.

Elder J. O. Connor
Pilot, Va.

GOD'S REDEEMING GRACE

Dear Elder Adams and Wife, Sister Pauline,

As I have wanted so many times, to try to write in my feeble way, a bit of my experience of what the Lord has done for me. I feel to be such a sinner in everything I try to do. I feel that all I say and all I do is questioned by everyone, especially God's little ones. I feel so low down and little, but often I am enabled to rejoice when I am in the company of brethern and sisters of the church. I hope I am not boastful when I claim them as my brethern and sisters.

Brother and Sister Adams-if you can accept me as a sister-how much I need your prayers. I feel to be

such a sinner and please remember my son in Korea and the precious ones in my home. I try to pray in my feeble way, and at times, I know I love God for I have been made willing for God's will to be done, and I have been brought down many times and rejoiced many times in the precious blessings he has bestowed on me.

I wish I could be enabled to explain the wonderful things that have been revealed to me; and if it is God's will, I will now try to write a few of the great things that have happened to me. The Lamb of God was shown to me at the age of twelve or thirteen years. Since that time I have been made to feel very little, time and time again, not knowing what it meant to me. So many times I have told my companion that I was as little as my smallest finger and at those moments I was the happiest creature living, but I was soon back, the same old sinner, on and on I was shown precious things, but not until some years ago did I know what it meant, and I am not too sure yet, but I do have a little hope at times that I do.

In February, 1928, the Lord came down from over me and received the strange blonde headed, blue-eyed child that had entered my home and had come in touching distance of me. I was in a very strange place, it seemed to me, and I was made to call my companion the third time before I seemed or realized I was in my home. There were members of Angier church and some of my best neighbors all about in the room, but when I re-

appeared to be in my home, they all disappeared. My husband got out of his bed nearby, when I called him. I told him the Lord was with us, but things soon appeared natural again and the natural light returned. I have been shown many dreams that have come to pass from time to time. These revelations have caused me great rejoicings. I truly believe we are his workmanship and that he directs our steps. But much of my time I am made to lament because of my vileness as did Jeremiah in Lamentations 1:11, when he said "See, O Lord, and consider; for I am become vile." And the 12th verse further says. "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." I feel because of my sins. So often this is my experience in this life and I go mourning all the day long.

Remember my family and me in your prayers,

Mrs. Dester Langdon,
Angier, N. C.

SPIRITUAL EXPERIENCES

Elder T. F. Adams, Editor to our dear Old Zion's Landmark.

Dear Elder Adams,

I was quite young when I had serious thoughts about myself and future welfare. Father and Mother were members of the church from my first recollection of them. I had good training from them, but as time went on I was much concerned about my soul and where I would go if I should die. I was, and felt

to be a sinner and prayed in my weak way to be relieved of this burden of sin and guilt.

Later on in years on one occasion, I was sick in bed with fever. For sometime I felt a change. A calm sweet feeling came into my poor soul there in bed and I felt to have a hope that Jesus was my Saviour. After this experience I heard preaching in a different way. It would feed my hungry soul and I loved the church, and those dear people more and more.

The first Saturday in November 1893, I joined dear old Tarboro Church and was baptized on Sunday by our beloved pastor, P. D. Gold. I loved the doctrine that he preached, Jesus, the saviour of sinners. I believe the same doctrine is preached there now by our beloved pastor, J. D. Fly, and others.

I feel that we continue to have spiritual experiences as long as we live here in this world. I have had many, and some very sweet dreams since my baptism. I have well learned that we cannot trust in poor human beings for we are all poor helpless creatures. The Lord God is our refuge and strength, there is none but the God of glory, who can deliver and supply our every need and soothe our aching hearts, and whisper his love and kindness within our troubled souls saying, "Be still, it is I."

Brother Adams, I have a mind to say a few words about our good meetings here of late. Our last meeting in 1951 was a very sweet one. We had two preachers, Elder Trevathian and our pastor. Then on the fifth and sixth days of Jan-

uary, 1952, we had two preachers and today, the third day of February, we were blessed to have four preachers, Elders Ross, Trevathian, Gray and our pastor. They were wonderfully blessed at all those meetings to preach the gospel of Jesus Christ, the Saviour of sinners, and praise to God who made everything that was made, and has all power in heaven and earth. It is sweet to think this is the same sweet gospel that was preached fifty-eight years ago, when I attended a meeting there.

I do want to tell you if I can, how much I enjoyed your editorial on "Righteousness" and Elder Morganus' on "Comfort for His People," and Elder Turner's on "Book of Lamentation." I must close now. Sometimes I cannot write, but just now I could continue right on, but I am too poor and weak. I am hoping the dear Lord will be with us and enable us to trust in the true and living God, and Jesus Christ, his darling Son, the Saviour of sinners. And when our race is ended we will be blessed to sing praises to the Father, Son and Holy Ghost, forever and ever through all eternity.

I feel the need of all God's people's prayers.

Lula Hyman
Tarboro, N. C.

EXPERIENCE

Elder T. Floyd Adams,

In addressing you in this manner it gives me great concern as to my fitness to do so. I feel to be so unworthy even to try to express my thoughts, yet I feel if God gives me

to see, I should express myself that I might be corrected for further benefit.

I seemed to have traveled far since I last saw you, and I am quite skeptical to whom and where I speak of it, for I have felt that those who have not had such experiences as I, are even doubtful and I am afraid they might think me untruthful. Well, if I were not truthful, I feel that I would be so fearful of my God I could never enjoy the peace I have. Of course I have great doubts and fears of myself, but I have not one doubt of my God and Saviour Jesus Christ. For God is just and whatever way he deals with me I am assured it is for the best. Even when I have spoken out of turn at times and have been corrected, it has done for me as is written in Eph. 5:14, "Wherefore he saith," "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Even our own mistakes bring light to us and ye "see then that ye walk circumspectly." It has caused me to look back at my deficiencies and realize as did Job, "Behold I am vile." It takes spiritual light to see ourselves inwardly and to know our hearts are deceitful above all things and desperately wicked. Here is my peace, Isaiah 45:7 says, "I form the light, and create darkness; I make peace and create evil: I, the Lord, do all these things."

Isaiah 40:29:30:31. has been on my mind the past week or so, since I have been sick with the flu and my strength seems to be all

gone. What can I do but wait upon the Lord? and it is well.

I am mailing \$5.00 for my subscription to Zion's Landmark for two years. Please accept the advanced price as I enjoy it and it is worth more than even that price to me.

A sister in hope of eternal life,
Mrs. Marion H. Mulholland,
RFD 1, Lambertville, N. J.

GOOD COMMENTS

ABOUT THE LANDMARK

Dear Brother Adams:

This is the month for me to renew my subscription to the dear old Landmark. I've read it ever since I was a girl and quite young too, now I'm in my 80th year, and if I live until the 4th Sunday in June I will have been identified with the only ones I know of that preaches the faith once delivered to the saints, The Primitive or Old School Baptist. O, how much they mean to me, I am a poor excuse as a member, and I often wonder how one member ever turns against another, for I feel if the church can put up with such a sinner as I am, I can hold any of the rest in high esteem. If there is one thing in which I obey, it is esteeming others higher and better than myself. I sure enjoyed this last landmark, I thought Elder Weavers article the best I ever read from his pen, although I enjoyed his writings and preaching since I first heard him.

I am so glad Elder Curry King is with the Landmark, as associate editor and I do hope he will write

often, also Elder Gurganus. This subscription will come in a little ahead of April 1st, the time for \$2.50 rates to begin, but Ill send a check for \$3.00, of which \$1.00 is to be used as you see fit, or for indigents. I am feeling well and looking forward to the Associations, hoping I have a driver so I can attend.

I notice I did not tell you when and where I first was a member, I was borned December 14th 1872, Bedford City Indiana, by Virginia parents. I came back to Virginia in 1873 and I offered to the church in Atlanta Ga. June 1896. I was received on Saturday and emersed 4th. Sunday. So I have been with them most 56 years and I love them dearer all the while. Love and best wishes for Zions Landmark.

Mrs. G. T. Franklin

A VISION

Dear Niece:

Four or five years ago while wide awake, I saw in the west, a large high mountain of rock. On top of this mountain there were two mountain peaks that extended well up in the sky and the natural sun, though much brighter than usual, appeared just above the earth, between these two mountain peaks Praise the Lord, this large high rock was the power of almighty God, the two mountain peaks were a spiritual figure of the two heavens, the father, son and the natural sun between those two mountain peaks was a figure of Jesus while on earth, making intercession for his chosen people. This is the end of this vision.

The next night I think it was, I saw the same large high rocks with just one tall peak and the same beautiful and bright sun just a few feet straight up above the mountain. When this sun burst forth, what a beauty it made, no tongue can tell. This peak was Christ the truth, the way, the life and the light and the mountain being rock was the foundation of the gospel and the beautiful sun above this peak was Christ risen from the grave, and ever since his ascension He has dealt with the good Lord above making intercessions for his people. Dear niece, I wish I could show this to you as I saw it. I was sitting this morning, pondering over these two visions, as I have for years, wondering what they meant or what they could point to. All at once my mind lighted up and I saw the two visions were beautiful figures of Christ's reign on earth and His triumphant glory up above over death, hell and the grave.

Dear niece and sister, I hope, in Jesus. I had to wait a good while to get my crumb, but the crumb was surely sweet when I got it this morning.

Your old unworthy uncle,

J J. Thorne

Elm City, N. C.

WANTS OLD LANDMARK

Elder T. F. Adams

Editor of Zion's Landmark

Dear Brother:

I am enclosing check for renewal of my Landmark this year, which is past due, and for the following year. I am sorry I have

been so neglectful. I look forward to receiving each copy and it is such a comfort to me.

If it be possible, I should like very much to get a copy of my father's experience; I am not sure but I believe it was signed "Sinner Boy" and probably in the year 1902 or 1903, Elder Jimmie M. Crews. I enjoy all the sweet letters and wonderful editorials proclaiming the wonderful salvation of a free grace to a dying world.

A sister in hope of eternal life, beyond this vale of tears.

Mrs. T. E. Westmoreland

If any one has a copy of Zion Landmark in which Elder Jimmie M. Crews experience is published, please send it to sister T. E. Westmoreland, 1844 Elizabeth Ave. P.O. Box 25, Winston-Salem, N. C.—Ed.

CONTRIBUTIONS

Mrs. J. H. Gooch, \$2.00—Stem, N.C.
Mrs. G. T. Frankin, \$1.00—Bassett, Va.

Annie H. Benson, \$1.00—1313 General Lee Ave. Fayetteville, N.C.

Mrs. John L. Jarman, \$1.00—Rt. 2 Jacksonville, N. C.

Mrs. Robert Arnder, \$1.00—Rt. 1 Mount Airy, N. C.

Mrs. F. E. Wiles, \$1.00—Rt. 2 Ringgold, N. C.

Mr. L. D. Rudd, \$2.50—Rt. 5 Burlington, N. C.

Elder J. P. Tingle, \$1.50—Grantsboro, N. C.

DON'T WANT TO MISS A SINGLE COPY

Enclosed you will find \$2.00 for my Landmark another year.

I don't want to miss a single

copy. I look forward for the next one to come. I read it through before I stop.

I hope you will be blessed to continue the Landmark as long as you live.

Mrs. N. M. Myers,
New Ferry Va.

ENJOYS LANDMARK

Enclosed you will find \$2.50 for my re-newal for the Landmark. I'm sorry I'm late in sending this for I do not want to miss a single copy for I enjoy reading it so very much. My health does not permit me to attend Church regularly and I can stay home and read God's word in the Landmark.

Mrs. B. C. Griffin
Pinetops, N. C. Rt-1

MRS. MAMIE WHITE TYLER

In memory of Mrs. Mamie White Tyler, who died May 18, 1952.

Surviving are one son, J. M. Tyler, and several nieces and nephews.

Her funeral was preached from the Hope-land Primitive Baptist Church, of which she had been a faithful member for 42 years, by her pastor, Elder J. C. Moore. She was laid to rest in the White family cemetery near her home.

We will surely miss her for she always filled her place, unless providentially hindered.

By Order of Conference,
June 1, 1952

Clerk W. L. Armstrong

ELDER JORDAN W. JOHNSON

Elder Jordan W. Johnson (born on May 30, 1833) served as Pastor of Williams Cross Roads, Deep Creek, and Rocky Swamp Primitive Baptist Churches.

Will anyone who knows something of his life and family connections please write to Hugh B. Johnston, Jr., Box 572, Wilson, N. C., who is gathering information for a biographical sketch.

Zion's Landmark

'Remove not the ancient Landmark which thy fathers have set.'

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

Elder W. C. King
Greensboro, N. C.

VOL. LXXXV

No. 16

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JULY 1, 1952

GOD'S WARRIORS

"The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only and my servant shall be healed. Math. 8:8.

A Centurion was a captain of one hundred soldiers in the Roman Army. Then he was a soldier of rank, acquainted with battle, and acquainted with the sufferings and sacrifices that accompany war. The uppermost thought in my mind regarding the above scripture is expressed by the words of the Centurion—"Lord, I am not worthy that thou shouldest come under my roof. How true to the experience of all of God's warriors—those who are fighting the battle of the righteous against sin.

Jacob said, "I am not worthy of the least of all the mercies, and of

all the truth which thou hast shewed unto thy servant. Gen. 32:10.

He undoubtedly had reviewed his past life, which was so contaminated with sin, deceit, fraud, crafty and cunning devices; seeing that it was only by great mercy that God had reached his case. John the Baptist, the forerunner of Jesus, is another example of those who did not feel worthy. He said "There cometh one mightier than I after me, the latchet of whose shoes, I am not worthy to stoop down and unloose. Mark 1:7.

The prodigal son who spent his substance in riotous living, said, 'I am not more worthy to be called a son. This narrative is recorded in the fifteenth chapter of Luke, in which it is written, "A certain man had two sons, the younger of them said to his father, 'Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want, and he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and I will say unto

him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of the hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight and am no more worthy to be called thy son. Luke 15:11 to 21. What a contrast between those who feel worthy and those who do not feel worthy. The pharisee, evidently felt worthy, for he said, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers even as this publican. Luke 18:11.

Those who feel worthy, are not worthy, and all of those meek and humble followers of Jesus Christ, do not feel to be worthy, yet they are worthy, although they have no worthiness of their own that they can plead, but their worthiness is in Jesus, the one who made them accepted in the beloved. Paul said, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Eph. 1:5:6.

It will be observed that the centurion had a servant who was dear unto him. He had palsy, a disease that was beyond the aid of human skill. He did not come to Jesus himself, but instead sent unto him the elders of the Jews. They said unto Jesus. "That he was worthy

for whom he should do this, for he loveth our nation and he hath built us a synagogue. But the centurion expresses himself in quite a different way. "Then Jesus went with them, and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. Luke 7:66:7. This expresses his meek and humble feeling, like Jacob, "I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant. This is the feeling of all the chosen family of God, when they realize the depth of their guilt and their dependence on an all-powerful God and that it is not necessarily what they do, but what they are and are capable of doing. When we see the precious ones come to the Church bearing the fruit of righteousness that has been wrought in their hearts, we say in our hearts that they are worthy of membership among us, seeing they have been accepted in the beloved, but how differently do they feel, which is manifested by such expressions as, "We do love you precious people, we love the church, we hope we love Jesus and that this love we have is the love of God, that has drawn us to come and ask a home with you, but we do not feel worthy to have membership with so great a people. Why does one feel this way? The answer is, he sees himself a vile

and wretched sinner and cannot see one good thing he has done to merit a favor from God. As he travels through this uneven journey of life and light of the Lord Jesus Christ shines in his heart, new discoveries will be made and he will see the total depravity of himself and that he is nothing but a mass of corruption from the sole of his feet to his head, often exclaiming as did Job. "Behold I am vile." This is what makes the children of God say as the centurion did, "I am not worthy that thou shouldest come under my roof." What a merciful God we have, to condescend and take up his abode in our hearts. We in our feelings, adopt the language of Paul, "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief. I believe that each one feels himself to be the GREATEST SINNER, and all who have seen the total depravity of themselves and have received a precious hope, peace and pardon for their sins, and are redeemed from under the curse of the law, will unquestionably ascribe glory and praise to the worthy name of Jesus. From then on they will sing a new song as John said, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Rev. 4:11. John said, "And I beheld, and I heard the voice of many angels round about the throne and the beast and the elders: and the number of them was ten thousand

times ten thousand, and thousands of thousands: saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Rev. 5:11. The few who have not defiled their garments, are worthy for it is recorded, "Thou hast a few names, even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy. May it be remembered that their worthiness is not because of any good that they have or ever will do, for they are worthy because of what Jesus has done for them. Paul said, "Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption, and was made to be sin for us who knew no sin, that we might be made the righteousness of God in him. He further said, He, Jesus, was delivered for our offenses and raised for our justification. And if Jesus has been made precious to you, a vile sinner, you are worthy, because of what he has done for you. Although, you will always feel unworthy, because of the knowledge of sin. Joseph forgave his brethren for their trespasses against him, but a knowledge of their wicked acts was still before them, even though Joseph had forgiven them. John said, "He must increase. Jno. 3:30. When "God is made unto us wisdom, righteousness, sanctification and redemption, it is then that he is increased within our hearts esteem, and how we do decrease in our esteem of self. How vile and wretched we

see ourselves before Him. The more of the spirit of God we feel the more humble and submissive we become. These are the only ones who truly believe that Jesus "was delivered for our offenses and raised again for our justification. Again, the Centurion said, "For I am not worthy that thou shouldst enter under my roof, wherefore neither thought I myself worthy to come unto thee. Luke 7:6:7.

T. F. Adams

RESOLUTIONS OF RESPECT

It is with much sadness that we attempt to write of this loving and devoted Sister Addie Brown. She was born March 1, 1872 and departed this life February 3, 1952 making her stay on earth 79 years, 11 months and 2 days.

Sister Brown was the wife of Brother Troy Brown. They were married May 20, 1896 and to this union were born four children, three sons and one daughter. Three are now living.

Sister Brown was in declining health the last few years of her life, but she always filled her seat at church when she was able to go. The last time she was at church, she told her pastor-Elder E. C. Jones- that she had rather be there than anywhere in the world. She also told her children, while on her death bed, that she was ready to go.

We believe that Sister Brown's faith was in the Lord. One of the writers of old said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We believe she knew this peace and knew as the Apostle said, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God."

We are left behind to battle the unpleasant things that await us, yet it is sweet that we, by the grace of God, have an humble hope that we too will one day quit the walks of men and our spirits join that of our dear Sister and other saints who have passed on, to await the resurrection of our changed bodies and be gathered home, where there will be no more sad farewells and with the likeness of our Redeemer, be forever satisfied.

Therefore be it resolved:

1st: That the church at Creeches has lost a faithful member, and her sons and daughters a loving mother.

2nd: We desire that the sustaining grace

of God may strengthen and reconcile the bereaved ones and enable them to bow in humble submission to His will, realizing that all things work together for good to them that love God, to them that are called according to his purpose.

3rd: That a copy of these resolutions be recorded in our church records, a copy be sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference.

Elder E. C. Jones, Moderator
Edgar Creech and Sena Bailey
Committee

MRS. MARY J. SMITH

Sister Mary J. Smith, widow of the late Elder H. A. Smith, (Elder Smith was for many years, clerk of the Western Primitive Baptist Association in Alabama and from 1916 to 1937, was its moderator,) died June 3, 1952 after an extended illness. She would have been 80 years of age in July. She served ably and well as the companion of one of Alabama's leading ministers. She was truly a mother in Israel and gladly aided the distressed and lived an exemplary life as a minister's wife. As a young girl she attended regularly, services at Mt. Fern Church in Henry County Alabama, and met, admired, loved and married a young Geneva County teacher. To this union were born seven sons and two daughters. Two of the sons, Jesse, a newspaper editor; Damon, a prominent physician have been called to their eternal home, while Charles C., W. F. and Russ of Slocomb survive. J. W. a leading business an of Pensacola Fla. and Mrs H A Smith, a daughter of Slocomb, also remain to mourn the passing.

Sister Smith and her husband united with New Hope Church in 1889 and remained consistent members of the Primitive Baptist during the remainder of their lives. Elder Smith served as pastor of five churches and others at times and was a true minister of the New Covenant.

Funeral services were conducted by Elder J. J. Collins at Slocomb Primitive Baptist Church on June 4, 3 P.M. and Sister Smith was tenderly laid to rest beside her beloved husband in the city Cemetery. Elder Collins used the 121st. Psalm as a text and a very large congregation attended. Truly she left a noble life for us to endeavor to emulate.

Sadly,
J. J. Collins

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XXXV

JULY 15, 1952

No. 17

PSALM 118

The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

I shall not die, but live, and declare the works of the LORD.

The LORD hath chastened me sore: but he hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the LORD;

This gate of the LORD, into which the righteousness shall enter.

I will praise thee; for thou hast heard me, and art become my salvation.

The stone which the builders refused is become the head stone of the corner.

This is the LORD'S doing: it is marvellous in our eyes.

This is the day which the LORD hath made; we will rejoice and be glad in it.

Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

God is the LORD, which hath shewed us light, bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise thee; thou art my God, I will exalt thee.

O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

FAITH

Elder T. F. Adams

Dear Brother Adams, and Brethren, Sisters and Friends of the Household of Faith everywhere.

I desire to write, the Lord willing, a little for your consideration, and comfort. It has been quite sometime since I HAVE WRITTEN TO ANY OF OUR PAPERS FOR PUBLICATION. I feel so unworthy and unprofitable, I hesitate to write, knowing that many, many more of the Lord's people are so much better educated, and qualified than I.

I desire the Lord willing to comment on the first three verses of the first Chapter of 2nd. Peter, which reads as follows, "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." Peter introduces himself as Simon Peter, as servant of Jesus Christ.

From the standpoint of the introduction, it is very sufficient, as all intimation is that he, himself is just Simon Peter, just the same as saying that I am nothing of myself, which deserves any consideration, just a man, just a little nothing of myself the same as any other man. But the apostleship, and being a servant, is of Jesus Christ, which is enough to qualify his testimony as such, to be received, recognized

and abided by, in the best ability that the Lord gives his people, still this within itself is not to be considered that the natural Adamic creature can, and does receive and recognize, and believe what Peter nor any other Apostle and servant of Jesus Christ says or writes.

We know that because he goes on and tells us who, this message and writing is to. Just as you would any other letter, speech or writing as it would mean nothing unless you did, no matter what was said, or written, it did not mean anything unless it was specifically, qualified in him who is making the address, either in writing or speech. Therefore, Peter next says to them who have obtained like precious faith with us, now Peter was not writing anything to any body except those who have obtained this like precious faith with us.

I want you to notice how specifically, and complete this address Peter is making here is. It is to those who have obtained faith, "no not just any kind of faith," but that like faith of the apostles, that faith which is Precious. Just any so called faith will not do, to a true identification of those Peter has addressed. There is a vain faith spoken of in the Bible, but this faith that serves to identify those whom Peter is addressing, in this writing, are those who have obtained Like Precious Faith, with us. Would this

bring it down to a perfect and specific identification? No, I don't think so, because Peter did not stop there. If He had, it might be thought, as is the case with most people, who almost invariably think, and readily assert that any, and all of Adams' race, can obtain this faith, within and of themselves, but Paul says in another place, "For by Grace ye are saved, through faith and THAT NOT OF yourselves; it is the gift of God; not of works lest any man should boast." Eph. 2:8-9.

So then this like precious faith, is not of ourselves, it is a Gift of God. Peter in the last part of this first verse, takes care of even that phase of the doctrine, by stating how it, **THIS LIKE PRECIOUS FAITH, IS OBTAINED.** He says they obtain this Faith through the knowledge of God, and our Saviour Jesus Christ. What a contrast most people have, a faith that they claim to obtain by their own righteousness, but not so with this like precious Faith. It comes through the righteousness of God, and of Jesus Christ. It also is obtained through the knowledge of God, and of Jesus Christ, then one who has anykind of faith, except this like precious faith will say, O yes, I came in possession of the knowledge of God, and of Jesus Christ our Saviour, through reading the Bible, through attending Sunday School, or I obtained it by going to this or that revival, or I obtained it from my Mother, my Father or from some other noted preacher. No, not if it is this like precious faith with us, you did not, because Peter the Apostle tells us how they obtain it. He says that

it is through the knowledge of God and our Saviour Jesus Christ.

Now let's see if there are other scriptural testimonies as to how the knowledge of God and of Jesus Christ is obtained. Jesus says in Math. 11:27, "All things are delivered unto me of my Father and no man knoweth the son but the Father neither knoweth any man the Father save the son and he to whomsoever the son will reveal Him." Now those who are in possession of this like precious faith, through the knowledge of God and of our Saviour Jesus Christ, receives this knowledge through Jesus Christ that is the only source from which it comes as this last above passage tells us. In St. John 6:45. "It is written in the Prophets, and they all shall be taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me." Then God is the one who teaches them to know Him, or the knowledge of Him and they who have this like precious faith, with us, as Peter asserts, are taught of God, that is, God is their teacher. He teaches and reveals this knowledge.

We know this is true from another important angle of scriptural teaching, as is taught in Heb. 8:10-11. The new covenant is what is under consideration, and God said concerning this New Covenant, "For this is the Covenant that I WILL MAKE WITH the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write in their hearts: and I will be to them a God, and they shall be to me a people. And they

shall not teach every man his neighbour and every man his brother saying, know the Lord:: for all shall know me, from the least to the greatest. "In this verse it is shown that men are under the stipulations of the new Covenants they shall not teach people to know the Lord He did not say that some would not try to, but no matter how hard they try, they shall not do it, but all of these of the House of Israel and Judea will know him, from the least to the greatest.

So in the obtaining of this like precious faith with us, through the knowledge of God, the Lord is the only one who teaches them, and it is through Him that all this knowledge of God comes, because men are forbidden to teach, in this sense of the word, but God is their perfect and glorious teacher, and none of them fail to know Him, no matter how little nor how great, they may be. John the Baptist had this knowledge before he was born of his Mother, and I don't think that an alwise and alpowerful God found it difficult to teach Him, neither do I think that our God is in any strain, nor needs any help to teach the great, the boastful, and the highly educated and exalted Saul of Tarsis. No man helped Paul in getting this knowledge of God. The Lord himself appeared to him, spoke to him and caused the light of Heaven to shine unto him, and through this knowledge and the righteousness of God, and our Saviour Jesus Christ. Those to whom Peter wrote, obtained this like precious faith.

Then in the second verse of this language Peter makes a very com-

forting and assuring statement to those who had obtained like precious faith with us, by saying, "Grace and peace be multiplied unto you." Then all those who obtain this like precious faith, has grace and peace MULTIPLIED unto them. Then dear child of God, they are blessed indeed, in the fact that there is no scarcety of either grace or peace. This grace and peace is not multiplied as a result of any righteousness of their own, nor does this peace come, except through the knowledge of God and our Saviour Jesus Christ. This language of Peter is perfect assurance of the abundant and final peace that awaits all of those whom Peter wrote, and this grace is what brings it all about. Then what a joy, what a satisfaction in the assurance of His grace and that peace that passeth all understanding, that peace that flows from the throne of God, and the lamb, that everlasting peace that God's people enjoy.

Now this third verse that Peter wrote, shows perhaps more clearly than any other scripture in the entire Bible, so far as I now recall, where the obtaining of this like precious faith comes from. Peter says in consideration of this obtaining of this like precious faith, and of all the righteousness of God and of our Saviour Jesus Christ, and of the knowledge of them this is revealed to them from God. He says, "According as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to Glory and Virture."

Now this passage is nothing more nor less than the grand climax of those precious things and provisions that Peter has stated and introduced and treated upon. He states that all of these things are the gift of God through the Divine power of God. There isn't a single intimation of anything in connection with this faith, and the obtaining of it, and all the righteousness of God and of Jesus Christ, nor all the knowledge of God, nor the multiplication of that grace and peace, except the gift of God and the divine power of Christ Jesus our Lord. So no wonder the world and its inhabitants think strange of the poor thankful humbled, and mourning children of God when they use the full emphasis of this very plain and specific language of the Apostles. No wonder Jesus said, "Without me ye can do nothing." St. John 15:5. No wonder Paul says in Philippians 2:13 "For it is God that worketh in them both to will and to do of His good pleasure." Because Peter states that it is, "According as His divine power hath given unto us all things that pertain to life and godliness."

What a wonderful declaration this is from a general standpoint, that Peter introduced himself, as nothing, but that he was the Apostle and servant of Jesus Christ, meaning that His divine power had accomplished it in its entirety, and all the obtaining of this like Precious Faith, was from no other source, except through the righteousness of God, and of Christ, and it is also through the wonderful, glorious and revealed knowledge of

God, and of Christ Jesus, Jesus said indirectly connected with this subject, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, father, for so it seemed good in thy sight." Math. 11:25-26. So they obtain this knowledge by revelation from God, and through him, writing his laws in their heart and putting them in their mind.

So dear precious, humble, trembling and mourning child of God, no wonder we desire to give all honour and praise and glory to God, and our Saviour Jesus Christ. He well deserves it all, for he so loved and died for and redeemed poor weak needy and vile sinners such as we feel ourselves to be. We were so justly condemned in our transgressions, sins and iniquities we were all gone out of the way and together had become unprofitable. In His mercy, grace, pity and great goodness, He suffered the shameful death of the cross for his lost sheep. He died that we might live. He wore that crown of thorns for us and poured out his precious cleansing blood, to cleanse us from all our sins.

O dear children of God, are not our sins a monster, and a sad and vast calamity? How I do mourn because of mine, how I have wept and tossed all the dark and dreary hours, begging the Lord that He would save me, that He would make manifest His tender mercy and give me the sweet evidence that I am one that He died for, and that I am one of them who has obtained this

like precious faith, with the Apostles and Saints. Oh that I could feel that precious and sweet evidence that all my sins were blotted out from before God, and that I would never commit another one while I live in this world. Oh that I were led and upheld to the extent that I might honour and praise Him all my remaining days here on earth, and that I might be blessed with at least the sweet assurance, that sweet and all serious and blessed immortality that Jesus will bring when He comes to all His people from the tomb, will be mine, when He shall say, "Come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world."

What a wonderful time this will be dear beloved and trembling mourners. All of our sins and suffering, as well as death and the grave will be done away with, never to cause us to fear again. We will be where there will be no more weeping, sadness, fear or disappointments, and where there is peace and glorious realities beyond description or imagination, where the Lord and His eternal and glorious throne will overshadow His saints forever more. Where the Lord himself will wipe all tears from the eyes of His weeping and oft cast-down children. Where love, peace, and pleasures will be felt, realized and enjoyed forever and ever more. Where the sweet heavenly and precious praises of the Lord will be the theme of our immortal beings, with all of the harmony and grandure of heaven forever more.

Such wonders, such beauties, such

glories and grandures. No wonder David said such knowledge is too high for me, I cannot attain unto it. No, we are too weak and frail, imperfect and sinful now, but there will come a sweet and perfect time, when hope shall be done away, when it shall become the full reality, when this mortal must put on immortality, when this corruptible must put on incorruption, when we shall see our blessed Lord, when we shall be like Him, when we shall be eternally satisfied at His feet with all His precious Saints of every nation, kindred and tongue, out of every age. O, what wonderful singing there will be, when all the saints shout the songs of His praises, the anthems of Heaven will ring, and there will be no discord there, and Jesus our Saviour, King, and Mediator will lead this music.

O dear bretheren, I love to anticipate there sweet, precious and heavenly hopes and expectations, yet all I have is a sweet hope if I am not deceived in myself; but at times darkness so over shadows me that I weep, cry and beg his mercy for more evidence of His love and tender mercy to me. Yet I have to admit that if not deceived, His mercy has been abundant to me. I have been blessed far above what I deserve, and I still am. I feel were it not for His manifest mercy, I would be suffering the pangs of that condemnation that never shall end.

Dear ones, I never know when I will write, or speak my last in this dull, dark and mortal frame, and so I want to offer you this idea of my own as a great con-

solation to me. I feel our Lord is soon to come. Everything seems to point to this great and grand approaching circumstance, and although this world and mankind seems to be waxing worse and worse, yet I believe the Lord will make manifest His grace and mercy towards His people, and in their hearts and minds to such an extent, that when He begins to manifest His great glory and power, they will be so strengthened that they will be given faith to endure persecutions, sufferings and trials, with such patience and meekness that it will be marvelous beyond description.

Now I know full well that I have only hinted at this glorious subject and language, that Peter was given so beautifully, and comfortingly, but I hope I set forth in these scriptures that I have tried to comment on, but I hope I have been made to rejoice to some extent in their beauties, and the comforting things they set forth, I ask you all to look over my weakness, and imperfections, Pray for me, and may the God of all grace, be with, bless and keep each and every one of his poor and unworthy feeling little children, May He ever lead and keep us in the way that is up-right through Christ Jesus our Lord and Saviour.

Your very unworthy brother, if one at all, through the grace, mercy and righteousness of Jesus Christ our Lord.

R. W. Rhodes

Lillie, La.

HOPE IS THE ANCHOR OF THE SOUL AND SPIRIT

Mrs. Annie Belle Jones

Dear Sister in Hope:

There has been a great heaviness and sadness of spirit within me this day. A feeling of being cast down like a lonely wanderer of the desert country, a desire in trembling hope for the mercies of God to be applied within, a felt need of assurance and comfort, yet feeling unworthy, thinking surely I am too vile and sinful for God to notice, but I must be comforted, or I don't see how I can bear it. Feeling helpless, and far from all relief, to heaven I desire to lift mine eyes, yet of myself I cannot.

Saturday, January 5th, I carried my seventeen year old daughter to the hospital. The doctors do not yet know what is wrong with her. They think she has an infected liver, yellow jaundice, and appendicitis. This is the 9th hospital case in my family since Oct. 1, 1946. My son, age 15 has left home. My wife's pastor, Elder S. D. Kogen, is to be buried tomorrow. He was a man we dearly loved, and esteemed highly, for the truth's sake. So you see sister Jones, I have a heavy burden to bear. I can just about say, I'm glad I'm borned to die.

But amidst all these things, my hope holds me secure and will not let me go. It is truly "an anchor of the soul, both true and steadfast."

While on my mind, permit me to say, we enjoyed our trip to your home very much. To find love and fellowship in the hearts of Old Bap-

tist so far from my natural home, is a source of wonder and joy to me, who am so unworthy of such. Surely if you knew me as I know myself, you couldn't fellowship me, for I certainly can't fellowship myself.

Sister Jones I have traveled the most lively journey all my days and have always, from my earliest remembrance, been a stranger. I have tried to look into the void of the future to know what was in store for me, yet I feel, if Jesus were to come before me and say: "I'll tell you now whether you're a true child of God or not." do you know, I'd be afraid to ask or hear the answer; yet for these many long years, desiring, but fearfully, to know something that would destroy my fellowship among the dearest and most precious people on earth to me. The lower down in my own feelings I get the higher the blessed church, together with Jesus, are lifted in my view.

"My God, I would not long to see
My fate with curious eyes,
What gloomy lives are want for
me

Or what bright scenes may rise.
In thy fair book of life and grace
O may I find my name
Recorded in some humble place
Beneath my Lord the Lamb"

Would it be imposing too much on your pity and forbearance if I tried to tell you just a few little things that I hope so humbly have been revealed to this poor sinner? I dreamed one night of the most peculiarly made, yet the finest shoes which suddenly seemed to appear before me, and they were

mine. No man's hand could ever make shoes like that. Could this mean that I, a wretched sinner, am shod with the preparation of the gospel? Dear sister, I am like a drowning man, grasping at straws. I sieze every little shred of evidence that I am a child of God. Again I dreamed of standing among a very few people seven or eight. Four pieces of something about 1-4 inch thick, 4 inches wide, 8 inches long, appeared lying on a table, or box, it was of a golden color and looked like chewing tobacco. I thought it was so old, no living man knew its age. I picked it up, bit into it, and instead of being tobacco as I had supposed, it was the most delicious cake, or wafers I ever tasted. Then I began to break off little pieces and give to those around about me, and we ate together. Sister Jones, I verily believe this was manna such as the ancient children of Israel ate in the wilderness typefying Christ.

Another time, I dreamed it was a clear day, the sun was shining most beautifully, I was standing in the sunshine (could that mean the sunshine of God's love?) and a piece of honey, wrapped in cheese cloth, it seemed, about the size of a man's hand and appeared in the air before me. It was the prettiest honey I ever saw. The drops glistened like jewels in the sunlight. I took it, began to eat, and again I divided with a few people around me. It was the best honey I ever tasted. In revelations we read of an angel, giving John a little book and told him to eat it up, and "In thy mouth it shall be sweet as honey, but in

thy belly, bitter as gall." Could my dream mean the Gospel? Inwardly, the Gospel is sweet as honey, but O, God the afflictions that go with it are bitter as gall to the natural man. We receive nourishment through the mouth, which is in the head. Christ is the head of the church. We receive nourishment through and by him. We are the body of Christ. The belly is in the body, we are the body, so, you see the afflictions that attend the Gospel are bitter to the body, or natural man. Does this seem like foolishness to you? I just have to write sometimes for relief of mind and heart. I know no one to whom I can write who could understand what I say, except another poor trembling sinner who, like myself hopes he or she is a child of God.

Do you ever feel like you would like to be alone on a mountain side, miles away from all humanity, and just cry and cry till the fountain of your tears were dried, thinking perhaps this would be a relief to your feelings? I feel that way sometimes.

Have you ever felt to mourn because of an empty place, or void, within your breast, caused by the felt absence of the one whom your very soul loveth, feel to cry in piercing sorrow for His returning again? I have. Could this very feeling have been the prompting emotion within David, that caused him to say: "Restore unto me, O, Lord, the joys of thy salvation." Pleading, begging, crying.

"Return, O holy dove, return
Sweet messenger of rest

I hate the sins that caused thee

to mourn.

And drove thee from my breast.

Yet, with all this, with deeper and deeper insight, we feel and see more and more clearly, year after year, our sinfulness, our vileness our unworthiness. Gradually growing smaller and smaller in our own sight. Do you feel to be a greater sinner now than you have ever been before? I do, Do you have a feeling sometime of hatred, of loathing, of detesting the very manner of your daily life, your walk? A scathing denunciation, a feeling of intense contempt, a mourning and grief over your sins and shortcomings? I do. Could this be the fulfilling, within our lives, the meaning of Jesus' language, when He said "Except a man hateth his own life, he cannot be my disciple?"

The predominant thought within my mind, over the years since receiving a hope, is this: "Now, if I were a true child of God, I'd prove it by living differently, but since I live as I do, all the evidence is against me, therefore I must be a deceiver." Over and over, down thru' the years, has this thought almost continually followed me, and it seems to get worse, as the days of the years of my poor, unworthy, unprofitable life are so swiftly passing by.

One night in 1941, I dreamed of walking out into a large field. Suddenly, a bird came, circled over my head several times, then landed out in front of me, running toward me. I ran to meet it, fell prone upon the earth and held out my hands I could see the specks on the breast of this bird it came on and

jumped into my hands. I held it up to my face, it was the sweetest, dearest and most precious thing I had ever seen. All consciousness of sin, of earthly kinsmen, of humanity, faded away, and as far as I felt we were the only things in existence. Sister Jones, a perfect bond of love was between me and that little bird, a love that was indescribable filled my very soul. Neither Angels nor men could describe it. Could this be the bird spoken of in Jeremiah, 12:9, "Mine heritage is unto me as a speckled bird, the birds round about are against her?" One more time I dreamed of the same bird. This time I touched my right thumb to its breast, then looked at my thumb, it had specks on it, exactly like the specks on the breast of this bird. But O Lord, hear me now.

"Marks of Grace I cannot show,
All polluted in my breast,
Yet, I weary on, I know,
The weary long for rest."

Farewell, pray for me and mine.
Your humble brother in Christ, I
hope.

Layton Wingfield
Cascade, Va.

TO THE HOUSEHOLD OF FAITH

From time to time for many months the desire has been in my heart to say something to you of my travels along this journey. In places the way is strewn with thorns and thistles, but His promise to give us shoes of iron and brass to walk on them has not failed, and indeed we find handfals dropped on purpose for us, as did Ruth in the field of Boaz.

The 3rd Sunday in June Elder Bellows visited our little church in Baltimore and spoke twice. In the morning from 2nd. Kings 4:1-2-3-4-5-6-7, a wonderful discourse. In the afternoon from Luke 22:35, 36, again 3rd Sunday in August he came to us and spent Saturday night in my home. We also had several sisters, and he told about the sacrifices and offerings, giving in detail how they were offered and how they all pointed to the one one great offering, Christ. Then Saturday before the 2nd Sunday in September in company with two dear sisters, I went to Old Frying Pan church in Virginia and heard two more good sermons by Elder Bellows, Saturday P.M. and Sunday morning. At present I can't recall the text he used Saturday, but Sunday it was about the man being born blind, this was indeed a masterpiece, and there is no doubt in my mind, it sank deep into every heart and accomplished that purpose for which God sent it to each and every one. It is yet so fresh in my mind and so comforting. Elder Bellows is not as old as I am, yet to me he is a dear father in Israel, and it is a great privilege to sit under the sound of his voice.

The 3rd Sunday in September Elder Spangler came to us, he spoke from Psalms 43:3, "Send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." He quoted the words that had been on my mind for five years, "If the light in you be darkness how great is that darkness."

Mathew 6:23. He had only spoken a few minutes when that opened to me and I saw what I had been trying so hard to understand. I had asked different ones on several occasions, but until then, was unable to grasp the spiritual meaning which I knew was there. The law worshippers, the moon represents the law, it is light but not clear. When the sun of righteousness shines, it illuminates so we are able to see, it is then we know that darkness was so great, it can even be felt. Then Elder Spangler so beautifully emphasized the Psalmist saying send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill.

Then the 4th Sunday in September and Saturday before, I was so wonderfully blest to attend the Little River Association, held in the town of Benson North Carolina, and spent Saturday night in the home of Elder Floyd Adams, a visit never to be forgotten. The preaching was good, many I had never heard before, many of the texts stayed with me for a while, but now I can only think of one, and do not remember who used that, it was these words, "A more worthy than thou." I enjoyed the discourse very much. Then I attended the Staunton River Union at Malmaison Church 5th Sunday and Saturday before in September and heard some more good preaching, Elder Perdue preached wonderfully on Sunday morning from these words, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Elders Stone, Payne and others spoke well.

The first Sunday in October I went to Cane Creek, my home church of my childhood, where I was received into her fellowship in October 1912. I came home far from being well, October 10th, and called my doctor, he ordered me to stay in bed four days and then take lots of rest for ten days more, when that was up on October 24th, my precious grandchild Nancy Carol Marshall, suddenly passed away, so young, so pretty, so bright.

We dare not question why

Nor Gabriel asks the reason why

Nor God the reason gives

Nor dare the favorite angel pry

Between the folded leaves.

While down there I slept in Nancy's bed, and would awaken every morning about two or three o'clock to weep and cry. One morning the words came to me so sweetly, "There we shall wake no more to weep." I felt like I could witness with David when he wept sore for Absalom, O, Nancy, I would have gladly died for thee. Elder Raymond Pane and Rev. Irwin Booth conducted the funeral, the sweetest and saddest one I ever saw. My daughter and son-in-law were crushed but bore their sorrow with fortitude, that only those who believe in a God of purpose can. I rejoiced midst our great sorrow to see their strong belief. We hope God had revealed himself to this dear little child. When I was there in September she told us about a white spot in the woods that follows you and when it catches you it hits

you in the neck and kills you, we of course thought it some childish fancy and tried to make her hush, her little sister, five years old was so frightened and nervous over it, but she would not give up and brought it up again at the supper table and when her father reprimanded her, she said, "Daddy you'll see." My daughter called over long distance and told me Nancy had choked to death, immediately all this came in my mind, I felt Brenda had more consciousness of the matter she could see Nancy's sincerity. I can see it now and can understand why she looked so pretty to me. She was pretty, but just looked so much prettier than ever before and had changed so much in the four months since I was there in May. She said Jesus is our best friend and sang "Jesus loves me." A short while before she died she asked her mother if she knew the song, "Jesus loves little children" she didn't, and Nancy sang it for her. She was a dreamer, sometimes would cry out and sit upright in bed and stare as if in a trance.

I was a dreamer too, in my childhood, t'was then I was first shown my lost and ruined condition that was beyond the help of any earthly loved one, that I must call upon Him who is mighty to save, King Eternal, immortal, invisible. The only wise God, and my desire is to say with Job. "Tho He slay me, yet will I trust in him."

After writing the above, I had a fall and broke my right wrist. I was so happy it wasn't my hip and I had a speedy recovery. I am

writing again with my right hand. Many dear ones wrote me such beautiful letters, and Elder Ruston said, God will supply all our needs and perhaps we need things we do not want. He knows our needs, I feel I needed that broken wrist. Dear readers remember me when at a throne of grace, that I may be still and know that He is God.

Love to one and all, A little sister I hope,

Mamie W. Rowe,
704 Deepdene Rd.
Baltimore 10, Md.

CORRECTION

The article in June 15 issue, page 228, "Meditations", was written by sister Bedie Meads of Elizabeth City.

The article, "Sweet Experiences" in same issue, beginning on page 230, was written by sister Lucy Collins, Cameron, N. C.

We regret their names were overlooked.

For June 1st issue Elder H. O. Nash's address should have been 431 Hadendorf Avenue, N. E. Atlanta, Ga., instead of Pelham, N. C.

Editor

GOD'S ENCIRCLING PRESENCE

My Dear Sister Rowe:

I am indeed sorry that you have a hurt wrist. Sister Topping wrote Carolyn a postal and it came on to me over here in Japan. But you know, by the wonderful works of our Lord, distance does not count when it comes to feeling, or when it comes to love, or when it concerns the spiritual things of our Lord. He is omnipresent, He is with

you and He is with me — or indeed, we hope that He is, and His Infinity is not subject to the earthly things of time, or space, or distance, or human reason or any such thing.

I cannot do one thing, or even in myself, send you a word of cheer, but He, in His Holy Spirit, spans the gulf and thus I can pray unto Him from over here just as from over there, that He might send some bit of comfort and heartfelt cheer and peace into your heart.

Often a sickness or a hurt, makes us stop and causes us to call upon Him. He has said, -‘He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him, and shew him my salvation.’ I should have begun with the verse preceeding, for it lists two of the seven promises. I refer to the last three verses of the 91st Psalm.

Yes, He shall call upon me; I shall cut him down, I shall bring him into the valley so that he will have to look up, and from the very depth of the valley, he must look at such a high angle, that his sight will be aimed unto Heaven, and he shall see the image of My Face But Oh what blessings, when he does call upon the Lord !There are seven of them listed in these verses. Seven is a number of completeness every blessing that every single one of His shall ever need, I feel, is embraced in these seven blessings here. “I will deliver him—I will set him on high—I will answer him— I will be with him in trouble— and honour him—

With long life will I satisfy Him—and shew Him my salvation.” Yes, He shall walk through the valley of the shadow of death, He shall call upon me, but then he shall receive these ever complete and all sufficient blessings prepared for him before the foundation of this world. We call upon Him, knowing not what to say, and ofttimes only in groans and sighs that cannot be uttered—but if we call in deed and in truth—that is in the name of our Savior and by His Holy Spirit—then look what things we do receive— because of our Savior.

I do hope your wrist is better before now. Oh I do love to think that “He knoweth the way I take” and He seeth those that are His; I do not know the way before me, but I feel that my Lord and Master knoweth the path before me, and He knoweth the strength that I must have, and how I am to be clothed and to be fed and to be shod. How can I know how to pray, or what to ask for? But He knows what to give; the groans and cries not understood by him whose heart is broken and whose spirit is contrite and who trembleth at His word, those groans are well understood by our Savior who maketh intercession with the Father for us! Blessed be His Name, May our eyes be upon Him, and Him alone! May His blessing be with you to comfort you and speak peace in your troubled heart.

Yours in His love,
A. D. Alston
FEC Cml School
8147 AU. APO 47
San Francisco, Calif.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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VOL. LXXXV

No. 17

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JULY 15, 1952

HOPE IN CHRIST

"If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19).

Today, the 4th of July, as I sat meditating upon the word "Independence," the meaning of which is to be exempt from reliance on or controlled by others, my mind recalled some of the historical accounts of the men of old Revolutionary renown, of their courage and bravery in the face of intense suffering, and the shedding of blood that freedom from oppression and tyranny might prevail in this nation. I wondered as I observed the people going to and fro in celebration, pageantry, and oratorical speeches, if a real and sincere appreciation was felt for the hallowed ground which holds the mortal remains of those who paid with their

lives the price of freedom and independence. I could not help but feel thankful for the freedom that is ours politically and religiously.

But that Independence which is won by the might of man can be lost to the stronger. "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." (Luke 11:21-22). If then our hopes should be limited to only those things which are possible by the might of man, how miserable would be the end of such hope.

As I listened today to the mounting toll of deaths of the celebrants of the Declaration of our Independence, and as I considered how many of us have become hardened to the extent that death is regarded as only a trifle, my memory went back to my childhood days. When anyone in the community passed away it was a very solemn occasion; even the children in homes a mile or so away were ordered by their parents to be quiet and the profoundest respect prevailed. But how different in these times, for the dead are almost stepped over by those who are madly rushing to some place of carnal amusement.

My attention was attracted just recently to an appeal in one of our papers for the service of several thousand persons to keep up a vigil for enemy aircraft that might at any time invade our nation. How dark is the cloud that deepens as time passes, and how distressful is

the sound of the thunder of war! How futile would hope be against such uncertainties!

Let us now consider another phase of the matter, life after death. It was David who said, "For we are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding." (1 Chron. 29:15).

How wonderful to have a hope that goes beyond the boundary of death. It signifies the existence of an abstract called faith that "cometh by hearing and hearing by the word of God." (Rom. 10:17).

"He that hath an ear, let him hear what the spirit saith unto the churches." (Rev. 3:13). This spirit that John is talking about is not spoken to any except to the churches. We also observe the word "churches" is in the plural and has reference to the seven churches of Asia which are of the same spirit. For the spirit does not teach a diversity of doctrines to accommodate the notions of men. "Jesus Christ, the same yesterday, and to-day, and forever." (Heb. 13:8).

The Christians' hope is not based upon creature strength, "For ye are dead, and your life is hid with Christ in God." (Col. 3:3). What is it that is dead but confidence in the flesh? "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God." (Gal. 2:20). Therefore, the natural fallen nature has been condemned under the law, crucified with Christ, and faith takes the place of

creature confidence, for that which is crucified is dead and a new man is resurrected from the dead. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (11 Cor. 5:17). The hope then is in the new man "which is Christ in you, the hope of glory." (See Col. 1:27). It is not the old man remodeled, but a new structure built on a solid foundation, and that foundation is Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). It is plainly stated in the foregoing scripture that man cannot build a foundation for Jesus to stand upon. This is not only true from a literal standpoint but every one of the Lord's humble poor who have been begotten again unto a lively hope are a testimony to the Word by a witness within, which corresponds to what David said: "He brought me up also out of an horrible pit, out of the mirey clay, and set my feet upon a rock, and established my goings." (Psalms 40:2;).

David's hope is that of a true believer in Christ, for something was done for him in his removal from the horrible pit that he did not, and could not do for himself, which establishes a hope and belief in a strength and a mercy that is beyond the strength of nature. "For to him that is joined to all the living there is hope." (Ecc. 9:4). When David's feet were set upon a rock, that Rock was Christ. Then David was joined to all the living. Then his hope was not in his strength, for he was BROUGHT

up out of an horrible pit and then could say with everyone of like experience, "If in this life only we have hope in Christ, we are of all men most miserable."

W. E. Turner

RESOLUTIONS OF RESPECT

The Lord has seen fit to remove by death, Sister Nancy Benson at her daughters home. She was a very faithful member for over forty years at Bethany Church, we will miss her at Church, you have our great sympathy in the loss of your dear Mother.

That a copy of these resolutions be spread on our church records, one to Zions Landmark for publication, and one to the family.

Done by order of the Church in conference at Pine Level, N. C. Saturday July 26, 1952.

Elder E. C. Jones, Moderator
W. H. Woodard, Church Clerk.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is appointed to be held with the church at Mewborns, Greene County, N. C., the fifth Saturday and Sunday in August, 1952. The church is situated seven miles southwest of Snow Hill on Snow Hill-La Grange highway. Elder G. G. Trevathan was chosen to preach the introductory sermon and Elder W. C. Edwards as alternate.

J. E. Mewborn, Clerk

CONTENTNEA ASSOCIATION

The 122nd annual session of the Contentnea Association was appointed to be held with the Church at Tysons, Pitt County, N. C., commencing on Friday before the second Sunday in October 1952, and continuing through Sunday. The Church is situated about five miles northeast of Farmville on hard surface road near Arthur.

Services will be held at Tysons Church on Friday, and arrangements have been made for both the Saturday and Sunday services to be held at the Farmville High School building in Farmville.

Elder G. G. Trevathan was chosen to preach the introductory sermon and Elder J. B. Roberts as alternate.

J. E. Mewborn, Clerk

ANGIER UNION MEETING AT OAK GROVE

The next session of the Angier Union Meeting is appointed to be held with the church at Oak Grove, Wake County, Saturday and Fifth Sunday in August, 1952. Elder Shepherd Langdon is chosen to preach the introductory sermon and Elder E. C. Jones is alternate. Oak Grove Church is located about four miles east of Apex,

N. C.

Anyone desiring further information may communicate with Brother L. M. Jones, Church Clerk, Route 4, Raleigh, N. C. An invitation is extended to all of same Faith and Order, especially the ministering brethren.

W. F. Young, Union Clerk
Brother C. D. Turner, Assistant Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Goldsboro, N. C. Wayne County the fifth Sunday and Saturday before in August 1952.

Elder Johnnie Joyner is appointed to preach the Introductory sermon and Elder H. E. Mann his alternate.

The church is located in Goldsboro.

All lovers of truth are cordially invited to attend and a special invitation is extended to our ministering Brethren.

J. T. Boyette, Union Clerk

LOWER COUNTRY LINE ASSOCIATION MEETING

The Lower Country Line Association will meet Saturday before the fifth Sunday in August, 1952. The meeting will be held at the Stories Creek church near Roxboro, N. C.

Elder F. W. Rhodes is appointed to preach the introductory sermon and Elder L. P. Martin is appointed the alternate.

Clyde Satterfield, Union Clerk

SKEWARKY UNION MEETING

The Skewarky Union is to be held with the church at Tarboro in the town of Tarboro, N. C. Time 5th Sunday in August 1952, Friday and Saturday before D. V. Elder J. D. Fly is to preach the introductory sermon and Elder A. B. Ayers alternate. A cordial invitation to all.

E. C. Harrison, Union Clerk

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord's will, with the church at Beulah in Hyde County, North Carolina, Saturday and fifth Sunday in August, 1952.

All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Primitive Zion, on the fifth Sunday and Saturday before in August, 1952. The church is located about four miles from Benson.

All lovers of truth are invited to attend.

Elder L. A. Johnson, Moderator
Bro. W. V. Blackman, Honorary Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

AUGUST 1, 1952

No. 18

PSALM 119

SEP 2 1952

ALEPH

Blessed are the undefiled in the way, who walk in the law of the LORD.
Blessed are they that keep his testimonies, and that seek him with the whole heart.

They also do no iniquity: they walk in his ways.

Thou hast commanded us to keep thy precepts diligently.

O that my ways were directed to keep thy statutes!

Then shall I not be ashamed, when I have respect unto all thy commandments.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

I will keep thy statutes: O forsake me not utterly.

BETH

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O LORD: teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies as much as in all riches.

I will meditate in thy precepts and have respect unto thy ways.

I will delight myself in thy statutes: I will not forget thy word.

EDITOR

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

GOD'S ELECT PEOPLE

Through the grace and mercies of God bestowed on me, a poor sinner, I shall attempt to offer some thoughts on the subject of salvation given to the elect people of God. Those chosen in Christ back in eternity. We hope to be one of those embraced in that eternal choice. If this be true, it is not so much to be wondered at, that I should attempt to write in His name, for he says, "For all shall know me from the least to the greatest." Heb. 8:11.

We are taught in the scriptures that even before the world was, God made a choice of a people that He loved with an everlasting love, for God himself is love. It seems from reading the scriptures that from the days of Cain and Abel, God had a special people who were protected by His power. Eph. 1:3: 4:5. says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will.

Two thousand years after God had created the world, and all things in it, He saw that man had

become desperately wicked, so much so that God destroyed man with all things he had created on earth, except Noah, a preacher of righteousness, his three sons, his wife and his sons' wives together with "clean beasts by sevens, the male and his female; and beasts that are not clean by two, the male and his female, of fowls also by sevens, the male and the female."

We see according to God's power and wisdom given to Noah, a small remnant was saved through the flood and after, they began to multiply again on the earth, we see God making a covenant with such men as Abraham, Isaac and Jacob. Abraham being the Father of righteousness to us all. It was said that he believed God and it was counted to him for righteousness, so we see even then righteousness reigned in the hearts of God's covenant people, and during the two thousand years of the days of the prophets, God gave them a law covenant to which they were to be in strict obedience. But that covenant was broken by God's people for sinful flesh is too weak to keep a righteous law, while it is true that a righteous God can never love unrighteousness. So in the days when the law covenant was broken, the Lord's people were brought into captivity for their disobedience; but since God is love and changes not, he loves his chosen people even

while they are sinners and know not God. The Lord, in those days of trouble, raised up prophets, who were divinely taught by God's spirit to speak of the things yet to come to pass. Isaiah and Jeremiah were given to see the future dealings of God with his people, they both spoke of a new covenant God would make with the house of Israel. It could not be like the one in which he took them by the hand to lead them out of Egypt, but "This is the covenant I will make with them after those days, saith the Lord, I will put my laws in their hearts and in their minds will I write them and I will be to them a God and they shall be to me a people, and I will be merciful to their unrighteousness and their sins will remember no more forever."

Six hundred years before Christ was born, we hear the prophet Isaiah saying: "Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor The Mighty God, The everlasting Father, The Prince of Peace." A prince is a ruler or the son of a ruler as Christ was the son of God, sent to earth to save his people from their sins, for it was only the sacrifice of a perfect and sinless offering that could save his people from their sins. He was the son of God, born of the virgin Mary. He was both man and God, man without sin because his father was God, and he came to the earth not to do his own will but the will of his father that sent him; and it was the will of his father that of all the

Father had given him, he should lose none, but should raise them up again at the last day. The miracles that he did, proved him to be that "Wonderful, Counsellor, The mighty God," when He imputed the sins of His people to Hsi own sinless self and died on the cross for them, was buried and the third day arose victorious over death and the grave.

Nicodemus, a ruler of the Jews came to Jesus by night and said unto him, "Rabbi, we know that thou art a teacher come from God: for no man can do the miracles that thou doest, except the Lord be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again." Jno. 3:1-7.

I understand this water birth to mean to cleanse from sin. We know we use water to wash away dirt and filth. We know too that the birth of the spirit brings out the stain of the filth, for that which is born of the spirit is spirit. In the same sense that the first, the fleshy birth, brings only natural life, so the spiritual birth brings only spiritual life. So the child of God has two natures given to him. They are first born in sin, which brings death, but the spiritual birth is of God. It brings immortal life that can never die. "Being born again not of corruptible seed, but of incorruptible, by the word of God,

which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass, the grass withereth and the flower thereof falleth away. But the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." 1st. Peter 1:23:24:25.

Now I must close this article, it is getting too lengthy, it may be the last you will ever see from my hand; if the editors of the Landmark think this is worthy to be published. I feel I have offered nothing new and have nothing new to offer. The end of this mortal life given to me must soon come; then my faith is, I shall sleep in Jesus until He comes again to raise His people from their sleeping beds of dust and they, like David, shall be satisfied. When they arise in his image, be like him and see him as he is, they shall sing praises to the Father, Son and Holy Spirit, to one God in that world that hath no end. I feel thankful for the comfort I have had from reading the Landmark for the last few years, but next Tuesday will be my ninety first birthday. This means that my joys of this life are soon passed.

I hope I love the truths as set forth in this article and everyone that can witness with me.

Elder John Neal
Vernon, Ill.

"TREES PLANTED BY THE RIVERS OF WATER"

Dear Editor and Readers:

There is a scripture I can't get off my mind. It is this, "And he

shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth, shall prosper." Psa. 1. "Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from En-ge-di even unto En-eg-laim; they shall be a place to spread forth nets, their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issue out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekel, 47:7-12.

Messengers, preachers of the gospel, are like trees planted by the

rivers of water whose leaves wither not, nor fade; their faith is firm and strong, through Christ the rock, "and whatsoever he doeth shall prosper," and there were very many trees of righteousness of God's right hand, planted in grace, who go down into the desert. How often we are down in the desert without the spirit, and go into the sea, which "shall be healed" in the millennium. All diseases will be healed, the blind will see, the deaf hear, and the lame will walk and those at the point of death or are already dead, will be brought to life by the prayer of faith, for he that sat upon the throne said, "Behold I will make all things new." but before this, will come a three years and six months cruel war. The slain will not be buried from coast to coast.

I dreamed black heavy clouds were rolling up from north, east and west, meeting; and there was a tall tree that stood between me and the awful storm-Christ, the tree of life- God will save his people through Christ. "And he shall be like a tree planted by the rivers of water," the river of God's pleasure, the river of peace and love, that flows like a river. He brings forth the fruits of the spirit, peace, joy and love. "His leaf also shall not wither and whatsoever he doeth shall prosper." "Then said he unto me, These waters issue out towards the east country and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." Preachers of the gospel in this chapter are compared to

rivers and to waters and trees; the people of God to waters and fish, the sea to multitudes. "And it shall come to pass that everything that liveth which moveth, whither soever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed: and everything shall live whither the river cometh." But the miry places thereof and the marshes thereof, shall not be healed; they shall be given to salt. And by the river upon the bank thereof; on this side and on that side shall grow all trees for meat, "(the doctrine of grace) whose leaf shall not fade." We, at times, become weak in faith like Peter upon the water or the sea, but God will strengthen our faith again as strong as ever, for there is a growth in grace, "neither shall the fruit thereof be consumed. It shall bring forth new fruit according to his months, because their waters, they issue out of the sanctuary;" the holy temple, in which God dwells and those that defile the temple, God will destroy. The world hates the elect, "and the fruit thereof shall be for meat, the river of gospel peace, and the leaves thereof for medicine," setting forth the healing virtue of our Saviour's blood, by faith through righteousness. Then all diseases will be healed and those dying or dead, brought to life by the prayer of faith.

Now concerning the inheritance representing our spiritual inheritance of all the elect number, Christ is our inheritance forever. "After-

wards, he measured a thousand and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." Ezek. 47:5. This river is the gospel river, the peace that flows like a river to lead and water the people of God, all streams of grace therein abound are crystal clear, this river flows with love and with power and with wisdom and all of the graces of the spirit. That is why we feel unworthy; Jesus is our worthiness.

I have never heard the ideas of others on this, but would be glad to do so. To me the fish and the people in this chapter seem to have much bearing on the millennium. I look at our Lord's coming being nigh. Our Lord will come under the sounding of the seventh angel and the outpouring of the seventh vial. Rev. chapters 11 and 16th. Our Lord's coming will be His second coming, but his first coming to judgement and the first resurrection in which the slain that were put to death in the dark days by the beast will rise and reign with Christ, a thousand years. Rev. 20. "Before this a three year and six months cruel war. The beast and false prophets will be cast into the burning lake then, and the wicked may behold this world consumed and them therein and be withheld from the eyes of the righteous. The righteous will live to see the millennium, and the wicked will not. Many will be received up into heaven, many cast down to hell, many rise out of the dust of the earth at our Lord's second coming to judgement in his great and general

resurrection, then time will be no more. Satan, who was loosed for a little season to battle the whole world, will be cast into the burning lake together with all his wicked host, and all whose names are written in the Lamb's book of life will be assured of heaven as God's throne. Heaven and earth were passed away and there was found no place for them. Rev. Chapter 20. When the people and satan are cast into the burning lake where the beast and the false prophets were cast in the first resurrection, time will be no more. Towards the last of the millennium, people will become very wicked, for satan will be loosed, it will be like before the flood and like now.

Messengers are compared to rivers and to waters, for the river of life flows in and through them by God's spirit to feed and water people of God. As we read in John, "Out of his belly shall flow rivers of living water," spiritual messages from on high. John 7:38. O what comfort, peace, joy and love these words contain for our comfort. We then can say, let the world pass on or pass by; it has no charms for me, for Jesus has revealed himself to me in power, wisdom, joy love that excel all carnal joys and delights of this vain world. Doubts and fears are gone. Again we long for the spirit's return to revive our hope and to strengthen our faith in Him, the fountain of living waters; to heal our scars and to pour in the healing balm into our bleeding wounds, that we may flourish in spiritual health again to His honor and glory from God. All

of our blessings flow through Christ by God's spirit to us the "rivers of living water."

The words of Ezekiel concerning the healing virtue of our Saviour's blood in the days of Christ and the Apostles whereby all diseases were healed by the healing balm, the holy balm of the spirit and it will be so again for he that sat upon the throne, said, "behold I will make all things new." Rev. 21. There will be one fold and one shepherd: the Gentiles and the Jews write thus saith the Lord, "Behold I will extend peace to her like a river and the glory of the Gentiles like a flowing stream." Isa. 67, "She, the bride, the lamb's wife, will bring forth the fruits and righteousness and the desert shall rejoice and blossom as the rose."

Remember your unworthy sister at the throne of grace.

Mollie Salomn,
Woolwine, Va.

THE POWER OF THE BEAST

Dear Elder Adams:

The scripture which I was speaking of concerning the beast and his number, and he being a man, is found in Rev. 13th chapter 18th verse, "Here is wisdom, let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six," Also in the 13th chapter 2nd verse of Rev., "And the beast which I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion: and the Dragon gave him his power and his seat and great

authority." Now to understand, one should read all, this chapter and other scripture in connection. Let us remember this is a man and that the beast received his power from the dragon, and all the world wondered after the beast. We must remember that Eve was beguiled by the serpent, and Adam did eat when Eve gave to him, which shows forth even with the first man and woman that they did eat of this forbidden tree. The woman to bring forth children, and there you see all men, and women were to be sinners by nature and satan under God, even though he has beguiled the woman. God did not destroy him, but wounded him in a manner that he was stripped of his power. Only as God suffers him could he proceed, and dust, the serpent was to eat, now you see God had a purpose in Satan and the dust he was to eat, was and is, in the flesh of man. Tempting man, woman and child and in this Satan has only been put down every time when God has accomplished his purpose and manifested his power. To get back to the number and the beast, it must be that God makes known to his children the things he would have them know, and the child of God must be made to know the Father and the Son are one in purpose and so one seems to be a Heavenly number. The son and spirit are two and yet one in purpose. The work of God to or in his people, the flesh and the spirit that makes two. So we can embrace two in the Heavenly number. There also because the Father, Son and Holy Ghost, which are three and yet one

in purpose, four the elect in nature's right, before God reveals his love and mercy to them. Five, the law number, man condemned by the Law, and yet he is miserable and sees no way out, and in this state he is to the place he feels he must do something, and you see God has a purpose, in this, because he must show his people what the anti-Christ is that they will see the difference between the Saviour and the works of Satan. So in the sixth number the beast gets his place, that it may be proved beyond a reasonable doubt that Jesus will put all enemies under foot, and conquer all, and if you notice this number begins with six and ends with six which shows through all ages Satan in the non-elect, whether he rises as the beast or man with great wonders or how ever he may rise, the anti-Christ will not be able to add one name to the Lamb's book of life, neither will Satan be able to erase one from the Lamb's book of life. Now as he represents this sixth number the child of God is made acquainted with Satan in that he is made to fear, and he is made to know that if Jesus doesn't save him from the power of the beast or Satan, he will be cast into Hell forever, and when he has been given to see that Jesus is the Christ, and can say at times with Peter, "Thou art Christ." then he is brought to the seventh number, but is not delivered from the 6th until he is swallowed up in death, for he must undergo the trials of the works of the beast as long as he lives in the flesh. The man that

was left wounded and half dead, no one did him any good till the good Samaritan came, and he took him on his own beast, and carried him to the Inn, and payed his fare, and said when he came again, if there was any more he would pay that. Did Satan help or wound this man? The good Samaritan was Christ. Did not God ask Satan if he had considered his servant Job? and with all of Satan's cunning ways he did not deceive Job, because God was with Job.

Now this beast was like unto a Leopard which is to say he is of the evil one, and he had feet like a Bear, which is to say that in his ways he is very cunning and bold, and brings much trouble to the children of God in their daily walk. A mouth like a Lion, and when we think of this we are brought to remember Daniel and how the anti-Christ went about to trap Daniel because he prayed to the living God, and how it pleased the King to pass the degree, and put his signet on it, but you see when it came time for the King to carry out this degree he was very fearful, this group had trapped him, and he kept his promise, but the Lord protected Daniel and the King could not rest that night. These others in my opinion were at ease, they had spoken and won through the King, little did they know that soon the Lions would destroy them, as the scripture plainly states that they were torn to pieces by the Lions. Now you see they through the King spoke with power, which represents the mouth of a Lion, but even with the King carrying out

their orders they failed, and the power of God was made manifest, and again Satan and his anti-Christ was wounded to the effect they had won and lost, because they were put down, and the King was made to fear the God of Daniel. In these later times this beast is to have his season and he is of his father. The devil, with all the wonders and promises that may be made by him, he is only a deceiver and will fail in the end. There is much that could be written, but I better stop. May God's riches blessings be with you and all.

A little brother in Christ I hope,
Lester E. Lee
Dunn, N. C.

A LETTER FROM A SERVICE MAN

Dear Readers:

I will try in my weak way to write a line or two, to let you know how much I have enjoyed the Landmark. I always look forward to getting it, for I enjoy what it stands for the truth as it is in Christ Jesus the Lord, if I am not deceived.

I have a son, Howard Morgan, in service. He has written Brother Jarrell and he has asked me to send it to the Landmark for publication, as he would like to see it in print. My husband has been dead for ten years, he was a member of Rock Hill Primitive Baptist Church, of which I also am a member. His passing has left me very lonely and now with my son in service, it seems I cannot be reconciled to it, for I miss him so

much as he was such a comfort to me at home. I believe, if it is God's will, he will come back to me. I hope the children of God will remember me and all of my children in their prayers.

Martha Morgan
Randleman, N. C.

Dear Mr. Jarrell:

I received your letter this morning and was very glad to hear from you. The weather here is very nice, and has been for three or four days. The trees and other vegetation are putting out and it all looks very beautiful to me; as you know, I saw none of this beauty last summer because I was in the desert.

Speaking of spring, to a sinner, that is a praying sinner, I feel it is like this: first the sinner is like a bare tree, then the Lord manifest himself to this tree, showing him the life of His Son, Jesus, the tree of life. After praying, which is a sincere desire of the heart and his prayer has been answered, he, the sinner is given a love for spiritual things. A love that continues with him, even though his hope grows dim at times, and he is filled with doubts and fears.

In the summer we have crops growing in the sunlight. A sinner, after he is delivered from his burden of sin by the Lord, finds rest as Christ said: "Come all ye that labor and are heavily laden and I will give you rest." We then have the fall of the year, harvesting the crops, which to me represents the conclusion of our lives when God gathers his little ones into heaven.

In one quotation he says, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares and bind them into bundles to burn them: but gather the wheat into my barn." I hope I am the wheat and not the tares. I think anyone in his right mind would agree.

In the service we have temptations. Some of the boys offer me strong drink-acholic liquors and I tell them it has no charm for me. I do not care for it and I never have.

You asked me if I ever felt the burden of preaching, to tell you the truth, I have not, but somethings in the Bible seem to open up to me. Yes, you are right when you say somebody's boys and girls will be singing "Amazing race," after you are gone. In nature we all desire only wordly things, but when we're in the spirit we desire only the good things of God. The only good thing in spiritual life is Christ, the tree of life, the son of God, the one who led us all through the mighty battles and through the dark and lonely places. Even as Moses and the children of Israel were led by God I believe the pillar of fire by night and the pillar of cloud by day that led them through Egypt and to the promise land, was Christ. We become wayward just as the Hebrews did, but the only one we can look to is the Lord, the Christ.

Tell Alma and all I said hello, write soon, and God bless you.

Your friend,
Howard Morgan

. EIGHTY FIVE YEARS OLD .

Enclosed please find money order for \$2.50 for the renewal of the Landmark. I am 85 years old and don't get to go to church. The Landmark is a lot of comfort to me, and I don't want to miss a single copy.

Mrs. H. R. Brown
Route 1
Hurdle Mills, N. C.

ATTENTION

LANDMARK SUBSCRIBERS

Beginning with the April 1, 1952 copy the price of Zion's Landmark was increased to \$2.50 a year, owing to increased operating cost.

When sending in your subscription, please send \$2.50 if you want the Landmark for a year. Some have been sending in \$2.00 thinking they were paying for a year. Those that send in only \$2.00 will be given credit for the paper for the length of time that covers. But it is hoped that you will send in a full year's subscription when you renew and to do this \$2.50 is needed to cover the 12 months period.

SISTER MATTIE BELL ASKEW

God in His infinite wisdom and love called our precious sister, Mattie Bell Askew, age 71, from us to her eternal home, June 20, 1952.

We bow in submission to Hsi will and thank Him for letting us have such a true and faithful sister for thirty-five years.

She was a blessing while she was with us, but our loss is her eternal gain.

Therefore be it resolved, that e, Hope-land Primitive Baptist Church, bow in submission to His will and extnd to her family our sympathy, and pray God to enable them to say, "Thy will be done, Oh Lord, not our."

Be it further resolved that we place a copy of this on our church book, and send one to Zion's Landmark for publication.

Done in conference, July 6, 1952.

Elder J. C. Moore, Moderator
W. L. Armstrong, Clerk

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

Elder W. C. King
Greensboro, N. C.

VOL. LXXXV No. 18

Entered at the postoffice at Wilson
as second class matter.

WILLSON, N. C. AUGUST 1, 1952

RUTH AND NAOMI

And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee which is better to thee than seven sons, hath born him." Ruth 4:15.

The above words were spoken to Naomi by the women who invoked their blessings upon her at the time when her daughter-in-law-Ruth, gave birth to a son. By reading the fourth chapter of the book of Ruth it will be observed that Naomi spent many years in sorrow and suffering. It appears from the reading that her first affliction was caused by a famine in Bethlehem Judah, where she lived, and while the famine was in the land, she, her husband and two sons came into the country of Moab. The Lord sent further affliction upon her, by taking her husband, and later her

two sons. As it is written, "And Elimelech, Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah and the name of the other Ruth: and they dwelled there about ten years, and Mahlon and Chilion died, also both of them and the woman was left of her two sons and her husband." Ruth 1:3:4:5.

According to the testimony of Boaz, Naomi sold the land which was formally her husband's. As it is written, "And he said unto the kinsman, Naomi that is come again out of the country of Moab selleth a parcel of land, which was our brother Elim-e-lech's. Ruth 4:3. Evidently, all the proceeds from this sale were consumed before she came back to Beth-le-hem Judah. This is evidenced by her words, "I went our full, and the Lord hath brought me home again empty." Ruth 1:21.

What an awful state of poverty! The loss of her husband, her two sons and her parcel of land not only this, but she is away from her kindred in another country. (Moab) Her only hope now is to get back to Bethlehem Judah, in search of bread. "For she had heard in Moab how that the Lord had visited his people in giving them bread." Ruth 1:6. This language compares favorably to that of Jacob, who said, "Behold, I have heard that there is corn in Egypt." Gen. 42:2. Job said, "I have heard of thee by the hearing of the ear." Job 42:5.

It will be observed that Ruth went back with Naomi and they found favor in the eyes of this mighty man of wealth-Boaz. Ruth

gleaned in his field and shared her gleanings with her mother-in-law. "Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her and leave them, that she may glean them, and rebuke her not." Ruth 2:15:16. This was a special act of kindness of Boaz to Ruth and Naomi. But the climax of their joy was not reached until Boaz took Ruth to be his wife and a son was born. The joy of Naomi and Ruth, by the birth of this son, can never be described by mortal tongues. He is Ruth's son, he is Naomi's son, ("There is a son born to Naomi; and they called his name Obed. "Ruth 4:17.) he is the only heir of this mighty man of wealth-Boaz and out of the abundance of his wealth, he will supply the needs of Naomi, as well as Ruth, the remainder of their days. "The women said unto Naomi, "Blessed be the Lord, which hath not left thee this day without a kinsman. And he shall be unto thee a restorer of thy life and a nourisher of thine old age." She may feel cast down at times, but this son will be present to reassure her of his love and tender care during her old age.

The above portrays in a wonderful way the travels of God's humble poor as they journey from law to gospel. When they first feel the convicting hand of God, they begin to endeavor to correct their wrong doings in an effort to merit God's favor, believing they can meet the law's demands, only to find that all their righteousnesses are as filthy

raggs. Every way they turn, the way is dark and gloomy. They sigh, they groan; the law is still demanding payment but they have nothing to appease the wrath of an offended God for their sins. How wonderful it is, that our God opens an avenue through which you hear of Jesus, the Saviour of sinners. "Oh" they say, "I know Jesus will save his people from their sins, but is it possible that he will save a vile sinner like I am, one who has trampled his mercies under my feet, who made vows and promises and broke them all? To this one, may you take courage in the language of Job, "Behold I am vile." Paul said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1st Tim. 1:15. The Saviour himself said, "For I am not come to call the righteous, but sinners to repentance." Math. 9:13.

The seeking now begins and the promise is sure. Luke 11:9 says, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find? knock and it shall be opened unto you." The Lord spoke by the mouth of the prophet and said, "Seek ye the Lord while he may be found, call ye upon him while He is near: let him return unto the Lord, and He will have mercy upon him; and to our God. for He will abundantly pardon." Isa. 55:6:7. He does not say for you to go back and follow the prophets as taught by the law of Moses, nor be zealous of the traditions of the Elders, but, "Let him return unto the Lord." Jesus is the only

way, by which you can find pardon and peace.

Jesus honored the law and verified the words of the Prophet by saying, "Ask and it shall be given you; seek and ye shall find; Knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened." Math. 7:7:8. This seeking and knocking is through necessity. The poor sinner is seeking because he feels such great need: he is knocking for the same reason. There is a famine in the land. He needs a Saviour, he needs a rescuer. But when the finding, the receiving and opening-up is yours, the bread is sweet. And when this son or Christ is formed in you and becomes your glorious hope, you rest from your labor and live on the promises of God. This is the time when you come to know that "By the deeds of the law there shall no flesh be justified in his sight." Also you then can see that "All have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Your are then enabled to adopt the language of Paul, who said, "But my God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. 4:9.

The necessities of Joseph's brethren were supplied from the storehouse of Egypt. Ruth and Naomi will be supplied from the estate of Boaz, and your necessities will be

supplied out of the riches of God's love and mercy. You may often say as he said, "Will the Lord cast off forever, and will he be favorable no more? Is his mercy clean gone forever and doth his promise fail for evermore? Hath God forgotten to be gracious, hath he, in anger, shut up his tender mercies." Psalm 77:7:8:9.

When David was shut up in darkness he wrote the above words, because therein we see his condition portrayed, as is yours, dear Child of Grace, when you become desperate because of your dire need and utter dependence on Him and his mercy, but fear your worthlessness and wickedness is such that He, "in anger, has shut up his tender mercies" and that they are gone forever. But when a little light appears, David attributes this weakness to his infirmity, as will be seen in the following words, "And I said, This is my infirmity; but I will remember the years of the hand of the most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy works and talk of thy doings." Psalm 77:10:11:12. When he was sinking low, the cry with him was as with you, and will still be when you have those cast down experiences, "Cast me not away from thy presence: and take not thy holy spirit from me. Restore unto me the joy of thy salvation: and uphold me with thy free spirit." Psal. 51:11:12. David did not ask for salvation to be restored, but he wanted "the joy of thy salvation" restored to him: proving he had ex-

perienced the joy of this before and desired that it be restored to him. Dear Child of Grace, is not the joy of this salvation what you long for? Do you not yearn for a closer walk with God as expressed by the poet?

"O For a closer walk with God!!

A calm and heavenly frame!!

A light to shine upon the road

That leads me to the lamb."

In speaking of this son Obed, the women said to Naomi, "And he shall be unto thee a restorer of thy life, and a nourisher of thine old age." Will not this son, "Christ formed in you" be to you and to all the chosen vessels of his mercy, (the redeemed family of God) what Obed was to Naomi. "A restorer of thy life and a nourisher of thine old age? "The promise is sure as it is written, "For the Lord will not forsake his people for his great name sake: because it hath pleased the Lord to make you his people." 1st Sam. 12:22.

T. F. Adams

IN MEMORY OF OUR DEAR BROTHER AND PASTOR ELDER H. S. WILLIAMS

Elder Henry Sylvester Williams was born October 11, 1886. He was the son of the late Elder J. E. Williams and Sarah Ellen Williams, he departed this life June 19, 1952. He was married to Flora Morton April 10, 1904. To his union was born 10 children, all living, 3 boys and 7 girls, Mrs. Homer Allen, Mrs. J. H. Riley, Mrs. J. F. Grimes, Jr., Mrs. Jack Workman, Mrs. J. G. Leonard, Miss Glenna Williams and Miss Juanita Williams, Roy Williams, C. C. Williams, and H. S. Williams, Jr., 10 grand-children and 2 great-grandchildren, 1 brother and 1 sister, J. L. Williams, Mrs. Zylphia Vancannon.

Elder Williams received a sweet and precious hope in Christ and united with the Primitive Baptist Church at Salisbury, June 1923, and was ordained to the full work of the gospel ministry, October 1923.

He united with Bear Creek Church, of the Bear Creek Association by letter July 6, 1946 and was called to serve as pastor,

March 6, 1948. He was blessed to serve in that capacity, ably and faithfully, until God called him to his eternal home.

He was a firm believer in the doctrine of salvation by the sovereign grace of God, both for time and eternity, he boldly yet humbly, contended for the faith once delivered to the saints, until the end.

His physical afflictions was such, that for two years before he passed away he was unable to work, but faithfully served the churches which he pastored, he preached his last sermon the third Sunday in May, at Mountain Creek Church, of which he was pastor, only three weeks before the Lord called him home.

We feel to say, in the departure of our dear brother, that the church at Bear Creek has lost a faithful member and pastor, a wise counselor, one who served humbly in the fear of God, having no confidence in the flesh. His funeral was conducted at his home church Bear Creek, Thursday June 12, at 2:00 p.m. at his request by the following Elders, T. F. Adams, J. A. Eudy, W. C. Allen and C. D. Whitley. His body was laid to rest in the cemetery, to await the morning of the resurrection, when the Lord himself shall descend from heaven with a shout and the voice of the arch angel, and the dead in Christ shall rise first, we hear the apostle Paul saying in first Corinthians, Chap. 15; verses 50-57. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For corruptible must put on incorruption, and this mortal must put on immortality. So when his corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory, O death where is thy sting, O grave where is thy victory? The sting of death is sin; and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ.

Therefore be it resolved:

First, that we the church at Bear Creek, bow in humble submission to the will of him who doth all things well, feeling that our loss is his eternal gain.

Second, that we extend to the bereaved family our sincere sympathy, desiring that God will reconcile them to their loss and his divine will,

Third, that a copy of this obituary and resolutions of respect be placed on our church records, a copy sent to the family and a copy sent to Zion's Landmark for

publication.

Written by request and in behalf of Bear Creek Primitive Baptist Church, this the 5th day of Aug. 1952. By one who loved him.
C. D. Whitley

MRS. NAOMI HOBBS

By request of the family, I will try to write an account of the death of Mrs. Naomi Hobbs, of Folkstone, N. C.

Mrs. Hobbs was born July 18, 1878, and departed this life January 31, 1951. She was a member of Stump Sound Primitive Baptist Church, and was ever loyal and faithful to its services. She was a most patient and devoted mother; a kind neighbor and a sweet friend to all who knew her.

Her body was laid to rest in the Church Cemetery at Stump Sound, beside her husband, Mr. W. T. Hobbs, who passed away July 31, 1946.

She was the mother of five children, who greatly miss her, two sons, M. R. Hobbs, Folkstone, N. C., M. L. Hobbs, Richlands, N. C. and three daughters, Miss Lula Hobbs, Mrs. Thelma Hartsfield, of Folkstone, N. C. and Mrs. R. K. Mills, of Wilmington N. C. She has one brother living, Mr. M. L. Davis, of Holly Ridge and one sister, Mrs. Hannah Millis, of Wilmington and thirteen grandchildren.

We hope and feel that she is at rest "Beyond the sunset, no clouds will gather. No storms will enter, no tears annoy. In that fair homeland, we'll know no sorrow. Beyond the sunset- Eternal Joy."

A friend who loved her
Mrs. Susie Justice
Wilmington, N. C.

SISTER LIZZIE C. HIBBS

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved sister, Sister Lizzie C. Hibbs, who died January 6, 1952, at the age of 95 years, 1 month and 27 days.

We hope to bow in humble submission to God, who doeth all things well, never makes a mistake and is very kind in His tender mercy to His children. Blessed be His Holy Name.

Sister Hibbs united with the church at Newport, June 13th, 1934 and was baptized the same day by Elder E. F. Pollard. She was a precious sister faithful to attend services just as long as her age and feeble condition permitted, and loved being visited in her home when she could no longer go.

Her funeral was conducted by her pastor, Elder R. W. Gurganus in the church and her body laid to rest beneath a beautiful mound of flowers in the Newport cemetery to await the coming of Jesus to gather His jewels home.

We extend our sympathy to the bereaved family, and resolve: to send a copy of these

resolutions to the family, enter a copy on our church book and send a copy each to Old Faith Contender and Zion's Landmark for publication.

Done by order of the church in conference Saturday, March 15, 1952.

Elder R. W. Gurganus, Mod.
Brother W. R. Mann, Clerk
Sister Annie Higgins, Comm.

OBITUARY OF MRS. SALLIE COBB

Mrs. Sallie French Cobb was born November 12, 1877 in Rockingham County, N. C. near Wolf Island Church. She was the daughter of William F. and Mollie Gammon French. She was married in 1895 to Joe Dill Cobb, by the Elder James S. Dameron.

To this union was born thirteen children, seven of which survive. Dad and Mother both were baptized into the fellowship of Pleasant Grove Church, the same day by Elder T. A. Stanfield. Mother and Dad both had a good experience and I am sorry they they never put it down in writing. Mother believed in living a simple life, she didn't believe in so much style and show. Mother lived a virtuous life, I never heard her use a slang expression. Yet I have heard her say many times, that she felt at times to be the meanest person living. The world can't understand this, only those who have had an experience of Grace.

One of the scriptures she often quoted to us, was, "Be not overcome of evil, but overcome evil with good."

Mother had been in declining health for several years, but was taken worse on Thursday before the 3rd. Sunday and died on the following Thursday May 22, 1952.

She was laid to rest in Pleasant Grove Cemetery, beside our father who died in 1942, there to await the blessed voice of Jesus on the resurrection morn.

We truly feel she is at rest, her worries and cares of life are over, ours are not. It may be the blessed will of God to unite our family closer together, also the church everywhere. Written by her unworthy son.

Fred Cobb

ORDINATION OF

ELDER A. B. CHUMNEY

Complying with the request of Ramah Church for the ordination of Brother A. B. Chumney, to the Ministry upon his call to Bethlehem church as pastor, the following presbytery was organized April 15, 1951.

Elder G. B. Hicks, moderator, Elder J. J. Collins, Clerk, and Elder W. A. Brooks, member. The church chose Brother A. R. Sellers to defend the action of the church in calling for the ordination of Bro. Chumney by setting forth his qualifications as compared to the third chapter of 1st. Timothy. Brother Hicks questioned Brother Sellers on those qualifications, while Elder Col-

lins examined Brother Chumney on the articles of Faith. Elder Brooks led the ordination prayer and Elder Hicks delivered the charge.

Following this, Ramah Church extended the right hand of fellowship to Brother Chumney, who was duly ordained an Elder to serve wherever his lot is cast.

ORDINATION NOTICE

Pilgrim Rest Church, Lawn, Texas, July 5, 1952.

Pursuant to a request of Pilgrim Rest Church the following Elders met on the above date and placed on record the ordaining of Brother Howard Eason to the office of Elder. Elders C. M. Haygood, B. B. Walston, E. J. Lambert, W. R. Rhodes formed the Presbytery.

The Proceedings were as follows: Elder C. M. Haygood was elected Moderator, and Elder E. J. Lambert was elected assistant Clerk.

By motion and seconding, the spokesman made statements concerning Brother Howard Eason's qualifications and gift. After hearing these statements by motion and seconding, the Presbytery proceeded by the laying on of hands. This was followed with prayer by Elder E. J. Lambert, after which the charge was delivered by Elder R. W. Rhodes. Then the Presbytery presented Elder Howard Eason to the Church, and the right hand of fellowship was extended. The minutes were then read and approved.

Signed by the ministers composing the Presbytery.

Elders:

C. M. Haygood, Moderator

B. B. Walston, Clerk

E. J. Lambert

W. R. Rhodes.

ORDINATION OF DEACON

J. M. CASSIDY

Mt. Gilead Church in conference assembled and chose Brother J. M. Cassidy for deacon June 14, 1952. They called for a presbytery consisting of Elder F. A. and J. J. Collins and deacon A. E. Sorrells to conduct the ordination after preaching services by Elder J. J. Collins and Elder F. A. Collins, the latter being chosen as moderator and A. E. Sorrells as Clerk of the presbytery. The church chose Brother Sorrells to respond to Elder F. A. Collins, inquiry on the qualifications of Brother Cassidy. According to Timothy and Elder J. J. Collins questioned Brother Cassidy on the articles of Faith. Elder F. A. Collins lead in the ordination prayer and delivered the charge where-upon all orderly Primitive Baptist present extended the right hand of fellowship to Brother and Sister J. M. Cassidy. The church then adjourned for baptismal rites conducted by Elders F. A. and

J. J. Collins. So passed a noble service in the Lord.

J. J. Collins
Geneva, Ala.

119TH WHITE OAK ASSOCIATION MEETING

The one-hundred nintenth session of the White Oak Primitive association will convene with the Church at Cypress Creek in Duplin County N. C. Saturday before the third Sunday in October, 1952, and continue three days.

Those coming VIA Wallace take HW41 at Tin City, follow to Chinquapin turn right at School Building.

VIA Kinston take HW 11 to Pink Hill turn left on Beulaville HW follow thru Beulaville, take HW 41 to Chinquapin turn left at School Building.

VIA Jacksonville take HW US 258 to Baysdens Filling Station turn left follow to Shepards Filling Station turn left.

All orderly brethren are invited.

L. E. Bryan, Clerk

SEVEN MILE ASSOCIATION

The 1952 session of the Seven Mile association is to be held with Mingo Church in Plain View High School. Those who plan to attend will find Plain View High School located about six miles south of Dunn, on Highway U. S. 421.

Graham Jackson, Clerk

LITTLE RIVER PRIMITIVE ASSOCIATION

The next session of the Little River Primitive Baptist Association will be held with the Church at Willow Springs, Willow Springs, N. C., beginning Friday before the fourth Sunday in September, 1952 and continuing through Sunday. Willor Springs is located on Highway No. 42 and is two and one half miles east of Five Points - junction of Highways No. 55, 42 and 15-A, about three miles east of Fuquay Springs and 16 1-2 miles west of Clayton and 15 miles south of Raleigh, N. C.

Those coming by way of Dunn, N. C. may follow No. 55 to Five Points and turn right or east on No. 42. Those coming from the east follow nearest route to Wilson to Clayton and take No. 42 west to the church. Those coming from north by way of Raleigh, N. C., take No. 15-A south to Hilltop Service Station, about 13 miles South of Raleigh. Turn left here on hard-surfaced road, hence about two miles to the church. Those coming from south and west, come nearest route to No. 15-A and follow to Five Points about 3 miles east of Fuquay Springs and take No. 42 east to church.

Elder T. F. Adams, Moderator

Elder E. C. Jones, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

AUGUST 15, 1952

No. 19

PSALM 119

GIMEL

Deal bountifully with thy servant, that I may live, and keep thy word.
Open thou mine eyes, that I may behold wondrous things out of thy law.

I am a stranger in the earth; hide not thy commandments from me.

My soul breaketh for the longing that it hath unto thy judgments at all times.

Thou hast rebuked the proud that are cursed, which do err from thy commandments.

Remove from me reproach and contempt; for I have kept thy testimonies.

Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

Thy testimonies also are my delight, and my counsellors.

DALETH

My soul cleaveth unto the dust: quicken thou me according to thy word.

I have declared my ways, and thou heardest me: teach me thy statutes.
Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

My soul melteth for heaviness: strengthen thou me according unto thy word.

Remove from me the way of lying; and grant me thy law graciously.

I have chosen the way of truth: thy judgments have I laid before me.

I have stuck unto thy testimonies: : O LORD, put me not to shame.

I will run the way of thy commandments, when thou shalt enlarge my heart.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

ELDER W. C. KING ----- GREENSBORO, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

FELLOW CITIZENS WITH THE SAINTS

Dear Brother Adams:

I am sending you a copy of a letter that Elder Layton Wingfield wrote to me some time ago. Words fail to express the joy and comfort that was mine when I read it and I have thought for sometime I'd like to send it for publication, so that God's little ones might share it with me.

I am getting the Landmark and it is like unto a refreshing rain after a long dry spell, pray for me, a poor sinner, in hope of mercy.

Lillian Turner
Rt. 2 Box 138
Stuart, Va.

It seems useless for me to write now, when we hope to see all of you at Goblintown Sunday, God willing, but I feel so much inclined to do so, I will try to gain relief this way. Dora got your letter today and it is a good letter, tho we're sorry you stepped on a nail, and hope you'll soon be well again. The verse of the hymn you quoted impressed me forcibly for it is my experience too.

"Few seasons of peace I enjoy,
And they are succeeded by pain
If e'en a few moments in praise,
I employ."

I have hours and days to complain,

Surely, surely, this one of the ancient Landmarks on the trail to

Glory, blazed through the wilderness of this world by our old forefathers, who have gone on before and left this on record for our comfort in this generation, as do the scriptures. When America was being settled, we had scouts and trail blazers who went on in front, going through the wilderness blazing the sides of trees, as landmarks or guides for those following and going from one part of the country to another, that "yes" this is the way alright, see that blazed tree, that landmark? Somewhere in the scriptures is written, "Remove not the ancient landmark which thy fathers have set." Fathers in Israel, patriarchs, prophets and apostles, each in his day and generations, each a guide, a trail blazer so to speak, leaving landmarks so that we who follow after, going on a pilgrimage from this world to the glory world, traveling through the wilderness of this world, may receive evidences that we are in the trail. Read entire chapter of Ephesians 19:202-22.1-
"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God: and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye

also are builded together for an habitation of God through the spirit." These landmarks show us we are in the right way-Jesus.

May it please God to let me describe a few of them. In 1941 I was living out about four miles beyond Martinsville, and working on 2nd. shift at the knitting mill. Once I became burdened down with a heavy weight of sadness and sorrow, caused by the felt realization of my many sins and shortcomings. I felt that if I was indeed a child of God, I would live a better life. My life was so filled with sin, all the evidence seemed to be against me, I was really filled with the grief and sadness of death, it seemed. While in this pitiful forlorn forsaken state of feeling, I got in the car to go to work one evening, and was backing down the highway when these words dropped with power into my very heart and soul: "With my mind I serve the law of God, but with my flesh, the law of sin." As quickly as a thought, I was delivered and went rolling "on down the highway, praising God from who mall blessings flow," I felt a kindship, a fellowship with two of the old saints, Paul and David, the first quoted scripture is in Pauls writings, and the following in David's writings "Praise the Lord, O, my soul! let all that is within me praise His holy name!" Right here are two of the Landmarks, sister Turner we might call these landmarks witnesses testifying to the fact that we are little children of God, utterly regardless of our doubts and fears. Now for more witnesses. John, in speaking

of Jesus, said that he, (John) didn't feel worthy to unlatch or loose the shoes off Jesus' feet. Don't we also feel unworthy? Then John must be our brother. The scriptures record the fact that Jesus told some of his disciples to rejoice, because your names are written in Heaven." Telling them face to face that they were the children of God. Now these old saints were taught by divine revelation, just like we are today. Jeremiah the prophet said, "The pangs of hell got hold on me." How did we feel while under conviction? Jeremiah again said, "Then said I, woe is me, I am undone, I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." How did he know this? "mine eyes have seen the King, the Lord of Hosts." Two more landmarks, or witnesses and we have experienced both. Is not Jeremiah then our brother? His experience strikes a responsive chord in ours, thus begetting fellowship.

Now Paul said again, "This is a true saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief;" I am chief now, not going to be, but am now after having received a blessed hope of Heaven! Is not this the feeling in the very heart of our souls? Amen, brother Paul. Sometimes we feel forsaken. How did Jesus feel on the cross? "My God My God, why hast thou forsaken me?" So Jesus is not only our Saviour, but our brother, and did not David cry, "Is the mercy of the Lord clean gone forever? Are we not experimentally acquainted with all this?

Job said again that he looked forward, backward and on each side and couldn't find Him, "O that I might find the secret place (where the Lord is) and pour out my wants before His face." Is not this also our experience? Was not Job our brother? David said, "Restore unto me the joy of thy salvation, O Lord." The poet later sang:

Where is the blessedness I knew,
When first I saw the Lord,
Where is the soul's refreshing view
Of Jesus and His word?

What peaceful hours I then enjoyed,

How sweet the memory still,
But now I find an aching void
The world can never fill."

O, how we long for this experience, but we feel to be alone forsaken, outcast, a stranger, friendless, just a stumbling stone, filled with doubts and fears, knowing we're deceived, yet still hoping we are children of God. Thank God John also felt doubtful. After baptizing Jesus, seeing the spirit in the form of a dove alighting on Christ, hearing the voice of God say, "This is my beloved son in whom I am well pleased." After all of this, John was shut up in prison, both in a natural prison and the prison of nature's darkness and sent the men under him to Christ to ask him, "Is this indeed the Christ or shall we look for another?"

Dear sister, have we not examined our heart's experience asking, "Is this indeed the work of grace in my heart, or am I deceived?" In each instance he has to show us our experience, or a portion of it, before we are satisfied. Hebrew

12:1-2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God." "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for every one and there's a cross for me," for I'm only a poor sinner, pilgrim of hope, a wanderer of the wasteland of this world who can't be satisfied here anymore, yet continually wondering if I will be in that redeemed host at the end of life's weary journey. I just have a hope and Paul says, "We are saved by hope." Hebrew 11:1, says, "Now faith is the substance of things hoped for, the evidence of things not seen." Again the scripture says, "The just shall live by faith." If Jesus justified us, faith and hope are inseparably connected together. Pray for us, write to us and come to see us.

Your little brother in Christ,
I humbly hope,
Layton Wingfield

THE LORD HEARS YOUR SUPPLICATIONS

Dear Brethren and Sisters in the Lord:

Again I seem to have a mind to write unto you, trusting it is because of your prayers for me to do so, at least of some of you and if so, I am sure God is a prayer

answering God. Some scripture to prove this is found in Psalm 116, beginning with the 1st. verse through the 5th. "I love the Lord because he hath heard by voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee deliver my soul. Gracious is the Lord, yea our God is merciful."

The 3rd verse is what called my attention to this scripture. The sorrows of death compassed me, the pains of hell got hold upon me, I found trouble and sorrow. I feel every child of God has this experience, some sudden and severe. Some gradual and continued. It is when one is visited by God's spirit to teach them their just condemnation before a just and holy God, the sorrows of death compass them, the pains of hell get hold upon them, we find trouble and sorrow. When all that creature help can do has been tried and failed, we feel our guilt is such that it is just if God sends our soul to an eternal hell to punish, for ever and ever. I have a sweet hope and abiding faith that this has been the case with me, yes, I verily feel that one has a foretaste of hell here in this life, as well as a foretaste of heaven and in our condemnation and deliverance we experience both. Oh, how precious is that hope that we are among that number whom God has loved with an ever-

lasting love and called with an holy calling, who by the reason of his great love wherewith he loved us even when we were dead in sin hath quickened us together with Christ by grace are ye saved. He foreknew this people and gave them to his son before any were created from the dust of the earth. He is so wise as to know each and everyone of them the time appointed of him to make known unto us the vileness and corruption of our sinful flesh and make us call, upon him who is gracious and merciful. He hears our voice, incline his ear, hears our cry and delivers our souls.

I feel to have a sweet hope that God has caused me to feel that "the pains of hell got hold upon me" and when I gave up as lost and went out behind my cottage in the darkness of the night, fell upon my knees pleading with him to hear my pleading unto him, that he inclined his ear unto me and heard my cry. Because as I returned to the house and lay down upon my bed, a bright light appeared in the room, quickly filling the whole room taking full possession of me raising me about four feet, seemingly, from my bed in the position I was lying on the bed, and a voice came saying, "my heavenly home is bright and fair, no pain nor death can enter there." Later in the night two men appeared in front of me one of them holding a closed book in his hand, he placed the book in my hand closed, as it was in his hand, and these words came with it. "The spirit of the

Lord God is upon me, he hath anointed me to preach the acceptable year of the Lord and closed the book and sat down, surely it is a closed book except the Lord, through his spirit, opens it to one.

Now brethren and sisters, I feel to hope I love the Lord because I have heard his voice telling me of my guilt before him, my just condemnation because of my transgressions against him. I believe I called upon him and he heard my cry, I called unto him and he delivered my soul from a burning hell, none whatsoever because of meritorious works on my part, but all because of the love and mercy of a merciful God to give his son to bear our guilt and our sins in his own body. Oh, how wonderful for me to feel, though I be justly condemned before God and that "the pains of hell got hold upon me" that my voice was heard of him, that he inclined his ear and I heard his voice speak deliverance to my poor soul, all because of his loving kindness and tender mercy. May we all of the humble poor be blessed to call upon him as long as we live and continue to hear his voice speak, peace to our troubled souls. Here is hoping that we have no complaint against any but a very hearty welcome to all peace loving Baptist, to come to our midst and that we receive the same welcome among them.

(Elder) L. A. Johnson
Benson, N. C. Route 2

EXPERIENCE

Dear Brother Pate and
Brother Mann,

As both of you have asked me to write my experience, I will attempt to do so. As a child, I had a great fear of dying, and having to be buried. After a death of someone I knew, I could not sleep. I would lie awake and cry. This continued with me until my father's widowed sister, Mrs. E. J. Hardee, a devoted and faithful member at Red Banks church, came to live with us.

Brother Mann, I guess you remember her. She would take me in bed with her and console me. Mother finally would leave me at home and for several years would not allow me to go to a funeral. Then, at less than fourteen years of age, the Good Lord saw fit to take our dear Papa. That is what we called him. The day he died, I feel like it was our dear Jesus who took my fear of the dead and of the grave from me. I often wondered why this fear was gone. Less than a year after he died I was able to assist with preparing an old lady's body for burial. There were no funeral parlors then and corpses were prepared for burial by friends and neighbors.

After Papa's death I would remember the preacher's words; "God will be a husband to the widow and a Father to the orphan." I believed God had done this for me, because I was an orphan. Not because he loved me, for I knew I was unfit to even speak His name. My Mother and Daddy both joined the Old Baptist Church when I was small and I went to church with

them often, but never knew a word that was said. I was deaf spiritually. In my early teens, I did not know what I believed, but on one Sunday afternoon my sisters and I had company and one of the visitors was of a different belief. We got into an argument over predestination. I here learned I was a strong believer in predestination. I would go to hear other denominations and some of it would sound good, but they would always ruin it by putting in self-words.

The last sermon dear Uncle George Stokes, Sister Maggie's Dad ever preached on this earth, I was present. It was in 1923. My ears, I now believe, were opened at that time. It was a beautiful sermon, one I have never forgotten. I have thought of it many times. Mathew 28:29 says, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your soul." I often wonder if the Lord Jesus put the yoke on me that day. I have had a lot of sickness, sorrow, trials and tribulations both natural and spiritual, since then, although not as much as I deserved, for I feel like I am the chief of sinners. The things I would not are the things I do, and the things I would are the things I do not.

During the last twelve years I have been to places and would feel like I was out of my place and was uncomfortable; yet, I would go. During this period, I joined a secret order, feeling all the time I was doing wrong, but as you both men-

tioned here this afternoon, I had my dear friends who were members and who carried my name in and I was approved. This was supposed to be an honor, for you had to have a good name to be accepted. Somehow I never felt honored. I attended only a few meetings though I must say it was clean morally, and they read scriptures, at every meeting, of course I know this was a form with them, but they also used the money we paid in to the advantage of many well deserving causes. Almost four years ago I wrote and asked for my name, and they reluctantly granted my request. There I misrepresented the truth, as Bro. Mann said this afternoon, I told them I had moved too far away to attend when actually, the truth was that I had a conscience against this indulgence. When my husband learned that I had come out of this organization, he was disappointed and told me he wanted to keep my insurance paid up for me there. But I told him, "No," it was not for me. I felt that I would still be a member as long as that was paid even if I never attended any more.

I had always loved to go to the Primitive Baptist meetings and believed it was the true church, yet there were so many things I did not understand. I felt like I wanted them to have some music, a piano, and I thought they should have more young folks come and help sing. I thought they were too old fashioned, but at last my eyes and ears were opened. I know now there is nothing as beautiful to me as the voices of these saints blend-

ed together, without instrument. I wandered around in the wilderness several years. I knew I believed the doctrine, but I was so sinful, and had no evidence that Christ had or ever would pardon my sins. Then about five years ago, I went to an association and drove for a very dear friend and cousin of mine, and I took her afflicted mother—a dear sister of Red Banks Church. The services had begun when we arrived. I drove up close to the stand where my cousin's mother could hear from the car and we left the car and got a seat. When I sat down, my heart felt as it was hard and tight, but it soon began to soften, tears began to flow and I could not suppress them. My cousin would look at me and look at the preacher. She wondered, I am sure, what had come over me, though she never mentioned it. I wondered too, if God had given a poor sinner as I felt to be, a heart of flesh. After this it seemed it was opened up to me to understand. I wanted to go to every Association in reach and to the monthly meetings. I would try in my weak way to beg the Great I Am to lead me in the straight and narrow way. I knew something unusual had happened to me and I wanted so much to know what to do. I moved to Craven county in December 1948. My burden, it seemed, was more than I could bear. I would go upstairs where I could be alone, get on my knees and try to beg the Dear Lord to forgive my sins and to help me. I would lie awake at night and toss, and try to pray and the tears would

wet my pillow. All during the day I was asking the Lord to help me while at my work. I would read the scriptures and sometimes I would get some relief. Sometimes something would tell me to read a certain scripture and it would be comforting to me, but there were times when it was a closed book.

I felt like it had been opened to me a few times previous to that. Hymn no. 141 in Loyd's Hymn Book would be with me almost all the time. If I were not singing it, it was singing to me. I had thought the words were pretty but they had never before held any spiritual significance for me. Now, however, it was so beautiful to me! "Jesus, Thou art the sinners friend, As such I look to thee. Now in the bowels of thy love, O Lord, remember me." It was all so pretty! The fourth verse seemed to fit my case even more. "I own I'm guilty, own I'm vile, yet thy salvation's free, Then in thine all abounding grace, O Lord remember me." Several nights while in this condition there was such a burning inside of me and I was so burdened. I felt like I would die. Several times I was tempted to tell my dear companion that I felt like I would die and that I never would live to see morning, but I kept it all to myself. Then one night that summer of 1949, I went to bed with as heavy burden as ever. This was quiet usual with me—my sins had rolled up before me so many times, I hated myself and wondered if there were ever so wicked a soul. Then this thing happened to me, which I believe with all my heart was a vision. I was

on the outside of a building waiting to be admitted. I did not know what for, but was anxious to get in. Then the door opened and I went in and took a seat. There were two men in this room. Each seated at a table. One was a little farther back than the other. They did not look up as I went in. They both seemed to be busy and I was their concern. I knew it and I was anxious and willing to wait and know what they wanted of me. They both looked alike and were the same size. They were clothed in black robes and caps and seemed to be studying, or writing something. Then the one seated farther from me, got up and came to the other and told him something. I did not hear what he said. Though suddenly I was outside. I was floating in air. I was as light as a feather and as small as a small feather. It seemed there was a light shining round about me. I looked to see from whence it came but could not tell. I could see all around me, but I could see nothing but space with this light filling it. The glory, joy, peace and stillness that filled my soul is beyond discription. There was not a sound anywhere and the love that filled my heart is beyond explanation. I know I love my family, and I believe that the tender love a mother has for her infant baby when she holds it to her breast is the greatest and tenderest love we know in this natural life; but I want to tell you it can not be compared to this love I felt. I was so happy, I was perfectly satisfied. I said, Lord, if heaven is like being born again, I want to go there now. It

was also made known to me that it would be. Then I thought of my family, but I was satisfied about them, and still wanted to go. I do not know how long I was in this condition, but when it left, I was looking around in my bedroom and day was breaking. I was still light and happy and lay there in wonderment afraid to move, afraid it would leave me. But Alas! !I got up and was still light and felt like I could really say, "Come welcome death, I will gladly go with the."

All that day I was in this condition, I was not worried over anything. I wanted to die and go back to that happy place. I wanted to go to see Aunt Lucy and Uncle Jethro and Mamma. I wanted to tell them what had happened to me, but it was a very busy time and a long distance, and I felt like they would not believe me; for they knew me best and knew what a sinner I was.

I do not know why I kept this to myself so long. The longer I kept this to myself, it seemed the more my troubles returned. I would go to church and feed through the cracks, as you said, and felt like I wanted to go and be with God's kingdom here on earth, but felt that I was too unfit. Then a year later I dreamed I was in company with the members of Red Banks Church, seated at the table was John Bunyan and although I do not remember telling them, they knew my troubles and told me I should go and tell my experience to the church I did not say a word, but was waiting for Bunyan to speak, to tell me what to do. It seemed

he was waiting for me to speak. Then he seemed impatient with me and got up and said something while turning his head from me. That I did not quite understand. It seemed it was that, "She", meaning me- "has come to her sixths sin." This worried me lots. I wanted to go see Elder Roberts and see if he could give me any light or consolation, but he was very ill at that time, and was low for a long time, so I did not go. Several months later I dreamed I was in my bedroom and there was a serpent of the brightest pure gold on my bed at the foot and I was standing in there with my children. The serpent had a black tongue, the rest of him was pure gold. He acted very friendly to me, but my children were afraid of him. I was not afraid of him and knew he could not hurt me.

I have searched for a scripture concerning the sixth sin, but have not found one. My Uncle Jethro suggested, there are scriptures proving that the children of God become sick of sin, and this was of some comfort to me. About this time I began to attend the Old Baptist church in Goldsboro and learned to love its members. The preaching was wonderful and was a great feast to me; but I would also go to Red Banks every opportunity. I seemed to love one as well as the other. I had kept my feelings to myself until my sister-in-law came one day, after a visit to Elder Roberts' and Sister Roberts. Sister Roberts had told her of the wonderful dream Brother Roberts had experienced, and she told it to

me. The tears began flowing, unabated, from my eyes and a new love for him that I had never experienced before sprang up within me. My dear sister-in-law looked at me as if she thought I was crazy, and hardly did I let her finish before I was telling her some of the things which had happened to me. It seemed strange that I would be telling her when it was the first time I had told anyone. At that time she was not a member of any church, either, but I believe she was also wrestling, as I was. She has since joined a church of another faith.

All last year I would make promises that if I got to Red Banks or Goldsboro again, I would offer to the church, but alas!! it seemed I would get so hard and feel my sinfulness so keenly, I could not go. Then I began to have a pain at the heart. It would feel like a needle was peircing my heart, and sometimes there seemed to be two or three needles piercing. This would come nearly every day and would last only a second or two at a time. Sometimes the pain was so acute, I would grasp my breast and say "oh my heart!!" I would worry about this condition and considered going to a physician for an Xray to determine whether or not there were any needles in my chest, but I feared the Doctor would think me mentally unbalanced.

Speaking of the two men I saw in the vision, I believe they represented the Father and the Son and that the Son was making intercessions for me. The first Sunday in last October was a wonderful

day in my life. A day I will never forget, when you dear people gave me a home with you. I wanted to go in September, but was not made willing at that time and had planned to go to Kitty Hawk to the Association, but I knew the week before, if I went I would have to join the church, for I could stay away no longer. I dreamed I went to the Association, had joined the church and was going to be baptized. I was so happy about it! Only a few were there, but it was home to me. I had thought I would offer at Red Banks as it was nearer for me, but I was feeling that I knew I would have to go the first opportunity, and there would be no more meetings at Red Banks until November. Then I had a letter from Sister Robertson saying, she had decided not to go to the Association the first Sunday, and if I decided not to go, for me to go up there and go to church with her. She will never know how much joy this gave me. I think you both know the rest. I have worn my golden slippers and they were light indeed, now they are becoming dull and heavy and doubts invade my pathway. But my hope is renewed again from time to time, when I am privileged to hear the gospel preached as you both preach it.

I fear this is not worth the paper it is written on, but I have been burdened to write it for a long time. Brother Pate and Bro. Mann, the two men I saw in my vision were about your size and they had a striking resemblance of you, Bro. Pate. However, I had never seen you to know it, when I had this

vision, and it was made known to me the day I was baptized that the two men as I before stated, were the Father and Son, and that you two were their laborers. A wonderful work in the vineyard of the Lord!

I want to thank each of you for taking time to read this lengthy letter. By one who is too unworthy to address you as Brethern,

Eva Mills

SEALED WITH THE HOLY SPIRIT OF PROMISE

My dear Brother Adams:

If I could, I would desire to send to you and to all my dearly beloved brethren, Christian Greetings in the name of our Lord and Savior, Jesus Christ. Oh that we might be enabled to approach unto Him, fall at His feet, and with pleading eyes and a searching heart, look unto Him!

In Hebrew 12, we read the words Paul "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith;—". Oh that I might be enabled to lay aside every weight of this flesh which ties me so tightly to this world, and run with enduring patience that race that is set before me; Oh that I might be found ever looking unto Jesus, the author and finisher of that faith in which I hope to have an interest!!

Looking unto Jesus! Job said "Though He slay me, yet will I

trust in Him". Ester, with death facing her from two sides, said "And so will I go in unto the king,-- and if I perish, I perish", but it will be at the feet of my King, and with my eyes looking unto Jesus. Jehoshaphat, admitting that he had no might, and begging the Lord to judge his enemies, said, "neither know we what to do: but our eyes are upon thee". Dear Brother, do we have to go outside our own breasts to find a witness? Have you not, in your experience, possibly many times, been so cut down and made so helpless as to be forced to cry: Lord, I cannot take a single other step, do Thou intercede for me? Lord I have gone the very last step that I can go; truly I am at the end of the earth, and "from the end of the earth will I cry unto thee".

Job said "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefor I abhor myself, and repent in dust and ashes" "The Lord blessed the latter end of Job, more than his beginning." Ester's petition was granted and her request was performed. And Jehoshaphat was told "This battle is not your's, but God's.- stand ye still and see the salvation of the Lord with you.' Even I, in my humble experience, feel that I can testify as a witness. So long as I had strength enough to kick; so long as I had will sufficient to complain, there was no relief. I was not looking unto Jesus, indeed, I was concerned with my own justification and my own desires in the matter. But when my strength was gone that I could not

move one bit further, and when all of my will was broken that I fell at His Feet, then I was made to be still, and to turn my eyes unto Him in pleading for mercy, and I saw for my own self, His lifting and His delivering, and His delivering, and His moving of mountains from before me.

As long as Job complained and justified himself and called forth his uprightness, there was no deliverance. But when he was completely cut down and abhorred himself and repented in dust and ashes, he was delivered. It was then that he saw the salvation of the Lord, and found his new riches to be ten thousand times that which he had lost. As long as Jonah complained and rebelled, he came to nothing except deeper troubles; but when he once more turned his eyes toward the Temple of God and cried from the belly of the fish, "Salvation is of the Lord", then he saw that salvation with him personally. He was delivered to the right place, and at the right time, and with the right knowledge of his Lord. Manoaah and his wife did nothing while the angel did marvelous things before their eyes. They could do nothing but look upon the angel of the Lord. Daniel had nothing to do in the den of lions, but to trust in his God and to be still and wait for the morning. The disciples did nothing but look upon their Master, when the great work was finished. And what did you do, and what did I do, when the great work was made manifest in our hearts? We stood in amazement, we were astonished, and we rejoiced and

sang praises unto our Savior.

Looking unto Jesus! Just as long as I find room to complain; just as long as I rebel and kick against the traces that hedge my path, just as surely as I have that much strength and self will, there is no answer to the trial. It only grows heavier and heavier. So long as I am enveloped in a great cloud of sins of this flesh that so easily beset me, I cannot see Him. It is only when this cloud of sins has been broken; only when He has come down to "rend the heavens", and I have fallen at His feet, and am made to plead for His mercy, and crying "Even so, Father, for so it seemed good in thy sight"; only then, that I am able to "look unto Jesus" and see Him and find an answer to my prayer and see His salvation with me.

Looking unto Jesus. "Even as Christ forgave you, so also do ye." Even as He did, so also do ye; look unto Him as your Teacher, as He who has gone before, set the example, opened the way, and says unto His little ones "Come unto me-." "Because Christ also suffered for us leaving us an example, that ye should follow His steps." He is the Way, He is the Door, He is the Head of the body. But is not the whole body attached to the Head? and one with the Head? If the body hurts, it goes to the Head which tells it what to do. Truly we do not know what to do, we do not even know what is wrong, much less what the remedy might be! All we can do is to turn our eyes to our Advocate and our Mediator nad our Savior, our Head! What-

ever our trouble, He has always been sufficient. If sick, He is the Physician; if accused and condemned, He is the Advocate; if chastened, He is the Mediator with the Father; if iniquities prevail, He is the Fountain of Christ to whom we must flee and beg for cleansing; He is our Teacher for all that we learn of true knowledge. All our hope cometh from Him. He has taken on Himself all our guilt under the law, and has given us of His righteousness to plead. When He was apprehended, we were let go. When He died, our guilt under the law died. When He rose, we found new life. For our justification He left the tomb. Oh, yes, this is our hope! He is our all-sufficient Savior. Has He ever failed to come to your rescue? Has He ever left you to perish in utter despair? Has He not always, and in every case, delivered you and preserved your life to this good day? Has He not always shown you His love and mercy and salvation- that is, when you were looking unto Jesus; when your eyes had been turned from yourself and set forward and fixed upon Him? The fact that you are alive this day, is the answer.

Now man, in his own strength or will, cannot turn his own eyes; nor can he see before those eyes have been opened. There must be a "Beholding." To look unto Jesus, He must be close with us; He must have given us eyes of the Spirit; and above all things He must shed His spiritual light upon Himself and us, before we can see and behold Him. So often we grope in the dark and our Savior, our Head! What-

ual light and that spiritual understanding. Still we must go forward, begging, trembling, trusting, pleading. Esther had no legal right to go before the king, but she was in desperate circumstances, and she ventured, pleading mercy- and she found mercy! John says (in Rev. 3:11) "hold that fast which thou hast." Thou hast a little hope, hold it fast; thou hast a little understanding, hold it fast; thou hast a little experience of past mercies and deliverances, hold fast all of that which they have taught thee, and by faith, go on ever looking unto Jesus the author and finisher of our faith!

It is beautiful to think of Esther venturing forth with her great necessity, putting on her royal apparel, appearing before the king, and finding his favor and mercy. He held out to her, the golden septre. She ventured forth, she dared to reach out her hand, and she tremblingly touched that golden septre. The septre represents the authority, the power, the sovereignty and the virtues of the king. Here it might represent the righteousness and the virtues of Jesus, our great King. When the little one finds favor, and tremblingly goes forward and is enabled to reach out a hand to touch the Golden Septre of our Savior, he partakes of the strength and the righteousness, and the love and the mercy, and of all the virtues of our Savior. Thence he walks in the strength of his Lord; he moves in the virtues of the Spirit of the Lord, he appears before the Father clothed in Royal Apparel, the righteousness of Jesus.

Hold fast that which thou hast, ever looking unto Jesus.

In looking unto Jesus, there is a waiting; there is a trusting; there is a seeking after Him, and a watching until He comes. "Stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem!"

Dear Brother, we are compassed about with this great cloud of witnesses in the prophets, both in the Old and the New Testament, but again we have witnesses within the soul that is made alive. "Ye were sealed with that holy Spirit of promise." Can we testify, and are we a witness? To be a witness, you have to be present, you have to be near enough to see, and to hear and to feel. Have we in our own experiences seen and heard and felt the great deliverances of the Lord? Can we testify to His mercy, His faithful love and His salvation? Have we been preserved alive to this good day?

May the Lord of all mercy please to look upon us to watch over us, to guide our steps, to preserve our souls and bring us through our days in a way that is acceptable in His sight. May He hand us down in peace with Him and raise us in His righteousness to sit with Him before the Father in Eternity. These things we would beg in the name of our Lord and Savior, Jesus Christ.

In an humble hope of His care

A. D. Alston

FEC Cml School

APO 47 c-o P. M.

San Francisco, Calif.

Editorial

VIEWS ON THE PSALMS

Deep Calleth unto Deep at the noise of thy waterspout; all thy waves and thy billows are gone over me. Psalms, 42:7.

Sister Lucy Collins of Cameron, N. C., requests my views on the above scripture. While my mind has never been especially exercised upon this portion of Gods sacred word, yet, I observe from the reading that the Psalmist is referring to some of his sore afflictions, for he continues by saying all thy waves and thy billows are gone over me.

Webster says a waterspout is "A funnel-shaped or tubular column of rapidly rotating cloud-filled wind usually extending from the underside of an ordinary cumulus cloud down to a cloud of spray torn up by whirling winds, from the surface of an ocean or lake." On land he says it is "rainfall in the form of a cloud burst." We know either to be rather destructive, sometimes seriously so. The afflictions a child of God undergoes so often are so similar in an experimental way. We feel that we are going to be swallowed up by these trials and distresses. We feel that the waves and billows of God are gone over us. In our distresses, we cry as did David, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone for ever? Doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Psl. 7:8:9.

When God's humble poor are car-

ried down into deep troubles, they cry unto one whose depth reaches down beneath and is able to deliver. David said, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. 34:19. Another expression of the Psalmist reads, "I sink in deep mire, where there is no standing; I am come into deep waters where the floods overflow me." Psl. 69:2. When the chosen of God are sunk in deep mire and come into deep waters, they see the works of the Lord and his wonders in the deep, David said, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." Psl. 107:23:24.

The children of Israel suffered affliction by reason of their taskmaster, they cried unto the Lord in their distresses, and the Lord heard their cry, and sent Moses to deliver them from the oppression of the Egyptians. "Come now therefore, and I will send thee unto Pharoah, that thou mayest bring forth my people, the children of Israel out of Egypt." Ex. 3:10.

Job was a man that passed through many afflictions and often suffered by the hands of his miserable comforters. He was smitten by Satan with sore boils from the sole of his foot, even unto his crown. Job, 2:7. Jonah is another example of those who experienced the truth of, "Deep calleth unto deep". When he was cast into the sea he said, "For thou had'st cast me into the deep in the midst of the seas: and the floods compassed me about: all thy billows and thy

waves passed over me. Then I said, I am cast out of thy sight: yet I will look again towards thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head." Jonah 2:3:4:5.

Paul, as well as many others, was a witness of what it was to be down into the deep. He said, "Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." 2 Cor. 11:25. What a chain of trials, troubles, sorrows and afflictions the Patriots, Prophets and Apostles had to endure and pass through. But we again quote the words of the Psalmist, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

I wonder if our enquiring Sister has not been down in the deep many times and was made to cry in the depth of her soul unto the one whose depth reached beneath and delivered her. When such experiences are ours, we can then witness with the Apostle Paul, who said, "Who delivereth us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." 2 Cor. 1:10. When the souls of God's chosen are bowed down by reason of the many trials which they have to pass through and are forced through necessity to call upon one who is able to deliver, one of whom the scriptures say, "Is a man of sorrow and acquainted with grief." Then "Deep calleth unto deep." That is, the depths of your

soul pours out your appeals to God for mercy, for deliverance from the afflictions, trials and troubles which are referred to as waterspouts, billows and waves. It is indeed a mercy to have an interceder who knows all about our sufferings. The preparation has already been made to take care of our necessities. Paul said, "And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God." Rom. 8:27.

When sore afflictions overtake God's humble poor, they so often take this as evidence that the Lord is against them, but this is not true, for it is the evidence of his love: "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:6:8.

It is through these afflictions that they are made to keep God's word. For David said, "Before I was afflicted, I went astray, but now I have kept thy word."

In conclusion, I again repeat the words of the Psalmist, "Deep calleth unto deep at the noise of thy waterspout." The billows and waves will go over you, but when his (Jesus) presence is felt from time to time, you can exclaim with David, who said, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

T. F. A.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

SEPTEMBER 1, 1952

No. 20

PSALM 119

HE

Teach me, O LORD, the way of thy statutes, and I shall keep it unto the end.

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

Make me to go in the path of thy commandments; for therein do I delight.

Incline my heart unto thy testimonies, and not to covetousness.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

Stablish thy word unto thy servant, who is devoted to thy fear.

Turn away my reproach which I fear: for thy judgments are good.

Behold, I have longed after thy precepts: quicken me in thy reigheousness.

VAU

Let thy mercies come also unto me, O LORD; even thy salvation, according to thy word.

So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

So shall I keep thy law continually for ever and ever.

And I will walk at liberty: for I seek thy precepts.

I will speak of thy testimonies also before kings, and will not be ashamed.

And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

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**\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

GOD'S GLORY HANDS ON HIGH

By Arnold H. Bellows

As dawn her crimson curtain
draws aside
While rosy morn aroused from
dewy rest,
Sivers anew tremendous ocean's
tide
And crowns with gold the misty
mountain's crest,
Gilding the vapors on his lawny
breast,
My raptured soul with speechless
wonder awed
At mingled color, shape, and sound
allied,
Feels earth and sky with beauty
overflowed,
Become a vibrant lyre touched by
the hand of God.

And while at night the starry le-
gions wheel
With crowns aflame along the
dome-shaped deep,
Their ancient ways and glories new
reveal,
To sentinel enchanted night and
keep
Their vigils mid the moon's majes-
tic sweep
Through fire-fringed clouds with
silver looped and laced,
Cradling in ample folds the morn
asleep
Perfection's touch on nature's can-
vas graced—
God's glory hangs on high, His
handiwork has traced.

A POEM

There's a Highway and a Way, that
leads to eternal rest,
They that walk upon it are favored
of the Lord, and blessed.

The unclean shall not enter there,
nor fools err therein,
But it shall be for those: the way-
faring men.

The blind, the deaf, and the lame,
shall be welcomed in this Way,
They shall obtain joy and gladness,
and sorrow and sighing shall flee
away.

He bids them to the waters come,
the thirsty and the meek,
They who in afflictions cry, and for
His merices seek.

He shall in no wise cast them out,
nor turn away His face,
For in His Father's house, He pre-
pared for them a place.

Let not your heart be troubled; His
promises are sure,
He'll come again to gather all
whom His blood made pure.

All that the Father gave Him, from
every kindred, tongue and nation,
Shall sing praises of joy, and peace,
and love, in that heavenly con-
gregation.

'Tis a garden enclosed, and a foun-
tain sealed, for those to whom He
said,
'Come in ye blessed of my Father',

before the foundation of the world was laid.

In humble hope,
Meta Belle Rohrbaugh.

GOD'S GRACE SHOWS IN YOUR COUNTENANCE

Dear Brother and Sister Priddy,

It has come to my mind several times to write you and Sister Priddy and many times you have been in my thoughts. I received your letter a good while ago, and have not heard any more from you directly, and since I saw you last night in my sleep, I thought of you again today. You looked so good to me, as you always do, with such a sweet expression on your face. I do not remember a word that was spoken, if any, just that countenance and the goodness of God displayed upon your faces. It is strange to me, and yet not so strange, as it was in the beginning; how one seemingly can see the grace of our Lord and Saviour Jesus Christ in the faces of his children. Now if it will not bother or bore you-and I do not believe that it will, I will go backward in my experience, (whether of the Lord, I will not say, or whether of the flesh, I do not know.) When I first realized this love of God, I had been for sometime with that feeling of condemnation such as I had never had before. I had, before this time, called myself quitting some of my foolishness and living a good boy or better boy at least, feeling that this would justify me and believing to the fullest extent that salvation absolutely depended on what I did in this time

world, (yet knowing nothing of the grace of God) and in the quitting or so-called quitting, I went back the very next weekend or the same weekend to be worse than I had ever been in the past. Now this was just a man made leaving off of what I thought I should not be doing; yet loving the same old things to the same extent that I had always loved them. But this feeling of condemnation that came on me and I carried several months, was not like the first experience. This boy saw himself to be a sinner and the chiefest of sinners and I began to try to do something about it and would count this thing and that thing a good work in the sight of the Lord, my nakedness began to show up to me, and on Thanksgiving Day I passed a day that I have never seen one like. I felt like there was not anything for me to live for, there was no future for me. To look backward at my past life, there was not any of it that I desired to live again, it seemed to me that the end was near for me. And about that time Elder Collins and Elder Martin asked me to go with them to their meeting, or a Baptist meeting in Logan County before Elder Runyon pulled out from them, and I consented to go, looking for something seemingly, and not knowing just what it was. The same night we went (my wife and I) to a party, but I just could not take any part in it. It seemed to be sickening to me. It was late when we came home to Elder Martin's that night, but when they called me the next morning to get up to go with them to the

meeting, which I had already agreed to do, although I had slept very little that night and had a feeling sense of guilt for being out the night before, even though I could not take any part in it, I got up and prepared to go with them. We arrived at the meeting place as scheduled and I was standing out in the hall before the meeting began and some of the brethern were making the preaching arrangements, while I was standing looking on, suddenly I was awakened as one out of a sleep, to behold this "Love" shining in their countenances as I stated to you in the beginning, and there seemed to be a question in my mind like this: "Ernest, have you ever seen anything like this." No, a thousand times no, it was not something that made me feel like this, for some of them I had never seen before in my life that I know of; but I seemed to want to hold them in my arms and embrace them as something precious and new to me. Yes, Elder Priddy, I felt that I was a stranger, a stranger here below and surely there is no hope of notice by God's people for such a one as I. Here, I believe the scripture is fulfilled, where it says "Ye have not received the spirit of bondage again to fear, but of power and of love and of a sound mind." Here is where I realized my bondage and that I had been in bondage all of my natural life. I felt like a prisoner, and a guilty one at that. But I could not to save my life, help but believe that he was a merciful God, I could see it is this people and I slipped out behind the little school-

house and begged this God to be merciful to me a sinner. This was when I desired mercy, not justice. No, the sinner's cry is for mercy, not for justice when he sees himself a stranger from the covenant of promise, having no hope, and without God in the world. I begged him to make me as one of this people and yet not seeing any reason why he would or should, and I went back into the schoolhouse to hear the first preaching that I had ever heard in my life, that is, real preaching. I had heard all my life what man could do and what he ought to do. Elder Howard May (now deceased) preached on Man and his wife who made for themselves aprons of fig leaves sewn together, because "They were naked." Were they not naked all the time and it had just been revealed to them? This precious father in Israel preached my experience from this text, and I feel, Brother Priddy, that I have a right and the authority to advocate and to publish that God's children are the only people in this world that have sewen fig leaves together to make for themselves, aprons, for I had seen my nakedness, I hope, by the revealing power of God and had tried out some of my works, yet I believe all the time I was under the teaching of the power of God. (The law being my schoolmaster to bring me to Christ, if I could have found rest and peace in my good works, then I would yet be saying that man has something to do with it.) But this precious Elder told my experience in the precious, grand and glorious doctrine that he

preached to me that day if he did not preach to anyone else in the room, but I feel satisfied that he preached to others also. Going back to the subject of the fig leaves; the man and the woman had been made to see themselves sinners in the sight of God. Their weakness signified by nakedness and they were trying to do something about it, which was God's way of bringing them to Christ for justification. They learned their inability to do that which was commanded or else they would not have known they were naked, for it would have been just as easy for God to have clothed them with those skins before the transgression as after, had it been his purpose; but he had a wise purpose in not doing so, then outside of God's people, who have tried out their own works and have found them to be as enduring as the fig leaves, nobody else has sewn them together to make themselves aprons, because they say they can do something about it; then they have not as yet seen their nakedness for they claim they can do something to cause God to pour out his Spirit upon them. Therefore they are naked and have no knowledge of it.

Now Paul, I earnestly believe, saw the same thing in this that we do, for he wrote in the new testament to the church, those whom he had preached to when he was yet alive, and told them, "For ye took joyfully the spoiling of your Goods knowing in your selves, that ye have in Heaven an enduring substance," which was portrayed in the fig leaves they sewed together and the

skins that God clothed them with. We know from a natural illustration that the variation between fig leaves and coats of skins is a wide variation, a skin of an animal will out last it many, times, so the righteousness of God is an everlasting righteousness, that will not wear out and is a better and more enduring substance than the goods that were spoiled for they were of a spoiling nature, made to spoil, and made for that purpose that God might shew forth the "Riches of his grace" that he might shew the riches of his glory on the vessels of mercy. There had to be something set up beside the righteousness of God, in order to distinguish one from the other, didn't there?

We could not have possibly known good from evil except both had been here, could we? There had to be darkness in order for the light to shine or we could not know when the light shined, there would not have been any distinction. But in everything almost, there is an opposite. Now if we remember, that we found it written in the Old Testament that in the beginning of the creation, God spoke of the darkness before he spoke of the light, which no doubt in my mind, reaches forth to truth and error or error and truth as we experience it. He said in the beginning, "God created the heaven and the earth and the earth was without form and void and darkness was upon the face of the deep." Now that darkness, to me, represents the darkness in our souls to the truth of God, for He is the God of truth and not the God of error. There was no darkness to

him, but to us is where the darkness is applied for he says, that God only has immortality dwelling in the light and in whom there is no darkness. There was not anything that was to come to pass on this God's earth, but that he had foreseen it, and he is the immediate cause of all causes. "I form the light and create darkness, I make peace and create evil, I the Lord do all these things." To my mind all that is necessary to create darkness is for him to withdraw his spirit and the darkness is already here. In the same way, light is formed. When He quickens his children the light is formed, for we notice that he goes on to say "And the Spirit of God moved upon the face of the waters and God said "Let there be light and there was light." It obeyed his command and never failed to do so, for this reaches to our very souls if I know anything about it at all.

"I will send you another comforter, which is the Holy Ghost, which shall guide you into the way of all truth." Is not this the same thing in substance? If we were not in darkness without this light, there would be no need for him to send this comforter to guide us. If we knew the way without him there would be no need of Him. But I conclude that without him we can do nothing that is pleasing in his sight, for they that are in the flesh, cannot please God, and when we are not in the Spirit, evidently we are left to ourselves in the flesh and think naturally for there is not anything left for us to do except adhere to natural things. Yet he

is ever watching over us. There can no harm come to God's children for he has all power both in heaven and earth and what his soul desireth that he also doeth and he works according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him what doest thou?" All things work together for good to them that love God, to them who are the called according to his purpose. Now if I have had any light at all, it has disappeared. If it be the Lord's will and I am given a mind to go, we will go to see you sometime in February about the third Saturday or Sunday.

Farewell, and unworthily,
Ernest Branch
319 Mankin Ave.
Beckley, W. Va.

BOOK ON JOSEPH

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother:

I received the little book on the Life of Joseph and read it through immediately. I think it is well written and very deep. My father—Elder M. P. Spencer—read it also and speaks highly of both you and the book. I think he has known you in the past. Perhaps you remember him. He is eighty years old now, and is reasonably pert for his age, especially considering the hardships and sore trials he has had, both in natural things and in the church.

Brother Adams, I cannot write as efficiently as you and many others whom I have been blessed to read

after. I have been getting Sovereign Grace and Old Faith Contender ever since they have been published, I think. Therefore, I have read after many pens. I am in a sense, well acquainted with many of the Old Baptist that I have never seen. Some I will never see. I had the pleasure of meeting Elder H. H. Leffert just about two weeks before he died. I have read a lot of his writings. How great and marvelous are the mysteries of God and his ways passed finding out. He does his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand. None can say what or why doest thou thus. "Praise the Lord, O my soul, let all that is within me praise Him." These quotations came to my mind and may not be exact, but if I write anything of any benefit to even one of God's humble poor, I must write such as comes to my mind. I cannot just write an article and it be written in the spirit. Therefore if we believe that God feeds us the Holy Manna through men, who are called and qualified by the Holy Spirit and who preach only when under the influence of the same spirit, then we must believe that writing is done the same way, when it contains manna. There is no magician or any other being who could have caused the manna to fall in olden days, except God himself. In like manner when food comes down out of Heaven, it can be caused only by the spirit and power of God. We may make our knees sore trying to pray, but if the spirit of God does not come to our aid with a

bit of this manna, we are not one bit better off than we were to start with. Then a morsel may come when we are at work or asleep and nothing can stop it. Just to show how I believe this I will here relate a circumstance or observation. I was on a bus going through the town of Yadkinville, during world war two. The buzzer sounded, the bus stopped and a soldier got off. His mother and a young lady (wife or sweetheart) were waiting for him. When he got to them they all embraced together. This maybe absurd, but my cup ran over at this sight and it has continued with me until now. I often think of this incident and the wonderful work of the Almighty God, which I say pictured in it. He so wisely created people to love, which of course, is natural instinct, but even that is a great mystery to me. For instance, take my own case, to show what I mean. I did not marry my wife because she was the most beautiful woman in the world, but because I loved her. I was not concerned so much with beauty, but the love which I felt for her, which far exceeded any love I felt for any other girl. Is not that a mystery? Then what about the great love of God, which is so much greater than the natural love? In this great love, we love men and women alike, proving it is not a natural love. I have, I hope, been so densely overshadowed with this great love that it seemed to me that I had no love for my family in the way of wanting to stay at home with them, but rather I just wanted to go among the people of

God all the time.

Verily, I realize that this spirit shall not always strive with men. I say before all men, without the fear of successful contradiction, that He is God. The word "God" with the capital "G" means more than the futile words we might use to describe Him. It means He is God of both heaven and earth, all time world, subsequent powers and events. The word God alone sets Him distinctly above all and the Creator and Controller of all. The great and Immortal Counselor, the great architect of the universe. One who can speak and his will is done. Whatsoever His soul desireth, that He doeth, without permission or admonishment from anyone. Is not this a wonderful thing? If He be as we describe, is He not SURE? Being sure, the three-in-one God, over election and salvation in Christ, is not that a sure salvation? Then does not the doctrine of predestination and election establish the surety of salvation by grace? Then why, I would like to know, do people fight this doctrine? I much prefer to trust in such a God as I have tried to describe, than to trust in my feeble works. You remember the old saying, "No fountain can rise above its fountain head." My fountain can not rise any higher than any other man's, and the scripture says, "All nations are but as a drop in the bucket before him. There is no end to it, so I will stop.

Please do as you see fit with this. Publish it if you wish, but if not, alright, there will be no hard feelings.

Your little brother if one at all,
R. G. Spencer
Route 2,
Madison, N. C.

SWEET DREAM

Dear People:

I want to try to tell you about a sweet dream I had. I know I have a merciful God to send such sweet blessings on such a sinner as I. I feel like sometimes I will never go out where God's good people will see me again. But I want you all to know when God says "Go" and where to go, there is nothing else to do. I love every true Old Baptist. I feel the loving handshake.

This is the dream I feel was given me: I dreamed the Lord sent an angel to tell me he wanted me to come to heaven. So I started out. Oh, what a wide beautiful highway! It was so smooth. I went for a long, long way and I came to a large crowd of people, just like a big buttment of a high bridge. On the left of the road there was the biggest, and hottest fire I ever saw. Those people asked me where I was going and I told them the Lord had sent for me, and I was going. They said that I could never go by that fire for it would burn me up. I said, "You see that little narrow rugged path over there to the right," I said, "Yes, that is where I am going." They yelled, "You will get burned." But I went through the little pass way by the edge of the fire and did not even get hot. I went on until I got to heaven, and what a beautiful place. I saw the Lord rise from the supper

table and come forth. He shook hands with me. I want all of you to know the most beautiful angel opened the door for me and the room I went into was snow white, the finest pearl chairs and everything. The sweetest music and the Lord talked a while holding my hand and then he said, "You go back home with your little children, you still have work to do, and when you are finished I will come and bring you home."

Well, dear people of God, I have taken too much space. I hope the good Lord will enable you to remember a poor weak sinner in your prayers. If you think this is fit to print, send it to the Landmark, if not, please burn it. I did not think that I would write, but it kept bearing on my mind.

Mrs. Sylvester Hill
Box 351
Lexington, N. C.

**THE GOODNESS AND
MERCY OF GOD**

Yesterday while preparing dinner there was a voice that spoke within me saying, it is time for you to write again, I said, "write what?" The same voice said write about the goodness and mercy of God. Then this scripture came in my mind, "Greater love has no man than this, that a man lay down his life for his friend." John 15:13. This scripture kept unfolding and unfolding until my poor soul was completely flooded with the beauties of it. For a short while I was made to rejoice in a Saviour's love and to praise his holy name. Only the day before I had been complaining,

searching myself to see if I could find evidence that I could hope to be a child of God. But dear brethren and sisters, there didn't seem to be any. I said surely I have never known anything about the goodness and mercy of God. When this scripture was given to me, as I hope, I saw more than I can ever put in words. I was just melted in tears. Later came this scripture. "Ye are my friend, if ye do what so ever I command you. John 15:14. Now I believe that when God speaks it's done. When he commands it stands fast. So in my weak and feeble way trusting the good Lord will guide and direct me, I would like to say a few words about this great love, As I hope I was enabled to see it.

To begin with, we are told there is no greater love than Jesus had for his friends (his people) As the father had loved him-the son- so had he, Jesus, loved his people. Again he says to his people. "These things I command you, that ye love one another." This is an everlasting love, one that will never die. He commands and it stands fast. If we have this love in our hearts it's an evidence we are a child of God. For the scripture says, we know we have passed from death unto life because we love the brethren Now if I know myself, this great love is the love that I desire, to love the Lord with all my heart and soul, to love the church of God and to love the brethren above every thing else in this world. I hope the good Lord will keep me humble and shed this great love abroad in my poor heart. For without him I can

do nothing. Love works no evil to his neighbor, but if one has this great love in his heart he will love his neighbor as himself. Oh, what a wonderful love this is, how good it is when brethren are so blessed of the Lord to meet together in this love and mingle their voices together in praise to his great and glorious name.

This is poorly written, I just can't put in words what I have felt. Dear Brethern and Sisters, think about it, "Greater love has no man than this, that a man lay down his life for his friend." It has been a feast to my poor soul. Remember me in your prayers, I humbly beg.

Written by the least, if one at all,
Mrs. Eva M. Hamilton
Atlantic, N. C.

A WELCOME VISITOR

Dear Elder Adams:

Enclosed you will find check to pay for renewal of Zion's Landmark Mrs. A. J. Morris, Rt. 2, Ringgold, Va. for another year, my renewal for another year and the other please use as you wish.

The Landmark has been a most welcome visitor in our home and I hope to take it as long as I live. Of late, it has been so very good, and I am glad indeed that we are blessed to have the good editors. God has promised not to leave Himself without a witness, and it does His little ones so much good to have His witnesses come, telling of His greatness, goodness and mercy. It surely binds our hearts together causing us to love and esteem others better than ourselves, especially when we are blessed with a

sense of His wonderful love. Often we are hungering and thirsting for the heavenly food and drink that causes our hearts to overflow and more so when we feel to be so carnally minded and cast down. God has so much to give. He knows our weakness and what we need so much better than we. Phil. 4:19 says, "But my God shall supply your every need according to His riches in glory by Christ Jesus." In 1st. Timothy 6:17 we read, "Trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy." This whole chapter is very edifying when we are given to understand. We have to wait on Him, but in due time, He comes and gives comfort to our aching hearts.

We had such a good union meeting at Cane Creek Church, Ringgold Va. last 5th Sunday and Saturday before, March 1952. It was a most happy and harmonious gathering of those who love our glorious doctrine of Salvation by grace. The weather was beautiful, the crowd large and attentive, and we were blessed abundantly with both natural and spiritual food. I feel that it will be long remembered by most all who attended, and I pray God will continue to bless and keep us all, and lead us in the right way. Also, bless and keep those who edit and publish Zion's Landmark, for Christ sake.

Your sister in a precious hope,
Mrs. Fannie D. Wiles
Rt. 2
Ringgold, Va.

**TRUST IN THE NAME
OF THE LORD**

"I will also leave in the midst of thee an afflicted, and poor people, and they shall trust in the name of the Lord" Zeph. 3-12.

I am thinking more of my brethren that are isolated, located far from the church of their membership. Poor in this world, and poor in spirit. Others: who are on their beds suffering with pain, some in the hospitals suffering from the numerous things that the flesh is heir to. Many, many poor souls receive no preaching except what they get from Zion's Landmark, Signs of the Times or Old Faith Contender. But they will not lead you wrong, for they are all founded upon salvation by the Grace of God, freely given to his children, and the children know it, for it is given unto them to know the Mysteries of the kingdom of heaven. Matt. 13-11 and "We know we have passed from death unto life; because we love the brethren." 1st Jno. 3-14. Yes, my dear shut-in Brethren, there are some things we know, and we ask why? It is because he hath written it in your hearts. I know there are times, we are in darkness, and are shut up in prison, like John. You think, you worry, you examine your self, you almost give up in despair, you have so soon forgotten the evidences that were ours, "O wretched man that I am", we go into our closet and I am shown again that "the lame can walk, the deaf can hear and the poor have the gospel preached unto them." The preaching of the gospel is super-natural, beyond the

powers or laws of nature, it is spiritual, and none of His watchmen, Pastors, Elders, or evangelists, even though great talkers, or learned, can preach the gospel, until the Dear Lord gives it to them to preach it. Then if he does not open our ears to hear, we do not hear. "Behold how good and how pleasant it is, for brethren to dwell together in unity," which means one. When Jesus was here on earth He left the multitude, and the disciples alone he taught. Today it is them that the Lord hath gathered together, there He is, sometimes two or three and in my experience' and I think many of the shut-ins can also testify, "He hath appeared unto me." Though you may be far from the rest of the brethren, you are not alone, for He is with you.

Many times in my experience, I can recall seasons of rejoicings, while at work, feeling that the Lord was with me, and my heart would sing praises in the midst of the roar of the machinery, and the cursing, and laughter from the other employees around me; the Lord had set the table before me in the presence of my enemies. They had nothing against me as a man but the foolishness of my religion, and many times I have thought of the apostle John. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, therefore the world knoweth us not; because it knew him not." He had appeared unto me in the midst of all this confusion, and I had meat to eat that the world

knew nothing of and no doubt many of you on your beds of sickness have had a similar experience. These rejoicings have been few, and far between, but they are times long to be remembered. James says: 2-5 "Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jesus says: Math. 3-3 "Blessed are the poor in spirit; for their's is the kingdom of heaven." You have the promise, you have a hope, and you love the brethren. Pray to Him to reconcile us, and to be merciful unto us poor sinners, Thou hast given us grace to live by, and when it is His holy will; give us dieing grace in death. Then "When that illustrious day shall rise, and all thy armies shine, in robes of victory through the skies, be all the glory Thine."

Now to the Elders, and Deacons, and all the brethren, that are up and well, suffer a word of exhortation from one whose race is almost run; remember the poor, "For ye have the poor with you always," the poor in spirit that are in the midst of thee. Think of how hungry they get, for just a word of encouragement. Not to make them christians; but because they are christians, "show them again these things."

To you Elder Adams, and if worthy the Zions Landmark. I am in hope,

George L. Weaver
2802 Marcum Terrace
Huntington W. Va.

CORRECTION

Please make the following correction in editorial for July 15th. 6th paragraph, which reads, "It signifies the existence of an abstract called faith," should read, "It signifies the existence of a substance which is faith."

W. E. Turner

RESOLUTIONS OF RESPECT

It is with much sadness that we attempt to write of this loving and devoted Sister Dora Horton, whom the Lord saw fit to call from our midst.

She was born October 11, 1868, and departed this life June 21, 1952, making her stay on earth 83 years, 8 months, and 19 day.

She was the wife of Parham P. Horton. To this union 6 children were born, 3 sons and 3 daughters, all of whom are living. Also surviving are 13 Grandchildren and 8 Great-grandchildren.

She joined the Primitive Baptist Church at Stories Creek (date unknown) in June, 1908, and moved her membership to Flat River. In 1925 she was dismissed by letter from Flat River and moved her membership to Wheelers Church. She was a faithful member, always filling her seat at church unless hindered by causes beyond her control.

We know that we will always miss her, but while we will, we rather she be at rest than to be here suffering afflictions as she did in her last days.

Our prayer is that God will comfort and bless her family all through life and show them that Jesus is with them.

Therefore, be it resolved:

First, that we say God's will be done.

Second, that we extend our sympathy to her family.

Third, that a copy of these resolutions be recorded on our church book, a copy sent to Zion's Landmark, and a copy sent to the family.

Done by order of the church in conference, Saturday before the second Sunday in July, 1952.

Elder T. Floyd Adams, Moderator
F. L. Moore, Clerk
Committee:
Sudie Whitfield
Mollie Long
Flossie Clayton

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

Elder W. C. King
Greensboro, N. C.

VOL. LXXXV

No. 20

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

SEPT. 1, 1952

HOME

"Go home to thy friends, and
tell them how great things the
Lord hath done for thee, and
hath had compassion on thee."

(Mark 5:19)

No place on earth has the same
appeal to the natural creature as
that of a peaceful home. Even
though we realize it is only tem-
porary, there is an affection and
tenderness that draw us closer as
the years pass. However humble,
there is an atmosphere of rest and
contentment that is found no where
else.

Only those who have experienced
the bitterness of being separated
from the love, influence, and peace-
fulness of home know the true deep
grief of homesickness.

How often do our minds turn back
in retrospection to the years when
the family was young and the patter

of innocent feet caused our every
emotion to rejoice that life was so
precious when expressed in the in-
nocency of a little child. Though
there may have been sorrows,
heartaches, and burdens to bear,
there was no place like home for
contentment and happiness.

But our earthly homes are sooner
or later broken by the inevitable
"death," never again to be as be-
fore. Many are they that carry the
scars of a broken heart, that have
found this to be an unalterable
truth. Perhaps the scars have heal-
ed with the passing of time, but
sacred to the memory are those
days never to be forgotten. True
love does not die, regardless of cir-
cumstances, but becomes a shrine
at which we often linger in precious
memories.

It seems that all the heartaches
and bitter experiences one may
pass through for the sake of home
somehow have the effect of draw-
ing one more closely in affection,
tenderness, and sentiment.

Jesus spake to the man out of
whom He had commanded the un-
clean spirit to come, telling him to
go home to his friends and tell them
how great things the Lord had done
for him. When Jesus comes into the
soul and drives out the unclean
spirit, and commands the subject
to go home, there is then a desire
to respond to the command of
Jesus, for when He commands, His
spirit goes with that command, and
home (the church) then becomes a
most precious place to which the
redeemed are led. "The spirit and
the bride say, Come." (Rev. 22:17).

As stated previously, the earthly

home is a place where our nature finds rest and comfort, but in regeneration, being born again of the incorruptible spirit, the subject is led away from the comforts and entertainments of the natural man to the comfort of the church, which is a precious home to His children. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17). But the poor, tempest-tossed sinner will exclaim, "How do I know I am a new creature in Christ, with such a feeling of unfitness, and so unworthy of the least of the blessings of God?" Has the prophet said anything that fits the case? "For the bed is shorter than a man can stretch himself on it: and the covering narrower than he can wrap himself in it." (Isaiah 28:20). Every effort to comply with the demands of the law by the human nature will terminate in utter failure.

If the attempt is made to rest on one's own worthiness, it is too short, or upon his own righteousness, it is too narrow. It is only as Christ clothes and wraps about His righteousness that the true gospel comfort is felt. The gospel comfort is to feel a hope that the sinful condition has been pardoned; though imperfections are still felt, God does not wait for the fallen nature to make improvements before taking up His abode in the heart, but the true sinful, unworthy feeling comes after the entrance of the spirit. The light of God is so powerful that it discovers the sinful and lost condition of the fallen

nature of man. "Sin revived and I died." (Rom. 7:9).

The man that had been possessed with the devil prayed Jesus that he might be with Him. "Howbeit Jesus suffered him not, but said unto him, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Jesus pointed this man to the Church, for He says, "Go home to thy friends," relate your experience. The church is made up of the poor in spirit, (Matt. 5:3). "afflicted and poor," (Zeph. 3:12).

To the regenerate and born again of that incorruptible spirit, the church of Jesus Christ is the only home that afford contentment and happiness, and those who have a love for home (the church) and who are providentially separated from it are the only ones who know the heartaches, loneliness, and homesickness for its fellowship and love.

Those whose experiences have led them to love Jesus because of His love to them, expressed in a precious hope, will find the words of Jesus to be true and inexpressibly comforting when they go home to their friends (church) and tell them how great things the Lord has done for them.

How beautifully the poet expressed the experiences of the children of grace —

"While here in the valley of
conflict I stay,
O give me submission and
strength as my day;
In all my afflictions to thee I
would come,
Rejoicing in hope of my glorious
home."

W. E. Turner

JAMES A. MOSLEY DIES IN HOSPITAL

James Arthur Mosley, 54, of 410 Walnut Street, High Point, N. C. died shortly after midnight in a local hospital. He suffered a heart attack shortly after 11 o'clock at his home, and was taken to the hospital, where he died shortly after admission. He had been in declining health for the past five years.

He was born June 7, 1898, in Surry County, a son of the late Henry and Jennie Harrison Mosley. He came to High Point in December, 1933, and as an employe of the High Point Weaving Company until his health failed. He was a member of the Oak Grove Primitive Baptist Church.

On September 9, 1923, he was married to the former Lettie Jones Mosley, who survives of the home, along with two sons, Bobby and Elmer Mosley and two daughters, Lorene and Nancy Mosley, all of the home. Also surviving are 5 brothers, Loranza, Rufus, John, Harvey, and Dexter Mosley all of Mt. Airy; four sisters, Mrs. R. L. Joyce, Ballsville, Va., Mrs. Albert Joyce and Miss Alma Mosley, both of Mt. Airy and Mrs. Russell Jones of this city.

The body remained at Cumby-Orrell Mortuary until Friday afternoon at 5 o'clock at which time it was taken to the residence, 410 Walnut Street. Funeral services were conducted Sunday morning at 11 o'clock from Stuart's Creek Primitive Baptist Church, near Mt. Airy Elder C. D. Whitely, of Albemarle, and Elder J. C. Dunbar, of Mr. Airy were in charge. Burial in the Mosley family cemetery, near the church.

**RESOLUTION OF RESPECT FOR
BROTHER HENRY A. JOHNSON**

We are called upon to record the death of Brother Henry Johnson, who was born Feb. 4th, 1883 and departed this life on April 15th, 1952. He was married to Sallie Jones in 1905. He and his wife joined the church at Willow Springs, in August 1929, but later moved their membership to Clement, where he remained a member as long as he lived and attended his church as often as his health would permit.

There were ten children born to this union, nine of whom survive; also seventeen grand children and seven great-grand children.

We will miss brother Johnson, but we know his widow and children will miss him more. We have a hope that he is better off than we that are left here in this troublesome world, and we know that the Lord doeth all things well, therefore we desire to bow to his will.

His funeral was conducted at Clement Church on April 16th, and his body was laid to rest in the Church Cemetery to await the resurrection morn. First: Be it resolved that we extend our sympathy to his family.

Second: That a copy of this notice be sent to the family and a copy be sent to the Landmark, for publication.

Third: A copy entered on the Church book.

Done by order of the conference on May 12th, 1952.

Committee:

J. William Keen
Nettie Keen
Mildred Keen

RESOLUTION OF RESPECT

Brother Daniel Fulton Hewette was born in Columbus County N. C. August 18th 1864 and departed this life November 11th 1949. Making his stay on earth eighty five years two months and twenty three days.

September 5th 1895 he married Miss Amanda Duncan and to this union was born nine children, of which together with their mother, the church and a host of friends and relatives are left to mourn the departing of Brother Hewette. May 3rd 1896 he joined the Primitive Baptist church at Mill Branch and remained a faithful member there until the day Black Creek Primitive Baptist church was organized, February 27th 1898 and joined Black Creek by letter.

Brother Hewette lived a humble Christ like life and always took a great delight in attending his church meetings and serving his brethren.

Now be it resolved: 1st. That we bow in humble submission to the will of God who does all things well.

2nd. That in the death of Brother Hewette, Black Creek church has lost a true and devoted member and that we extend to the bereaved ones our sympathy in their great loss which we feel is our dear brother's gain.

3rd. That a copy of this be inscribed on our church book, a copy be sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Done by order of the church while in conference Saturday before the 4th Sunday in November 1949.

Elder W. C. Edwards, Moderator
M. K. Alford, Church Clerk

RESOLUTION OF RESPECT

Sister Amanda Hewette was the daughter of Daniel and Sallie Fowler Duncan. She was born December 18th 1874 and was called home February 3rd 1952. Making her stay on earth seventy seven years two months and nine days. Sister Hewette was married to Brother Daniel Fulton Hewette September 5th, 1895 and to this union was born nine children, eight of which are left together with forty three grandchildren, fourteen great-grand children, the church and a host of friends to mourn her departure. Sister Hewette was a charter mem-

ber of Black Creek Primitive Church, joining the day it was organized, February 27, 1898. She was a kind loving wife and mother and a true friend. We believe she is a shining jewel in the arms of a loving Saviour.

Services were conducted by Elder H. G. Cox at Simpson Creek church. Interment was in the Carter Cemetary by the side of her dear companion, beneath a mound of beautiful flowers.

Now it be resolved: 1st. That we bow in humble submission to the will of our Heavenly Father, feeling that our loss is her eternal gain.

2nd. That a copy of this be inscribed on our church book, and copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

3rd. That in the death of Sister Hewette, Black Creek has lost a true and faithful member, and that we extend to the bereaved family our sympathy in their great loss.

Written by Sister Daisy Alford, done by order of the Church while in conference Saturday before the 4th Sunday in May 1952.

Elder W. C. Edwards, Moderator
M. K. Alford, Church Clerk

OBITUARY

I desire to write a few words in memory of my dear sister, Queen A. Bowes, who departed this life June 28, 1952, age 69 years, 10 months and 20 days.

She was the daughter of William and Martha Wright and was married to Ruffin Bowes, who preceeded her to the grave fourteen years ago. She was the mother of two sons, Ralph Henry, and Hurlunel Bowes.

She joined Wheelers Primitive Baptist Church about sixteen years ago and was baptized by Elder Floyd Adams of Willow Springs, N. C. She loved her church and always attended her meetings, as long as she was able. For several years she had not been physically well, and most of the time in hospitals.

The funeral services were conducted at Wheelers Church, by the Elder F. W. Rhodes, who spoke words of comfort to her children, relatives and friends. She was laid to rest in the church cemetery beside her husband.

We sadly miss our dear sister, but we feel assured that she is resting in that eternal city, where the builder and maker is God, and we hope that we shall meet again in the sweet bye and bye, where parting will be no more.

So sleep on dear one,
And take your rest,
We loved you dearly,
But God loved you best.

Thou art gone, but not forgotten,
Never will our memory fail

Of sweetest thoughts which will ever linger,

Around the grave where she is laid.

Written by her sister
Mrs. J. M. Jones

RESOLUTION OF RESPECT

Whereas God has seen fit to remove from us by death, our beloved Brother, Isaac Blalock, therefore be it resolved; first-we bow submissively to his will, knowing that he is too wise to err and too good to be unkind; but that the church has substained a great loss in such a true and faithful member who was ever present to fill his seat.

Our best sympathy goes out to the bereaved family of our Dear Brother, who was a member of this church for 43 years. Be it resolved that a copy of this resolution be sent to Zion's Landmark to be published, to the bereaved family, and recorded on the Church Book — as designated by order of the church at Surl, July meeting, 1952.

Elder L. P. Martin, Moderator
J. E. Dean, Clerk

MEMORIAL

Sister Ada Spivey was born May 20th 1854 and died March 15th, 1952, at the age of 97 years, 9 months and 25 days. She united with the Primitive Baptist Church at Mill Branch about 1882 and was baptized by Elder Thomas Bell.

She was received in Durham church by letter from Mill Branch Church February, 18, 1911 and was received in Wilmington Church by letter from Durham Church, August 18, 1918.

She was a faithful Old Baptist in Mill Branch Church about 29 years, 2 months and 18 days, Durham church 7 years, 6 months and in Wilmington Church 33 years, 6 months and 15 days. A total of 70 years, 3 months and 15 days.

Edward Scott,
Wilmington Church Clerk

BEAR CREEK ASSOCIATION

The 120th fall session of Bear Creek Primitive Baptist association will convene with the Meadow Creek church in Stanley county on Friday before the first Sunday in October, 1952 and continue for three days.

The church is located about two miles North of Locust Level just off highway 200 about one half mile on dirt road.

All orderly Baptists and friends are cordially invited to attend.

For further information contact Brother Eli Hopkins, route 1, Stanfield, N. C. or undersigned.

Troy A. Williams,
Associate Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

SEPTEMBER 15, 1952

No. 21

PSALM 119

ZAIN

Remember the word unto thy servant, upon which thou hast caused me to hope.

This is my comfort in my affliction: for thy word hath quickened me. The proud have had me greatly in derision; yet have I not declined from thy law.

I remember thy judgments of old, O LORD; and have comforted myself.

Horror hath taken hold upon me, because of the wicked that forsake thy law.

Thy statutes have been my songs in the house of my pilgrimage.

I have remembered thy name, O LORD, in the night, and have kept thy law.

This I had, because I kept thy precepts.

CHETH

Thou art my portion, O LORD: I have said that I would keep thy words.

I entreated thy favour with my whole heart: be merciful unto me according to thy word.

I thought on my ways, and turned my feet unto thy testimonies.

I made haste, and delayed not, to keep thy commandments.

The bands of the wicked have robbed me but I have not forgotten thy law.

At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

I am a companion of all them that fear thee, and of them that keep thy precepts.

The earth, O LORD, is full of thy mercy: teach me thy statutes.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

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\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"CHURCH REDEEMED"

When he left his Father's throne
And he came to earth alone
Where he walked with men
Upon this terrestrial ball;
It was then He shed his blood,
Washed her in the crimson flood,
And drank the worm-wood and the gall.

Jesus is her righteousness,
All her peace and all her rest;
May her prayers, her songs all be
to him.

How he loved His chosen race,
Bought for them a happy place.
When He took upon Himself
Her guilt and sin.

O! blessed day, he bade me look;
All my sins I hope he took,
When he died, when he bled upon
the tree;

Then he drew me to His side,
Washed me, cleansed and glorified
And redeemed a poor sinner and
set me free.

When he comes to earth again
To take his bride with him to reign;
All her toils and labors she'll lay
down.

He'll Take her with him far above,
Where there is no sorrow—all is
love.

Composed by Warden Lewis
Lowland, N. C.

JOSEPH AND HIS BROTHERS

Dear Elder Adams:

Thank you very much for the book on Joseph and his brethren, it is a favorite of mine and I have truly feasted from it. Is not that cup a beautiful type also of the cup of suffering, indeed ye shall drink all of it, a cup of salvation? "The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be—binding his foal unto the vine and his ass colt into the choice vines. He washed his garments in wine and his clothes in the blood of grapes." I understand the scepter to be law or royal authority, Shiloh to be Christ, and surely the foal must be His redeemed. I believe we find in this text both Jews and Gentiles, vine and choice vine. Shiloh is indicative of battle and also rest—paradoxical, but not contradictory for Christ most surely fought and won the battle, He is highly a victorious and risen Saviour; and too, our rest is in Him.

I wish you would tell me what you see in Chapter 38 of Genesis. Jesus was the Lion of the tribe of Judah. Does not the twins described here as the scarlet thread indicate the blood of Christ? Does not the branch in verse 29, mean the law? "Thy lips are like a thread of scarlet, thy teeth are like a flock of sheep that are even shorn, which

comes up from the washing where-
of every one bears twins and none
are barren among them." Would
this mean Christ in us, the hope of
glory, or does it mean our two na-
tures, one as the child of Grace?
That even shorn and each bearing
twins, it seems to me is the child of
grace, Christ in us, our hope, the
hope of glory.

Tell me please, what do you see
in the 19th Chapter of Judges?
Would not the concubine (not a
legal wife) be the law? The law
could not save or give life. Jesus
is the door. The ass indicates the
burden bearer and wisdom. It is
one of the wisest of animals, the
twelve divisions of her (concum-
bine) body sent into us as the con-
verts of Israel. Is not this a type
and shadow of the Almighty, wise
and redeeming work of our eternal
God, the twelve meaning all His
redeemed? We are convicted by the
law. It is very deep and beautiful.
If you have time and will, I would
like your views. Thank you again.

Sincerely and humbly,

L. Tuttle

Porterville, Calif.

The writer's comments on the
above scriptures are very good. My
exercise of mind is too limited to
elaborate further on these scrip-
tures.—Ed.

TO WHOM LOOKING

"Looking unto Jesus the author
and finisher of our faith." Heb.
12:2.

There are lords many and gods
many, 1st. Cor. 8:5. But to us there
is one God. There are different
faiths as there are different gods

and different peoples. One's faith
partakes of the nature of the god
he worships, also his faith is shown
by the nature of the god he wor-
ships, and he is also affected by
that god and also his faith is shown
by the nature of the god he wor-
ships.

Accordingly different orders are
manifested by their different faiths.
For as there are gods many and
lords many so there are many
kinds of faith. Men express their
principles, theories and views of
religion, and have followers who
adopt and avow these different
theories, hence there are so many
different denominations and differ-
ent faiths. Each one's faith is
shown by his works. We know the
tree by the fruit it bears. Make the
tree good and fruit will be good.
The tree is known therefore by the
fruit it bears. We know if the fruit
is good the tree must be good.
James says show me thy faith with-
out thy works and I will show thee
my faith by my works. How could
one show his faith without works?
If a tree has no fruit (works) how
can you know that it is a good tree?
Would it not be cut down as a cum-
berer of the ground if it had no
fruit or works—be barren?

The people of God are known by
their fruits. God purifies their
hearts by faith, hence they bear
good fruit.

The faith once delivered to the
saints is theirs by the gift of God,
one Lord, one faith and one bap-
tism. They endeavor to keep the
unity of the faith in the bond of
peace. It is called the faith of God's
elect. Christ is its author and

finisher. Hence it is precious. These people are kept by the power of God through faith unto salvation ready to be revealed in the last time.

When people have received great deliverance from a certain source or quarter they do not soon forget it, and if again they are in trouble they will look to the same place for relief again. So full, perfect, free and glorious is the deliverance, Jesus has wrought for his people and shown to them that they love his appearing and look for him again. This faith is so peculiar and wonderful that they feel there is no other faith like it. They know it came not by man, but by the revelation of Jesus Christ. They also know he is its author and finisher, and they know that no other can give this faith. They know it is substance- not a shadow or notion, but that which saves, gives joy and peace, heals, delivers, justifies, upholds, strengthens, and that none but the Lord God can give it.

They know that none but the Lord Jesus is its author and finisher. Hence they ever look unto Jesus who gives this faith to continue to deliver.

They are exhorted to lay aside every weight and the sin that doth so easily beset. Can we, by ourselves, lay aside weights? When the Lord speaks to the heart of a troubled, burdened one, and every time one is troubled and burdened because of weights and the sin that doth so easily beset, the Lord does speak to such to look to Jesus. This word of God enables such to look to Jesus. They have the eyes of their understanding opened and en-

lightened to discern the Lord and to look to him. Seeing Jesus is the instant relief of deliverance. Beholding Jesus the Lamb of God takes away the sin of the world. His command is to look. This command gives the power to look. He speaks and it is done.

This faith is precious for it is substance. By it we live, stand, rejoice, overcome and are saved. Nor is there any deliverance except in Jesus the author and finisher of our faith. It is called the faith of Christ, the faith of God's elect. How do you know you have it? To them that believe Jesus is precious. Consider what he endured. What contradiction he endured. How he resisted unto blood or unto death. He that endures unto the end the same shall be saved.

Elder P. D. Gold

KEHUKKEE ASSOCIATION

The following article on the Kehukee Primitive Baptist Association copied from August 1, 1898 issue of Zion's Landmark, which issue was composed of communications of brethren living in 1849 and copied from the Primitive Baptist then published in Tarboro, N. C.

The article is of profound and absorbing interest and will no doubt be welcomed and appreciated.

W. E. Turner

Dear Brethren:

Yesterday closed the 78th anniversary of the Kehukee Baptist Association. This body convened at the Kehukee meeting house, Halifax county, N. C. on Saturday last, and closed her session on Monday

following, in harmony and love. Seventy-nine years ago, a few churches convened at the same place, and formed the Association which is called by its name. The meeting house derived its name from a small creek, running near it called Kehukee Creek, and it is a little singular, that this creek is somewhat emblematical of the Association that is indebted to it for the name. This creek is very small and insignificant in appearance; but being supported by springs that never fail, its waters run on, with a gentle, but irresistible progress, until they fall into the Roanoke, and finally passing through the Sound below, mingle with waters of the Atlantic Ocean. The past summer has been one of unusual drought in the eastern section of North Carolina; many water courses have dried up, and the mill-stones have not been heard to turn, except at very short intervals, throughout an immense tract of country; and while the husbandman had sufficiency of corn in his barn, his children were asking for bread. But from the springy nature to this creek, the little mills on it I believe never altogether ceased to grind, and people carried their grain thither with success, from 20, 30, and 40 miles distant.

In like manner, the Kehukee Association is small and insignificant, in the estimation of superficial observers; but being supported by springs that never fail, to wit, the graces of God's spirit, who moves on with a silent but irresistible progress, till falling into the Jordan of death, her members pass

through the valley and shadow thereof, and finally mingle with blood-bought millions beyond in the boundless ocean of God's everlasting love. And while other streams, impelled by excited passions of men, have dashed along furiously for a while, rattling over the rocks and roaring along the rapids; but in the day of drought have dried up and are now among the things that were; this stream has maintained its quiet, but uniform course, and the souls therein are kept alive in this time of famine. And all this is according to an ancient promise, which runs as follows: "And thou shalt be like a watered garden, and like a spring of water whose waters fail not," Isaiah 58:11.

The ehukee Association is the third in America, and gives place to none in point of uniform adherence to original principles and the doctrine on which she was established. She came into existence during the time of colonial bondage under Great Britian, and has remained firm and unshaken during the period of two bloody wars with the overgrown Monarchy, beside all other commotions, whether of foreign or domestic origin, that have agitated the American Confederacy since the stars and the stripes were first thrown to the breeze. And she still stands the same firm, consistent, plain and unostentatious old Kehukee Association; and by the springs of God's grace will continue to stand in my humble opinion, for ages to come, as invulnerable to the assaults of her enemies as is the rock of Gibraltar to the waves of the sea,—the threats and re-

proaches, the prophecies and prayers of mocking Ishmaelites to the contrary, notwithstanding.

Well, as was said before, the Association convened at Kehukee meeting-house on the 5th instant, and after the introductory sermon, which was delivered by Elder Edwin Harrison, of Virginia, was organized, by appointing Elder William Hyman, Moderator, and brother Joseph D. Biggs, Clerk. Letters from 31 churches were received and the delegation was as full as usual.

Elder James Osburn of Baltimore, Elder Stephen I. Chandler and brother E. Morrow from the Country Line Association, Elder Josiah Smith from the White Oak, and brother Jesse Adams from the Little River Association, were presented and by request seated themselves with the delegation.

A Circular Letter, written by Elder Blount Cooper, a biography of Elder Jordan Sherwood, written by brother Robert D. Hart, and a biography of Elder Joseph Biggs, written by Elder C. B. Hassell, were all read in the Association and ordered to be attached to their Minutes.

Elders Josiah Smith and George W. Carrowan occupied the stage on Saturday, Elders S. I. Chandler and James Osburn, on Sunday, and Elders S. I. Chandler and C. B. Hassell on Monday. The congregations at the stage were large and less confusion than usual, owing to the ground immediately around it being separated by a deep ravine from the horses and vehicles, and as a consequence divested of that

disturbance, usually caused by some who spend their time pretty much on such occasions, in passing from one carriage to another.

The weather was quite inclement on Sunday, being cool, windy, and so cloudy, as to threaten rain every moment during the forenoon; yet notwithstanding, a large concourse of people assembled and stood their ground manfully, throughout the two discourses on that day. The ladies deserve much credit for their fortitude displayed on the occasion; conduct so nearly approaching heroism, that I humbly trust it was a better spirit still that induced them to sit so attentively, to hear the preaching of the glorious gospel, in the able manner in which it was then and there done. May the Lord add his blessing to the sowing of that seed which he never allows to fall on the prepared ground in vain, and bring in the ransomed of the Ransomer to a full knowledge of their inheritance in heaven.

The association adjourned to meet next year with the church at Cross Roads, Edgecombe Co., N. C.

C. B. Hassell

Williamston, N. C., Oct. 8th, 1844.

THE PILLAR OF TRUTH

Dearest Brethren and Sisters in the Lord, and all of like precious faith:

O, how unworthy I feel to claim such a wonderful relationship with so great a people. But if not deceived in my poor heart, I have been given a love for you, which the world knows nothing of. I have no doubts of you, for I believe with all my heart that you, the Primitive Baptist, are the church of the

living God, the elect body, the pillar and ground of the truth. The great question is, am I one? Often I am made to say with the poet,

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no
Am I his, or am I not?"

I only have a little hope, and sometimes even that becomes so dim, I just hope that I have a hope. Tell me dear saints, is this your experience? Is this the travel of a child of Grace? If not, then I must confess, I am not one and all that I have professed to hope, has been in vain: yet, there are times, if not deceived, when that hope is a sufficient anchor to the soul, both sure and steadfast.

For some-time my mind has been exercised on the parable of the ten virgins, recorded in Mathew twenty-fifth chapter. I realize my inability to see anything in this wonderful parable, except the letter, much less write anything that would glorify God, and comfort his people, unless directed by the giver of every good and perfect gift. As I make the attempt, I desire that my mind and pen may be directed by the spirit of almighty God, knowing nothing among you, "save Jesus Christ and him crucified," the only "name under heaven given among man whereby we must be saved."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil

with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. "Mathew 25: 1-12."

I feel that there is something rich and beautiful, portrayed in this parable. In giving my view or understanding, which I feel to hope God has revealed to me, I wish to say to all the dear brethren whom I love, I hope for Christ sake, that if we can't agree on this, we can agree to disagree and love each other none the less.

First, we see in verse one, "Then shall the kingdom of heaven be likened unto ten virgins." When we think of a kingdom, we think of a king. When we think of a king, we think of subjects. The Lord's children are the subjects of the kingdom of heaven and Christ is their king. We hear him saying, "My kingdom is not of this world." John 18:36 so the kingdom of heaven

shall be likened unto ten virgins, not just likened unto the five wise. All of those ten were virgins, don't forget that; five were wise, five were foolish. Webster gives the definition of the word virgin as a woman who has had no carnal knowledge of man, chaste, maidenly and unsullied. Those five foolish virgins were as much a part of this kingdom as were the wise, because Jesus plainly said in this parable, "The kingdom of heaven shall be likened unto TEN virgins, five of them were wise and five were foolish." To my mind this parable typifies the two covenants, the five foolish is a figure of the law covenant, while the five wise typify the new or grace covenant. "For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah." Hebrews 8:7-8.

For it was not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein: which are offered by the law: Then said he, Lo, I come to do thy

will O God. He taketh away the first that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrew 10:4-10.

Under the law covenant they worshipped God in types and shadows; offering bulls, goats, heifers, lambs, turtle doves at the command of God. Always they were to take the best of the flock, nothing that was lame or maimed was accepted of God. All this was typical and pointing to the perfect offering that would be made; to wit the offering of the body of Jesus Christ on the rugged Roman cross, satisfying divine justice, making the subjects of this kingdom heirs and joint heirs with Christ.

So we see in this parable the five foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept, and at midnight there was a cry made, midnight the ushering in of a new day, the gospel day. The new covenant, the law covenant passed out at midnight. The apostle Paul says, "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith. But after the faith is come, we are no longer under a schoolmaster." Gal. 3:23-25. After the midnight cry, they could be given power to become his disciples, went with him to the marriage and the door was shut. The same door

that shut the gospel church in, shut the law worshippers out. They will always find that it is shut against self works, because he does not know them according to their works, neither will he own nor accept anything but the work of his own hand.

I desire an interest in the prayers of all God's little ones.

The least brother, if one at all,
C. D. Whitley
328 South First St.
Albermarle, N. C.

TRIP TO BLACK ROCK

Dear Sister Rowe,

Your greetings and note were received and reminded us of pleasant seasons when we were with you, especially our trip to Black Rock, a place where I had often wished to go and where on that Sunday I seemed helped so that it seemed easy to speak in the name of the Lord.

I have been able to carry the picture of the grounds—the little stream and the hill on which many of the saints are in their last sleep, and the meeting-house, sacred to those who love the truth and who cherish the memory of those who defended it long years ago - yes, we also remember our trip to sister Gordy's home. I had been there a number of times but I did not know that would be the last; it might also be the last time that I go to the Salisbury Association. I have always enjoyed my visits down there, I enjoyed it very much that time. Your sorrow and loss in that darling sweet grandchild touched us very much, for we have ten lovely

grandchildren and they come very close to our hearts, but what can we say? Our faith says as you say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." He gave me those words before I was told that my lovely boy John was taken and I sure needed such from his spirit to sustain me. We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, who can be touched with the feeling of our infirmities, who has said our needs will be supplied and He knows our needs. There are things we need that we do not want perhaps, but He knows our need. We need chastisement, and it is grievous. In one place the word saith, "Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days corrected us after their own pleasure; but He for our profit that we might be partakers of His Holiness." Stick to it, at all times that "It is the Lord, let Him do what seemeth him good." Reason, flesh and the devil, will try their best to get you to look some other way, but you will find that your Lord will, after you have suffered a while, satisfy you that what He does is ever best. The things that are taking place with most of us are bringing us to the place where we shall be parted with this world forever. Yes, want his will in this as in all things. We walk by faith and not by sight and His sustaining grace is what we daily crave. Like

you, I have felt keenly the loss of my ministering brethren and still do. I am much of the time silenced by Him who says "Be still and know that I am God." I have learn to see much in the prayer that our Lord taught his disciples and I hope He is teaching it to me. "Give us this day our daily bread", has been a hard line for me to be fully established in. I am so little, poor and earthly. The Lord's estimate of Jacob suits me and my heart rejoices when my Lord says to me "Fear not thou worm Jacob." Let us in our sorrows fly to lay hold of the refuge that is set before us, for at no time can we despair as long as we find our all in Him. You have been in the way and have met with a number of hard things. I pray that the Lord bless your dear daughter, the mother of the child and comfort her and establish her in the faith as it is in Jesus. Mrs. Ruston joins me in loving sympathy and we assure you of our fellowship in the Lord Jesus Christ. May His grace be sufficient for you.

HE LEADETH ME

In pastures green? not always;
 sometimes He
 Who knoweth best, in kindness lead-
 eth me
 In weary ways where heavy shad-
 ows be.
 Out of the sunshine warm and soft
 and bright,
 Out of the sunshine into darkest
 night,
 I oft would faint with sorrow and
 affright.

Only for this,—I know He holds my
 hand,
 So whether in a green or desert
 land
 I trust, although I may not under-
 stand.

And by still waters? No, not al-
 ways so;
 Oftimes the heavy tempests round
 me blow.
 And o'er my soul the waves and
 billows go.

But when the storms beat loudest,
 and I cry
 Aloud for help, the Master standeth
 And whispers to my soul, "Lo, it
 is I."

Above the tempest wild I hear Him
 say,—
 "Beyond this darkness lies the per-
 fect day;
 In every path of thine I lead the
 way."

So whether on the hilltops high and
 fair
 I dwell, or in the sunless valleys,
 where
 The shadows lie,—what matter? He
 is there.

And more than this,—where'er the
 pathway lead
 He gives to me no helpless, broken
 weed,
 But His own hand, sufficient for my
 need.

So where He leds me I can safely
 go
 And in the blest hereafter I shall
 know
 Why, in His wisdom, He hath led
 me so.

Your brother in tribulation,
 George Ruston
 Dulton, Ontario

A GOOD LETTER

Dear Brother Adams:

I find my subscription to Zion's Landmark is past due, therefore I herewith enclose a check for \$3.00 for which you will please renew my subscription for one year; the remainder, you may apply to someone unable to pay for a renewal.

I have been very ill and was unable to meet any of my appointments among the churches from the first Sunday in November to the fifth Sunday in March; when I was favored to be carried to the Contentnea Union by a friend from Hobucken, where I enjoyed the meeting so well. Then I went to my regular appointment at Kitty Hawk, where Elder Barnes was with me and he was favored to preach well and to the comfort of all present. I enjoyed speaking too, with more than usual liberty.

During my sickness, I received many cards and letters of cheer, and many brethren and sisters visited me, which made me feel appreciative that I was remembered by them. I desire to thank the Lord for moving them to think of me as they have. I am a poor vile sinner and do not feel worthy of such consideration. I would like to write to each one who wrote me, but do not feel equal to the task; however, I hope all may soon hear I have recovered and can again be among the churches. This is the greatest pleasure of my life. Owing to my advanced age and afflictions, I cannot hope to be active as I once have been and must expect a gradual decline to the end of my days. As one of old said: "I have been young and

now am old; yet have I not seen the righteous forsaken, nor His seed begging bread." In the new creation the elect are quickened into divine life and are given the bread of life, which lasts them forever.

The righteous are justified from all things, from which they could not be justified by the law of Moses. Here the doctrine of justifying grace, appears to my mind in the form of three statements in the word of God, viz: "Much more, than, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:9. And the first verse reads; "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Then in James 2:24; "Ye see then how that by works a man is justified and not by faith only." First, justified by blood. It is simply believing in that blood that justifies; but it is the blood itself that does the justifying and our believing in it is the gift of God. Second, justification by faith. The text does not teach that all that believe WILL BE justified; (future tense) but all that believe ARE justified. (present perfect tense) Already justified by the blood of the Lamb-long before we ever knew or had faith in Jesus Christ, except in a manifest sense. Third, justification by works, the tribunal in this case, is the court of popular opinion. A man or woman, who lives a life that is clean, moral, upright, truthful and honest, enjoys the confidence of all who know them and are the persons who are justified by their works, mentioned by the apostle James.

Dear Brother, I have not forgotten your invitation to visit the church at Willow Springs, and hope to do so sometime this spring during your quarterly meeting time.

I am as ever,

(Elder) J. P. Tingle
Grantsboro, N. C.

BLESSED ARE THE POOR IN SPIRIT

Dear Brother Adams:

If the Lord guides me to write you, I can, if he does not, I can't. I feel so little and so unworthy, I know I am not fit to try.

Brother Rhodes preached wonderfully yesterday and today. He fed my poor soul, as he spoke about feeling poor. The scriptures say, "Blessed are the poor in spirit." That seems to be for me. I do feel poor and do not mean in this world's goods, but in spirit. Without God's help we can do nothing. He is my everything, sometimes I can say with all my heart, "Praise the Lord, praise his holy name." He has been so good to me yet I have so much trouble that I do not always understand, but I hope it is for my good, because we are told that all things work together for good to them that love the Lord, to them who are called according to His purpose.

Brother Adams, I used to see within me a faint hope that burned like a candle, but that seems to be gone. Now I hope I see Jesus, and I want to go home to him, like Brother Holloway. He was a dear brother in Christ. I heard him preach one time about the fisherman's coat. He said that God's

children wore that coat down here and said they could not wear the robe down here, they would soil it. That was sweet to me, I felt like I was wearing that coat. I believe I saw the white robe, but could not keep it, I believe some day I will wear that robe and leave that fisherman robe below.

Brother Hall said last Sunday, the Lord could melt anything. I thought, how true that is, he melted me down to nothing. How wonderful and how powerful God is! He can cause the calmness of the wind and the sea. He can cause the lamb and lion to lie down together and give us a calm and peaceful breast. He can discontinue the wars, he has everything according to his will, not ours. We cannot call on him or pray except he give us an open door and utterance of speech. What a wonderful God!

I guess you can tell I have been so lifted up today. It will not last long though, I fear. Write me sometime and pray for me and mine, if you are ever given a mind to do so.

In christian love, I hope,
Mrs. Joe Rhew

IN WHOM I BELIEVE

I know in whom I have believed and that He is able to keep that which I have committed unto Him against that day. Paul to Timothy.

Paul's early life was spent fighting against that very name he was trusting in now, for he plainly says that he was a Pharisee, the son of a Pharisee and that which he thought to be ordained unto life, he found to be unto death. He went on persecut-

ing all who called on the name of Jesus as their Saviour and Redeemer.

He continued his persecution until he was arrested by Jesus on his way to Damascus. Ever after this it seems he was an uncompromising teacher that Jesus was the Christ; for he could say in truth I know, something we would love to say, that we know in whom we have believed. It requires evidence to enable us to believe, and greater evidence to say that we know.

He knew His power to convince Paul that He was all powerful, for his words brought Paul to be an humble supplicant instead of a raving wolf. He knew His love was supreme in forgiving such a persecutor as he had been. He said it pleased God to take him out of his mother's womb and call him by His grace to reveal His Son in him and enable him to preach among the Gentiles the unsearchable riches of Christ, a gospel revealed one that could not be searched out.

A God who could separate him from his kindred, friends and nation, from the religion in which he was born and bred by one omnipotent stroke could make him to sacrifice everything and count all these things but dung for the excellency of Christ. Who could make him willing to suffer persecution,

imprisonment and cruel whippings and stoning willingly, was worthy to be trusted and the evidences were sufficient to enable him to say this and more for he had from his first experience committed all to Him for safe keeping. And the day spoken about is the same day spoken about when he said, "I have fought a good fight, I have finished my course, I have kept the faith, and from henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me in that day, and not to me only, but to all them also who love His appearing."

He could not have been mistaken because he so many times said, "Be of good courage, Paul," who gave him the two hundred and seventy six who sailed with him on his way towards Rome.

Great were his gifts, and great were his crosses. He saw himself the very chief of sinners and "less than the least of all saints," but eye hath not seen, nor ear heard the good things that God has in store for them that love Him.

B. S. COWIN

The above article by the late Elder B. S. Cowan expresses a very comforting thought.

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

Eld. T. F. Adams,
Willow Springs, N. C.

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VOL. LXXXV

No. 21

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. SEPT. 21, 1952

STRANGERS SCATTERED

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." (I Peter 1:1)

The apostle begins his treatise by first identifying himself as the author, after which he designates to whom the epistle is written, and their status as to condition, location, and Divine relationship. "Elect according to the foreknowledge of God the Father." (I Peter 1-2).

How marvelous is the knowledge, love, and power of God to inspire His apostles with descriptive language to identify his children!

The phrase, "strangers scattered," indicates dwelling in a strange land and separated irregularly; that is, they are not known by the inhabitants they dwell among and

are so scattered they do not represent natural, organized strength. "I am a stranger and a sojourner with you." Gen. 23:4). "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." (Lev. 26:33).

The Scriptures make many references to strangers as a type of the Lord's people. "Know of a surety that thy seed shall be a stranger in a land that is not theirs." (Gen. 15:13). Jesus said, "They are not of the world." (John 17:16).

The church of Jesus Christ, or the redeemed of the Lord, are not of this world. The soul that has been quickened by the imputed righteousness of Jesus Christ dwells as a stranger in a land (flesh) that is not theirs, for they, the spirit and the flesh, are not in agreement with each other, and are separated and dwell in it as a stranger.

The weak, fallen nature of mortal man so readily breaks down, when pressed by the tempter, that the poor child wonders where the evidence is of the tender and compassionate love of Christ. He is a stranger to himself, for he cannot say, "I do not love Jesus," and yet he wonders how Jesus can love him. Here is evidence of "Godly sorrow which worketh repentance to salvation, not to be repented of." (II Cor. 7:9).

It is true of the elect that the quickening spirit of Christ reveals to them their sinful state and works in them Godly sorrow, but they never repent of being made sensi-

ble of their sins, for this is the work of God, an expression of His love. True belief in Christ is a complete repudiation of reliance on self, which is the work of Christ in a transition from death to life eternal.

It is singularly strange to those who possess a precious hope in Christ through His shed blood, why His mercy has stooped so low as to reach them. By experience they never feel worthy of what they hope His mercy has obtained, for of themselves they have no righteousness to plead.

The word "scattered" corresponds remarkably to the experiences of the Lord's humble poor. How often they are scattered in thought and evidence of being born again! It is, "Here a little and there a little." (Isaiah 28:10). David said, "O God, thou hast cast us off, thou hast scattered us, thou hast been displeased: O turn thyself to us again." (Ps. 60:1). Have not the sentiments of these very words oft-times invaded our frames and undefined sadness darkened our way? Are there not pleadings within, "Lord, save me"? (Matt. 14:30).

Jesus teaches his children all the way through life that it is He which continues to deliver. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6).

Not one of the Lord's children has ever been able to master the deadly power of sin. The effect of the spirit and the flesh dwelling together is doubts, fears, sorrow, and failure. But for the fact that

"where sin abounded grace did much more abound" (Rom. 5:20), no redemption would have existed to overpower sin and deliver out of the hand of the destroyer.

The natural man does not possess that discriminating judgment, knowledge, or power by which he can choose between good and evil, for what the carnality of man chooses is abomination to God. "Ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15). Jesus clarifies in a most definite assertion that justification must be based upon something more substantial than the choice of natural, unregenerate man. The scattered tribes of Israel in their experiences have found that they are afraid of deception.

God pointed out to Adam, in the midst of the Garden of Eden, the tree of the knowledge of good and evil, and the law forbidding the eating of its fruit carried a death penalty. (Gen. 2:16-17). The woman was in the man when the law was given. After she was separated from him and became his wife, she understood the law to mean death, for she received it at the same time it was given to Adam, and made this fact known when she spoke to the serpent, informing him of that law (Gen. 3:3); whereupon, the serpent came back with the retort, "Ye shall not surely die." (Gen. 3:4). We often hear about man's having a chance of salvation, but if that were so, he lost it in the Garden of Eden, and why?—because

the woman's mind was not invulnerable to deception. Deception (false representation) overcame natural judgment and threw the law into action. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Rom. 8:20).

The law gives no experience. Adam and Eve felt no pain or sorrow by the law being given to them, but when they found themselves under the penalty of death, through transgressing the law, it made a sad difference, exiling them from the Garden of Eden (earthly pleasure), and they became "strangers scattered." So is the experience of the covenant children of grace. They find themselves transgressors, dwelling as "strangers scattered."

W. E. Turner

MEMORY OF ELDER H. S. WILLIAMS

On May 18, 1952, our dear Pastor, Elder H. S. Williams, preached his last sermon at this church, Mountain Creek. His text was from the writings of Paul to Timothy. He preached wonderfully well. On the tenth of June, 1952, at eight o'clock, the great God of Heaven and Earth saw fit to call him to his eternal home.

Elder Williams was wonderfully blessed time after time to preach His love and power. He stood to the end for the true faith of the Old School Baptist doctrine, which our forefathers stood for. In his closing remarks he said he felt that his stay here on earth was very short; but he was submissive to God's will. The Lord gives and the Lord takes away, blessed be the name of the Lord.

Brother Williams will be greatly missed at Mountain Creek Church. My prayer is that God will be with and bless Sister Williams and their children. May they not

grieve for Elder Williams, knowing that he is resting from his labors and his sufferings, but be resigned to the will of the Good Lord, who doeth all things well.

Written by the church clerk of Mountain Creek.

Mrs. C. C. Hall
New London, N. C.

IN MEMORIAM RESOLUTIONS OF RESPECT TO THE MEMORY OF

SISTER MARTHA ANN ALLEN
To Live In The Hearts Of Those We
Love Is Not To Die.

By request of Hannah's Creek Church we attempt to write in memory and respect of our deceased Sister, Martha Ann Allen.

She was born February 5th, 1857, and was taken by death March 25th, 1952, having lived to be 95 years of age.

She united with Hannah's Creek Church several years ago, and had remained a true and faithful member until her death.

We wish to say to her family and all who were dear and dear to her to sorrow not as those who have no hope, for we feel that our loss is her Eternal gain.

We are taught that: "Blessed are the dead who die in the Lord, for they do rest from all their labors, and their works do follow them."

Her funeral was conducted at Hannah's Creek Church.

Her remains were carried to the family cemetery and interred to await the resurrection of the body.

RESOLVED: That a copy of these Resolutions be spread on our Church Record; one sent to the family; and one sent to ZION'S LANDMARK for publication.

Elder T. F. Adams, Moderator

Committee:

C. A. Johnson

Mary P. Johnson

Callie Johnson

BLACK CREEK ASSOCIATION

The seventy-sixth annual session of the Black Creek Primitive Baptist association will be held with the church at Contentnea, Friday, Saturday and Sunday, October 24, 25, 26. Contentnea church is located on highway No. 42 approximately 7 miles west of Wilson, N. C. The services will begin at eleven o'clock Friday. All lovers of truth are cordially invited to attend, and especially our ministering brethren.

W. E. Turner, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

OCTOBER 1, 1952

No. 22

PSALM 119

TETH

Thou hast dealt well with thy servant, O LORD, according unto thy word.

Teach me good judgment and knowledge: for I have believed thy commandments.

Before I was afflicted I went astray; but now have I kept thy word.

Thou art good, and doest good: teach me thy statutes.

The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

Their heart is as fat as grease: but I delight in thy law.

It is good for me that I have been afflicted: that I might learn thy statutes.

The law of thy mouth is better unto me than thousands of gold and silver.

JOD

Thy hands have made me, and fashioned me: give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me; because I have hoped in thy word.

I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

Let thy tender mercies come unto me, that I may live: for thy law is my delight.

Let the proud be ashamed: for they dealt perversely with me without a cause: but I will meditate in thy precepts.

Let those that fear thee turn unto me, and those that have known thy testimonies.

Let my heart be sound in thy statutes, that I be not ashamed.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

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Devoted to the Cause of Jesus Christ

EXPERIENCE

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams:

I have been impressed to write you a little of my experience and I hope the Lord's dealing with me. You may publish if you think it worth while if not, pass it on to the waste basket.

The good old Baptist saw fit to put my name on their list twenty five or more years ago, but I feel now that I was not born again, although the church was a good place for me, I had a respect for her and would not do some things that I had in my heart to do. I didn't want to bring reproach on the church and somehow I wanted to stay in the church. Then came a time when I saw different from what I ever had seen. I saw myself a sinner lost and ruined for ever, without the mercy of God, I saw I was doomed for hell.

I was taken sick and saw death every way I turned. I finally was taken to the hospital and never expected to return home alive, so on Wednesday morning before the 1st. Sunday in December 1950, if my memory serves me correctly, about 8 o'clock I lost all the strength I had. I could not move hand or foot. There I lay stretched out on the bed crying for mercy of the most high God. It looked as if mercy was gone forever, my pains growing

longer and harder all the time. I did not hope to stand it much longer. I thought if I could only die, it would be best. Mind you I did not know what hell was like, but there is where I thought I was going, and sure enough it was, but in a different sense. I prayed to the good Lord to take my life and if it pleased him to do so, "send my soul to hell for there is where I deserve to go." So finally I had the hardest pain it seemed to me that a man could stand and I did not see how I could stand it. Above all I wanted to die, worse than anything on earth. And I died, so far as I know, for when I came to my senses I had been to hell, but thanks to our heavenly father, the Lord God of heaven and earth was right there with me to shield me from all harm and right then I begged for mercy, like I had never begged before and it pleased the Lord to speak peace to my troubled soul. He told me, "Ye were dead but you have been made alive and behold you are alive for ever more." So when that took place my strength came back just like it went away, just like magic I was able to raise my hand and get me a handkerchief and wipe the tears from my face, something I hadn't done since that morning, and now it was 1:45 P. M. My pain was all gone and it has never returned to this day. My doctor came into my room about the time

I had wiped my tears away and said to my daughter and nurse that they would have to put the heating device back to my side for fear the pain would return. I told them that the pain would not come back for God almighty had taken that pain from me and he never made any illures, **that it was gone** forever.

Just before I came too, as I saw myself **right at the very** doors of hell, it pleased the Good Lord to take me on the wings of His love and carry me high enough to see the light of the Holy City, the New Jerusalem, that was the most beautiful light I ever beheld. Dear child of God, I thought I would never sin another time in my life, I was so happy. He brought me back to earth and for a short space of time he was leading me in that strait and narrow path. It is just as plain in my mind as it was that day. The path was so narrow and straight, but I could walk in it for He was leading me. But oh, since then it seems ilke He has left me, sometimes-and most of the time I have to go with a bowed head, mourning and groaning, feeling that perhaps I am mistaken in the whole thing, but when I feel like I am almost gone (as it were) the light kindles up again only for a liltle while.

It makes me feel very dependent on an all wise and all powerful God. I have been made to feel very weak and knowing that there is nothing good that I can do, except it pleases God almighty to give me the strength and the guiding hand, I am subject to go astray, for as Paul said, "When I would do good

evil is present." If there is any good in my experience I will have to give God all the praise and honor for there is nothing good that I have ever done to cause the Lord to have mercy on me as vile and sinful as I have been, I feel, all my life, not even thinking of what would become of me. All I had in mind, was making a living and having worldly pleasures. But thanks to our Heavenly King, when it pleased Him to shine His light into this being, it brought about a change in me. He turned me around, as it were. He put a new song in my mouth, even praises to our Lord. He established my goings. The things I used to love, I now hate. I never did hate the Old Baptist, like I have heard some say, but I can truly say now that I know I love them above all others. After I had this experience I had to go back and tell my friends what great things the Lord had done for me. Then came a thought in my mind, "who are your friends?" Not the ones whom you used to drink with for sure, no, but the church. Yes, the church of the most high God. Old satan said, yes, and they will turn you out of the church, but a thought came to me, "An honest confession is good for the soul." So when I had an opportunity, I went before the church and confessed that I had been a deceiver in what I felt the Lord had done for me and if they could not stand me, they would have to take my name off the church book, but I did not want that done for I had no where else to go. So they have been so kind to me as to put

up with me, and now I am so happy to be with what I call the best people on earth. I don't feel worthy of their brotherly love, but it is my meat and my drink.

I have raised nine children and have nothing to show for my life's work but I have been made to feel that it is good for me to be poor, when I am in the right frame of mind. I feel that God is at the helm and he does all things well. He works and none can hinder. He hinders and none can work. I hope I can say if saved at all, it is simply by the grace of God and not by works of righteousness which I have done.

Humbly submitted, your brother in Christ,

L. A. Hinson Sr.
Whiteville, N. C.

COMFORT THOSE IN NEED

Dear Sister Wingfield:

I deeply appreciate your very kind letter of February 13th., in which you expressed your appreciation for my article of January 15th. My sincere desire is to comfort those who feel the need of that strength which the Lord only can give, and which He has promised to His covenant children. And while we do not know that we are His children except by the experiences that are of those children exhibited in the scriptures which the Lord testified were His. And while those experiences are often bitter, the bitterness comes from the feeling sense of our sinful nature which is a testimony that the law of God is in our hearts teaching us that something perfect has detected that

which is of an imperfect nature, this is our sinful flesh.

My wife and I were also at Angier church last Sunday and we can also testify with you that it is a heavenly place to be. We greatly enjoyed our visit.

I am taking the liberty to forward your letter to Brother Adams as I wanted him to have the pleasure of reading it.

May the Lord continue His blessings upon you and Brother Wingfield, and I truly hope you will both have a mind to remember this poor mortal when you feel to ask the Lord for His wisdom and understanding.

Yours in christian fellowship
W. E. Turner
Wilson, N. C.

Elder W. E. Turner
Wilson, N. C.

Dear Brother in Hope:

Will make the attempt to write a few lines. I read your good letter in January 15th issue of Zion's Landmark, and enjoyed it very much, it expressed my experience. I feel so cast down lately seems like I am in the very depths of sorrow, but Jesus said he was a man of sorrow and acquainted with grief, so hope I am not alone. He also says he casts us down and lifts us up. He has lifted me up also out of a horrible pit and out of the miry clay. He has placed my feet upon a rock, even praises to his holy name.

I met a lot of the brethren and sisters at Angier church 5th. Saturday and Sunday in December. I enjoyed my trip highly. The trip seemed so short. It seemed that

my poor heart would break when we had to leave before the meeting was over. Surely this was one of the Bethel spots to me. I had never been that far into Carolina before. I enjoyed Brother Adams' sermon on Saturday highly, although I didn't get there in time to hear it all. I also enjoyed meeting the precious sisters, Janie and Annie Belle Jones with whom we spent the night. I feel too unworthy too, to even mention the name of Jesus or his church that He died and redeemed with an everlasting redemption. Layton (Elder Wingfield) had a good letter from sister Casey. She seemed to be improving fast, of which I am glad and know her dear children are thankful to the great I am. O how far short I fall in even trying to express the love I have for the dear children of God, the depths of his riches and wisdom of God, how unsearchable are his judgements and his ways past finding out. I do hope God will grant that I have the opportunity of meeting the precious sisters and brethren in that country again. They are so nice and kind to us. Do not feel worthy of such kind treatment that has been shown us there. I hope it will be in the purpose and will of God for your brethren and sisters to visit us in our humble home and also in the Smith River Association. My membership is at Goblintown Church in the Patrick County Virginia Association. The association will be held there in September-first Friday, Saturday and Sunday 1952. Elder Ben Martin's membership is at Center Church in this same association. I hope the God

of all grace will keep us in peace and will grant that you all can come visit us at that time.

An unworthy sinner, saved by grace, if saved at all,

Dora Wingfield,
Cascade, Va.

REVELATION, CHAPTER TWELVE

The twelfth chapter of Revelation is one of the most mysterious portions of holy scripture in its historical, prophetical, experimental, and symbolic application. The apostle John, while banished on Patmos island under order of the Roman emperor Domitian, beheld a great wonder in heaven, a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. This woman is a beautiful figure of the church, the bride of Christ, for she is prophetically clothed with the glory and radiance of her heavenly husband. Upon her head is a crown of twelve stars, which represent the twelve apostles denoting also the ministers of the gospel which the church bears upon her head. The church is clothed with the righteousness of Christ and stands in the sight of God in glorious perfection. The first two verses of this chapter employ a Greek figure of speech in which the thing or persons represented are spoken of as having come into existence before being fully manifested. Mary the mother of Jesus after the flesh had Gentile blood in her veins, being descended from four Gentile an-

cestors, Tamar, Rahab the harlot, Bathsheba the mother of Solomon, and Moabitish Ruth, so that Jesus Christ might be a near kinsman to the Gentiles as well as the Jews, be their elder brother, and so having abolished in his flesh the middle wall of partition, even the hand-writing of ordinances, which was against the Gentiles, and so made of the Jewish and Gentile believers one complete church. So it is fitting that Mary should be a type of the church; and as the church is the New Jerusalem which is above, which is free, and the mother of us all, it harmonizes with divine typology that the woman spoken of here should be represented as travailing in birth, and about to be delivered of a man child who is none other than Jesus Christ, the elder brother of the church. He who is here spoken of in the capacity of a son is also in another part of this double figure in another sense the husband of the church.

The expression travailing in birth might denote the fruitfulness of the church in the many souls that are brought into a knowledge of the truth, for it is said of Zion that this and that man was born in her. There is pain in the conviction of sinners as they see the justice of God and the judgement of the law of God which condemns them, and pour out supplications from a broken and a contrite heart, as convictions end in conversions, as the heirs of glory are born of the spirit. With the birth of every child of God into the kingdom of heaven, there is the manifestation of the work of Satan to deceive, perplex, and destroy. So when Jesus was born of the virgin Mary, Satan appears as a great red dragon with seven heads and ten horns and seven crowns upon his head. Red denotes bloodshed, warfare, and strife as the dragon itself symbolizes fierceness, strength, and cruelty—all these personified in the person and work of the great adversary of our souls. Possibly the seven heads may denote the seven hills upon which the city of Rome was builded and the seven powerful cities that assisted in the administration of its laws, as Rome ruled the world when Christ was born and for more than two centuries persecuted the church of God. Rome was also divided into ten provinces by Augustus Caesar, which may be represented by the ten horns of the fierce dragon.

The tail of the dragon is represented as drawing the third part of the stars of heaven. She scriptures speak of fallen angels that are reserved in chains and darkness unto the judgement of the great day, for they served Satan their master and will be destroyed with him in the lake of fire as the smoke of their torment shall ascend forever and ever. The angels, or wicked spirits that serve Satan will vex the church during this time state and work through the flesh of the saints. Satan caused the wicked Herod to seek to destroy all the children of Bethlehem under the age of two years thinking thereby to terminate the life of the Christ child, just as in old testament times he tried to prevent the birth of the promised seed by destroying all the

Hebrew nation by the edict of Pharaoh, when Moses was born. Satan is ever the wily opponent of Christ and the church, though through the death of Jesus on the cross sin is vanquished, the church saved, and Satan's doom sealed.

The Christ child after his sinless life, his death and resurrection was caught up to God and his throne and shall rule all nations with a rod of iron. The woman appeared with the moon under her feet. The moon represents the law which receives her light from Christ, just as the moon in nature shines by the reflected light of the sun. There could be no shadows under the old testament dispensation without the light of the sun, Christ as the eternal word, for the word was in the beginning with God and was God, therefore the shadows and types that appear in the old testament of Christ in the new came from him who said, "Let there be light", and there was light. All the requirements and demands of the law were put under the feet of the church in the glorious work of the redemption of Jesus Christ. After the establishment of the church of God at Pentecost there were several persecutions of the Lord's people that have seldom if ever been equaled in cruelty as Roman emperors for a long time sought their extermination and resorted to every device that savage cruelty could devise. But the more the church was persecuted and the more the faith of the saints was tried, the more the church prospered and increased in number and influence, so that it may be truly said

that the blood of the martyrs was the seed of the church.

It was during this terrible time of persecution by the emperors of Rome and later by the Roman Catholic church that the church fled into the wilderness, that is, in secret places in Europe, in the fastness of the mountains and in the forests of Germany where she was nourished for twelve hundred and sixty years, or twelve hundred and sixty prophetic days, for Ezekiel tells us that a day was counted as a year. But just when the period of twelve hundred and sixty years began, we cannot say definitely, but it seems to have covered much of that period of the history of the dark ages preceding the reformation led by Martin Luther, during which time the true church was preserved and was free from contamination by the influence of popery.

The seventh verse of the chapter under consideration tells us that there was war in heaven; Michael and his angels fought against the dragon and his angels, and the devil prevailed not, neither was any place found any more in heaven. This seems to embrace the whole of the gospel period, for in the gospel heaven or dispensation there is a continual warfare evidenced in the life of the saints of God, a contending of two armies in the Shulammite. Paul tells us in Ephesians that the saints are to put on the whole armor of God that they may stand against the wiles of the devil, for they wrestle not against flesh and blood, but against principalities, against powers, against the

rulers of the darkness of this world, against spiritual wickedness in high places. So intense is this warfare that the saints put on the whole armor in order to withstand, taking the shield of faith, and the helmet of salvation and the sword of the spirit. Jesus as their Michael is the captain of their salvation and the victory is sure. In this warfare Satan was cast out into the earth and his angels, or wicked spirits with him, the accuser of the brethren who had accused them day and night being overcome by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto death. The blood of Jesus overcame because it was the blood of the son of God. In the conception of a child, the blood element comes from the father, not the mother, and as Jesus was born of God by the Holy Ghost, His blood was holy blood and could cleanse from sin and had the virtue and power of God in it; therefore the saints are justified by His blood, that is, cleansed from guilt. The testimony of Jesus overcomes Satan, for it testifies of the work of the Holy Ghost in quickening dead sinners into spiritual life, which work is made possible by the predestination of God the father, and the work of Jesus the Son, in fulfilling the law and dying under its penalty and rising triumphant from the grave and ascending into heaven.

The time that the woman was in the wilderness was stated to be a time, and times and half a time, which is three years and a half in days, or twelve hundred and sixty

years as already stated. She was given the two wings of hope and faith that enabled her as the church to be preserved in the wilderness from the face of the serpent. The dragon cast out of his mouth after the woman a great flood, but the earth helped the woman and swallowed up the flood, which represents false doctrine. How much of false doctrine has been preached during the gospel dispensation by those who have never tasted that the Lord is gracious or ever known the power and sweetness of redeeming love. God's children know the truth as it is in Christ Jesus while the world believes a lie. But the devil is ever wroth with the church and ceaselessly vexes her and tries to dim her hope and bring discord into her midst and to make war with the remnant of her seed. This remnant may well include God's little ones here and there who have not united with the visible church, and yet through Christ as their surety keep the commandments being in him, as the law was fulfilled in him as he was their obedience and righteousness and the sprinkling of his precious blood has been applied to their consciences and hearts, and thus believing in salvation by grace and abounding in the works of grace, they have the testimony of Jesus.

(Elder) Arnold H. Bellows
West Hurley, N. Y.

SWEET MEMORIES

Dear Brother Turner:

I've feasted over and over on the memory of that wonderful night at

Brother Ayers, seemed nothing marred our pleasure except Mrs. Turner was absent on account of illness. I hope you are both enjoying good health now, we're doing nicely, for which I hope to thank the good Lord, the giver of all good and perfect gifts.

Yes, our night there was one of those Heavenly places in Christ. The beautiful things you and Brother Ayers brought out of the scriptures was both edifying, to the hearers and glorifying to a worthy Savior, who is rich in mercy and able by His spirit's power to redeem a poor sinner, and I feel I can witness with Paul, who said, "Of whom I am chief". But I know if it be His will, he can, and has already saved a sinner like me. Various are the precious assignments of the holy spirit in the work of our redemption. He quickens the soul, dead in trespasses and sins, to spiritual life bringing about a new birth and making us new creatures in Christ, He is the root, stock, the pillar and ground of the truth; the Rock upon which the faith and hope of a christian is built and his graces which are called the fruits of the spirit. But the fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith. We can not know his love till his spirit witnesses with our spirit. We do not beleve that there can be a real testifying of this love of the spirit with out the fruit of the spirit. The spirit that gives us the witness within, bears witness that we are his children, His very elect chose in the covenant of Grace and this wonderful love of the spirit

which preceedeth from the Father to the son divinely free is just the same to all of His jewels of mercy. This love knows neither beginning nor end, and when we're brought to the knowledge of this love which is made known in due time, then we're at the end of the love and for a moment of time we can rejoice with Isaiah, "I will greatly rejoice in the Lord, My soul shall be joyful in my God, for he both clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decked himself with ornaments, and as a bride adorneth herself with her jewels. We see Him as our salvation, and redeemer for He brings us out of bondage of sin and death by Jesus Christ. When the spirit witnesses that we are the sons of God, He at the same time inspires confidence into, our minds, then we almost feel at ease to call him our Father or we feel to be brought into a complete deliverance from the charge of the law through the redeeming blood. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." So the surety and safety of the soul of a poor sinner is not by any works of righteousness which he hath done but by the Grace of God. For by Grace ye are saved, come ye, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. So what is left for us to do, but stand still and see the salvation of the Lord?

Brother Turner, I had no intentions of writing just like this, I meant to remind you that we haven't forgotten you promised a visit to our church, so may the Lord soon make way for its accomplishments and if I have misconstrued anything, I know for the love that has been shed abroad in your heart by the spirit, you will silently say she's more to be pitied than blamed, for these things are hidden mysteries of God and revealed things belong to man so we can't obtain them of ourselves.

Love to Mrs. Turner, and may the grace of God remain with you always. Remember a needy sinner in your supplication to God. Remember me to our sweet Sister Hales, also Brother Hales, I want to say here, although it's growing lengthy, that if the Lord wills, I want the four of you to come to our association and stay with us.

Unworthy tho I be,
Beadie Meads
509 W. Colonial Ave.
Elizabeth City, N. C.

PAUL'S EXPERIENCE

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2:20:21.

This language is written by the servant of the Lord. It is by inspiration and it must be reckoned as the very words that came from

our Maker, God; I will not, and I cannot, allow any interpretation of this writing, or any other writing, that tends to rob God of his glory and praise, and give it unto the apostle or any other to whom it does not belong. This is not a mixture of inspiration and human intelligence. This is Paul's actual experience. This is the way his whole life was lived from the time that Christ was revealed to him, until the day of his good fight ending. Now read that again, and let us put a good solid peg there.

How did the apostle get into the kingdom? How futile has been all the doctrine that has been preached and written about people volunteering for service in the kingdom! It has all been a fancy of human merits, or the natural and carnal mind in action. We do not all have an experience like he got his. I have gone over it time and again. I have preached the saving grace of God until it has become trite to those that can feed on selfish works, but never too much nor too long to those that have had all of their works or goods spoiled. Paul was as much a Pharisee at the time of the light shinning around him as he had ever been. He was doing as much to destroy the church on this journey as on any previous journey. The threatenings of all his prior life had been against the church, and he was still breathing them out when this light shown around him. All the grammarians, linguists and rhetoricians, cannot change the simple description of just how helpless the apostle was in this experience. Even in our daily lives we

admit that an individual is better qualified to tell his actual experiences than a bystander. Now who would dare undertake to make it appear that Paul had anything to do with the light shining and the voice speaking? And who would dare say that Paul's answer and compliance to the command of Jesus was actuated by or depended in any degree on his natural or carnal mind? Would a man, any man, be so naive as to say that Paul could have kept from obeying the heavenly injunction? Before that could be proven they would have to produce a Paul and did keep from going on to Damascus.

The idea that is gaining ground among our people that we are not saved by the same kind of grace in time (that is, after regeneration) that is manifested in revealing Christ. They have an insurmountable task before them to prove an apostle that did not do the things commanded since Jesus arose from the dead, and also they must find an apostle that bragged as did Peter of his ability and then exemplified that ability by doing. It cannot be done. Since we are commanded to hold fast to that that is good, lay hold on this doctrine.

I have been looking for the two kinds of grace. I have concluded that they are not to be found. I have also looked for the two kinds of faith. I have likewise concluded that there is not but just one faith. I thought I knew in whom I had trusted (if I have), and since they are all taught of him, led by him, kept by him, and every need supplied, I had long ago concluded that

there was not but one kind of grace and one of faith; grace that saves, grace that keeps; faith that is the source of that, that is pleasing to God, that overcomes and surmounts all difficulties, whether the flesh, the devil, the world or what have you?

Paul's case in the kingdom of our Lord Jesus Christ was given as a pattern to those coming after him. (I Tim. 1:16) and any deviation, either in the long suffering to the later called saints or the infallibility and certainty of the call of them, is for God to change patterns. Unless someone has found a new translation this has not been done, and the church is glad for she likes the pattern given her by her Head and Husband.

Well Sir, Brethern, we have before us an apostle called by grace. Any kind, WELL, AT Least, Most ANYKIND, in our dear people would accept that much grace. Well, now, since that much, and kind (just as though they were two kinds), is accepted, what kind have we got in our present salvation? I am poor and needy. I will never make the grade, I am sure, unless there have been treasures stored up and a wise and kind dispenser to measure them to me. Do you know what text has been used by Primitive Baptists most? Not only, dear Brethern, sisters, and friends, has it been my daily experience that without Jesus I can do nothing, but I am delighted to tell you that the history of saints has been this way. The one text that has been quoted and preached and written about more than any other has been

Ephesians 2:8:10, which reads: "For by grace are ye saved through faith: and that not of yourselves, it is the gift of God, not of works, lest any man should boast, for we are his workmanship, created unto good works, which God hath before ordained that we should walk in them."

Now what tense is that in? The salvation under consideration has for its mainstay, grace. At what time does this salvation take place? Does the language express present, past or future tense? What does the language say? What does it mean? Well, lay hold brethern, for here is something good and sound and stable. Doesn't the apostle say (remember just right, not an overdose, not too much grace, but being by inspiration) about the time of this salvation? What is the verb? What tense is it in? What is the cause of the action expressed? What is the result?

A wayfaring stranger,
William D. Griffin
Covin, Alabama

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IN MEMORY OF MOTHER MRS. MOLLIE BLALOCK

My dear mother departed this life Jan-
uary 12, 1949, leaving me so sad and
lonely while a desire to write in her
memory constantly urges me to make an
effort, a feeling of unworthiness and a
sense of my inability to do justice has kept
me from this solemn duty, but I trust the
Lord will bear me up and guide my pen.

She was the daughter of the late Richard
Gentry and Mary Harris Gentry. She was
born August 28, 1887, in Person County and
lived her entire life there.

Mother united with the church at Surl
about forty years ago and was a faithful
member until God saw fit to call her away.
She was so good and kind to everyone, al-
ways giving a word of comfort to those in
trouble and willing and ready to go to the
aid of those less fortunate than she.

It was so hard to see her go and so much
of my time I go with a heavy heart and
bowed head, yet I realize the Lord has all
power, does all things well and can recon-
cile me and cause me to feel and say, "Thy
will be done, not mine." I cannot weep for
Mother, since I feel she is sitting at the
right hand of our Father and enjoying the
fullness of the things we are yet hoping for.
I trust the dear Lord will lead and guide me
in such a way that when my time comes to
go, I may hear that blessed and welcome
voice, "Come, ye blessed of my Father, in-
herit the kingdom prepared for you from
the foundation of the world." Then, I feel,
we will be united in spirit and there be
with the Lord forevermore.

Written by her son,
Walter C. Blalock
Box 613
Roxboro, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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Willow Springs, N. C.

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VOL. LXXXV No. 22

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. OCT. 1, 1952

THE WORKS OF THE LORD

They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. Psalms 107: 23-24.

Having been requested to write, a few thoughts on the above scripture, I will make the attempt, realizing full well that unless I am enlightened by the spirit, and the reader is blessed by the same spirit, it will be of no benefit to anyone.

It seems to me that the scriptures are so written in figurative language that one cannot reason it out but must be taught by the spirit. Mark 4:11-12. It seems that waters in scripture have a twofold meaning. Rivers, springs, and fountains as mentioned in Isaiah, 30:25, 32:2, 33:21, 41:18, Deut. 8:7, 1st King 185, and in other places water

denotes peace and plenty while in other places the sea means trouble, distress and danger. Hence in the scripture above mentioned it seems to signify danger, therefore if we go down to the sea without ship, it brings danger and probably destruction; but if we are in the ship, (the covenant of his promises) then are we safe for Jesus is the captain of our salvation. Then can we see the works of the Lord, in delivering us from fear and we can say with Jonah, "Salvation is of the Lord." When with the deciples he spake to the sea and it obeyed him, the wind did likewise, and there was a great calm.

Dear reader, has it not been with you that he commanded and raised the stormy wind? They mount up to the heavens, they go down again to the depths and our souls are melted because of trouble - being tossed to and fro we are at our wits ends. verse 25-26-27.

These conditions causing one to cry unto the Lord in his trouble. (verse 28) then it is that we see the works of the Lord and his wonders, "Come behold the works of the Lord, what desolations he hath made in the earth," Psalm 48 In the experiences mentioned, we are shown that we are destitute of strength.

Our beautiful buildings of righteousness have been made desolate, our towers that we hoped would reach to heaven are confounded, but in making desolate all of our lovely works and plans this serves only to make us cry to him for we long and hope to be in the ship, the covenant of His mercy, and if it be that we are, when we cry to him

in our troubles, he brings us out of our distress (verse 28). I hope that I know some of the joy and gladness experienced by a child of grace when delivered out of the feelings of condemnation when I am tossed to and fro and know that I am unworthy of any consideration in heaven or even by His people here on earth, when in this deliverance, I am received in the arms of His wonderful love with his people. What joy unspeakable and full of glory! I feel that is what the Apostle had under consideration, when he said, "When Christ who is our life shall appear then shall we all appear with him in glory." Col. 3:4 That is when we are delivered out of the storm of trouble and can see his works and His wonders in the deep. We hope that we can see a little glimpse of His great purpose in bringing us in all of those experiences, that we may know of His power.

The Ark was a type of His covenant. It was also a ship, so if we are in the Ship, the Ark, the Covenant, then are we safe from all of the storms of life or death, for he has conquered all of it for His beloved. If we are in this covenant it is because the Lord has shut us in, and while we only have hope that we are in the covenant, I believe that He has given to us a token as he did to Noah, "He set the bow in the clouds." That Noah might look on and remember. The bow is dimly the colors of the sun reflected. The token to us is dimly the sufferings of Christ reflected in our experiences. So we see the work of the

Lord in all of our deliverances.

In humble hope.

R. W. Gurganus
Jacksonville, N. C.

ELDER ANDREW LEE HOLLOWAY

Elder Andrew Lee Holloway was born March 20, 1952, after a brief illness caused by a stroke of paralysis.

He was the son of Kinchen Holloway and Mary Jane Dunnigan Holloway, and was reared in a part of Orange County which is now in Durham County, North Carolina.

At the age of 19 years he joined Mt. Lebanon Primitive Baptist Church. In 1893 he was married to Miss Annie Rebecca Tilley of Durham County, who preceded him to the grave by a little more than a year. To the union were born several children. The following survive: Miss Annie Lee Holloway, Mrs. Philip Gunter, Mrs. Zack Vickers, Mrs. Lawrence H. Johnson, Mrs. Charles H. Blackwood and Mrs. Pete Ferentino, all of Durham, N. C. Also two sons survive, Walter F. of Durham and George K. Holloway of Wilmington, N. C.

On February 17, 1907, both Elder Holloway and his wife, who also joined Mt. Lebanon Church in 1899 called for and were granted letters of dismission from Mt. Lebanon Church and were received into the membership of Durham Church in the City of Durham. On November 15, 1925 Elder Holloway was ordained to the full functions of the gospel ministry.

On April 17, 1937, both he and his wife, sister Holloway, were granted letters of dismission from Durham Church, and were received into the membership of Eno Church where both retained membership until their deaths and where Elder Holloway was pastor until he was deceased.

Elder Holloway, was an unusual deep thinker—a man of keen sense and a close observer of nature, and was blessed to portray the thoughts of his mind in a very clear and vivid way to his hearers so that his discourses were very comforting and much appreciated. He was a firm believer in the doctrine of election, predestination and the resurrection of our bodies and was favored to present his views in such a way and manner that he never did offend. Yet he did not hesitate to speak firmly and boldly the truth as he saw and understood it.

After the death of his wife, he seemed not to want to live here in this troublesome world. He appeared to feel lonely, and would often say, "a few more risings and settings of the sun and I shall pass." He appeared to rejoice in the thought, "yet a little while I am with you." He seemed to realize that his stay on earth was so short, or death so near, until he made known his mind regarding his funeral, arrangements,

which were carried out just as he ordered.

His funeral was conducted on the Saturday afternoon of his home Church meeting, but at Mt. Lebanon Church, by Elders T. Floyd Adams of Willow Springs, N. C., and Frederick W. Rhodes, of Durham, N. C., after which his body was laid to rest beside that of his wife in the Mt. Lebanon Church cemetery to await the resurrection of all the saints, who shall come forth in a state of perfection and be gathered home.

Eno Church has lost in the passing of Elder Holloway a most highly esteemed and respected servant, and all who knew him do, and will continue to miss him, for a long time, one who was loved and regarded as a most gifted man of God. However, we feel our loss is his eternal gain.

May it please the Lord to reconcile all of his loved ones, together with his brethren, whom he loved so dearly in the Lord, to His most gracious and holy will; blessings all to say with Job of old, "the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

This memorandum is written in honour and in loving memory of a great man who has fallen in death, but to arise again to die no more with all for whom Jesus came to save from their sins, who shall sing everlasting praise to Him, "Who hath saved us and called us with an holy calling not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." II Tim. 1:9.

We, the undersigned, submit this notice in love, honour and the highest respect to, both Eller Andrew Lee Holloway, and Eno Primitive Baptist Church, Durham, North Carolina as per the request of the above
C. M. Mayhew
Frederick W. Rhodes
Committee

IN MEMORY OF, BROTHER OSCAR T. DOSS

Brother Doss was born September 14, 1906, and departed this life June 25, 1952, 9 months, and 20 days. He was married to Miss. Hazel Hobbs, November 21, 1931, who has been a wonderful companion to Brother Doss. Brother Oscar united with Bunker Hill Primitive Baptist Church the 3rd Sunday in September, 1938, at the closing of the Salem Association. There was a large crowd of members present who heard him relate his experience and was received by all. He requested baptism by Elder G. W. Hill, in fellowship of Bunker Hill Church, and he was blessed to live a most loyal member. Brother Doss was a staunch believer in the Absolute Sovereignty of God, salvation by grace, and the resurrection of the dead. He was highly favored of the Lord, he loved his church, and the sweet fellowship of his brethren and sisters. Brother Oscar was

always ready to answer any call in support of the Church, especially financially. He was always at his meetings unless he was providently hindered.

Therefore be it resolved:

1. That we, the Church at Bunker Hill has lost another of our faithful members. May we be enabled by God's Grace to say "thy will be done."

2. That we extend our deepest sympathy to the bereaved family, especially to his dear companion who walked steadfastly by his side throughout their years together; May she have the heartfelt presence of the Holy Spirit, who alone can comfort and calm her troubled heart.

3. That a copy of this writing be placed in our church record, a copy sent to his wife, one sent to Zion's Landmark, and one sent to the Old Faith Contender. Done by order of the Church in Conference. July 1, 1952.

Elder, G. W. Hill, Moderator
W. L. Wood C. C.

MRS. ESTILL GOULD

It has become our sad duty to write of the death of our dear sister and step-mother, Mrs. Estill Gould, wife of Carmie Gould. She was born in 1888 and departed this life May 17, 1952, making her stay on earth 64 years and 10 months.

She had been in bad health for about two years but had been able to be up and do her house work.

Friday night before she passed away on Saturday she told Dad that she was going to leave him soon and told him what she wanted him to do. She said that she was ready to go and that the only thing that worried her was leaving him. We all feel that she is at rest.

She was a good wife and a loving mother. She was always ready to do for others at all times.

She asked Dad to have Eld. R. W. Gurganus, Eld. W. A. Walton and Eld. L. L. Yopp preach her funeral and also requested that the following songs be used: "Amazing Grace" and "Blest be the Tie that Bind." Her funeral was conducted by Eld. L. L. Yopp after which her body was laid to rest in the family cemetery amid a beautiful mound of flowers to await the resurrection morn when Christ shall come again to call his Children home.

She leaves to mourn her husband and one son, Leonard of the home; one daughter, Mrs. Linwood Russell of Bouge, N. C. and three grandchildren. One sister, Mrs. Mrs. John Goodwin of New Bern, N. C. and six step-children Mrs. Clad Garner, Mrs. Lloyd Garner, Mrs. Lus Glancy, Mrs. James L. Hill, Mr. Ed. Gould, Mr. Rupert Gould all of Newport, N. C.

Sister Gould united with the Newport

Primitive Baptist Church on June 15, 1935 and was baptized the next day by Eld. R. W. Gurganus. She was a faithful member and attended church regularly as long as her health permitted.

"Asleep in Jesus far from thee. Thy kindred and their graves may be.

But thine is still a blessed sleep, From which none ever wakes to weep."

We, the church at Newport feel that our loss is her eternal gain. We extend our sympathy to the husband and two children and others devoted to her.

Therefore be it resolved that we bow in humble submission to Him who works all things after the council of His will. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Futhermore, be it resolved that a copy be recorded in our church records, a copy sent to the family, one to the Old Faith Contender and Zion's Landmark.

Done by order of the church in conference Saturday June 14, 1952.

Committee:

Sister Lona E. Hill

Eld. R. W. Gurganus - Mod.

Brother W. R. Mann - Clerk

MRS. R. L. HUTSON

In memory of our dear mother, Mrs. R. L. Hutson, who passed away October 30, 1951.

Dear Mother, O, how we do miss her, no one knows, but God knew best and called her away out of this world of sorrow, to dwell in a home where there are no more trials and troubles.

The sadness in our hearts can never be told. We can't say she is dead but fallen asleep to wake in Jesus' arms forever. No more on this earth will we ever talk to each other, but if we are in the number, we will meet up there on that golden shore.

The long eighteen months she lay in bed, no one knew what she suffered. When her friends came in to see her, she would always smile. Since she has been gone it has been so sad and lonely in all our homes, but it has pleased God so many times to let me be with her in some very sweet dreams. we have walked and talked together, she was just as well as ever, and not paralyzed in my dreams. Dear mother, I do hope that we will be together in that bright and happy home to part no more, when it pleases God to call me.

Written by a daughter,

Mrs. J. H. Walker

Spray, N. C.

WILLIAM G. HUTCHENS

Brother William G. Hutchens was born November 8th, 1881. He was called home March 8, 1952, making his stay on earth seventy years and four months.

Brother Hutchens united with the church at High Point, N. C., March 20, 1937. He was a faithful member, a loving brother and the church held him in high esteem. He was called to the office of deacon by his church in January 1939.

Brother Hutchens was faithful to attend his meetings. We feel to extend our deepest sympathy to his family and loved ones and desire to direct them to the Lamb of God, who is able to comfort them in their distresses and we desire to bow to divine Providence and acknowledge His wisdom and power in the execution of His will.

We could not ask for Brother Hutchens back, even though we feel the loss of him very keenly, but to his dear wife and children, we believe husband and father is now resting and waiting for the dawn of a day that will never end, where he will be forever with God.

Therefore be it resolved, that a copy of this obituary be put on our minutes, a copy sent to Zion's Landmark and copy sent to the family.

Done by order of High Point Church in conference. Written by his humble pastor at the request of the church.

(Elder) D. A. O'Bryant, Mod.

Mrs. H. M. Taylor, Church Clerk.

OBITUARY

Brother John E. Walton was born May 17, 1871, and died October 26, 1951, making his stay on this earth 80 years, 5 months and 9 days. He was the son of the late W. P. and Elenor Walton.

On October 16, 1895 he was married to Miss Flora Parker and to this union were born seven children, two dying in infancy. He leaves to mourn his departure, his widow, Mrs. Flora Walton, three sons, Clarence H. Durham, N. C. John W., Seagate, N. C. and Archie B. of Wilmington, N. C.; Two daughters, Mrs. Lena Hudson, Manden N. D. and Mrs. Alvis Myers, Washington, D. C.; eight grandchildren and seven great-grandchildren.

On May 16, 1931, he united with the Old Baptist Church of Wilmington and was baptised the following Sunday by the pastor, Elder R. W. Gurganus. He was faithful in the doctrine and always willing to help in the support of his church, lending a helping hand to his brethern and the humble poor. His seat in church was never vacant unless caused by illness. He was confined to his bed only a short while. Everything that loving hands and medical care could do was done for him, but his call came and we hope he went to his home with Christ.

Edward J. Scott, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

OCTOBER 15, 1952

No. 23

PSALM 119

CAPH

My soul fainteth for thy salvation: but I hope in thy word.

Mine eyes fail for thy word, saying, When wilt thou comfort me?

For I am become like a bottle in the smoke; yet do I not forget thy statutes.

How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

The proud have digged pits for me, which are not after thy law.

All thy commandments are faithful: they persecute me wrongfully; help thou me.

They had almost consumed me upon earth: but I forsook not thy precepts.

Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth.

LAMED

For ever, O LORD, thy word is settled in heaven.

Thy faithfulness is unto all generations; thou hast established the earth, and it abideth.

They continue this day according to thine ordinances: for all are thy servants.

Unless thy law had been my delights, I should then have perished in mine affliction.

I will never forget thy precepts: for with them thou hast quickened me.

I am thine, save me: for I have sought thy precepts.

The wicked have waited for me, to destroy me: but I will consider thy testimonies.

I have seen an end of all perfection: but thy commandment is exceeding broad.

EDITOR

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\$2.50 PER YEAR

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Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

THE DOCTRINE OF DEATH

The use our Lord makes of the doctrine of death, is Matt. XXIV. 44. Therefore be ye also ready, for in such hour as ye think not, the Son of Man cometh; Either to judgment, or by death; and happy they, who, with the wise virgins, are ready to go into the marriage-chamber, and partake of the marriage-supper, Matt. XXV. 10, and it is one great business of the gospel ministry, under the influence of the Spirit and grace of God, to make ready a people prepared for the Lord, Luke I, 17. that is, the elect of God whom he has reserved for himself. But the great question is, wherein lies this readiness and preparation for death and eternity? and this may be considered.

FIRST, Negatively, what it is not. Many and fatal are the mistake of persons about it; some placing it in one thing, and some in another.

(1) Some think it is a well-spent life; and that if a man can look back on such a life, he is ready for death, come when it may. But let us consider what this well-spent life is. The life of the apostle Paul was undoubtedly a life as well-spent, as, perhaps, any that can be mentioned among men. Before conversion, his life was irreproachable; as to external morality, he lived in **all good conscience** before men; after conversion, his life was devoted to the service of Christ

and his gospel; his gladness and ambition were to spend and be spent, wherever he came, for the good of immortal souls; he travelled much, endured great hardships, and laboured more than the rest of the apostles; which he imputes not to his own goodness, industry and power, but to the grace of God. And when the time of his departure was at hand, as it was when he wrote his epistle to the Philippians, being then a prisoner at Rome; what did he seek after, or judge to be his readiness for another world? not his well-spent life; no; he desired to be found in CHRIST, not having his own righteousness; in which must be included his well-spent life, and which indeed was the main of it; but the righteousness which is of God by faith, even the righteousness of Christ. He forgot the things which were behind; his labours, services and sufferings for Christ, all his attainments and usefulness; and pressed forward, not in a view of his well-spent life, but having his eye on the mark, Christ and his righteousness, for the prize of the high calling of God in him. Phil. III 9:13,14. The life of a common deliever is a well-spent life, in comparison of others; he lives by faith in Christ, and gives him the glory of his salvation; and, from a principle of love to him, walks in all his commandments and ordinances, and is very desirous of living a life

of holiness, and of spiritual and heavenly mindedness, and does so live in some measure. But when the believer comes to look back on his past life of faith and holiness, what deficiencies and imperfections in his faith! what unbelief in him, at such and such a time will he observe! what tarnishes in his life and walk! and how few the minutes were in which he was spiritual and heavenly-minded! and how frequently and long was such a frame interrupted with carnal and sensual lusts? The saint, before his conversion, is as other men, being born in sin, and living in it; after conversion, prone to backsliding even in all things he offends, and sins in his most solemn and religious services. He must therefore betray great ignorance of himself, who flatters himself, or suffers himself to be flattered, with a reflection on a well-spent life, as his readiness and preparation for death and another world.

(2) Others imagine, because they have done no injury to any man's person and property, nay, have done justice between man and man, and have paid every man his own, they are ready for death come when it may. These are all very good things, and ought to be done; for it is written, owe no man anything; but then they are no other than what such a man would chose to have done to himself, and which he ought to do to others; and are no other than what honour, conscience, and the laws of God and man oblige to; and where is the merit of all this? And what obligation does this lay upon God? Perhaps, after all,

such a man has never thought about the payment of his debts to God, and how they must be paid, when he owes ten thousand talents, and has nothing to pay, nor to make a composition with. How can he think of appearing before his great-creditor, with such a charge and load of debts upon him? may he not justly fear, that he will order him to prison, there to lie, until the uttermost farthing is paid? The great concern should be, to know whether Christ is his surety, and has paid his debts for him, cancelled the bond, and blotted out the hand-writing against him, and so his account with God stands clear and fair. This is the best preparation for death and eternity.

(3.) Others think, that by giving alms to the poor, they get a readiness for death. To do good and to communicate, to do acts of beneficence from a right principal, are sacrifices with which God is well pleased; but these may be done only to be seen by men, and get applause from men; and such have their reward in this world, but not in another. A man may give all his goods to the poor, and yet not have charity, or true grace, and so be unfit to die. And very preposterous and monstrously absurd it is, in some persons, who choose to give little away in their life-time, and leave large estates for charitable uses after their death, as if what was to be done after death could be a preparation for it; than which nothing can be more ridiculous.

(4.) Some place readiness for death in the mercy of God; imploring that in their last moments; and yet they cannot be sure they

shall have time even to say, "Lord have mercy on us." There is mercy with God, and it is a ground of hope; but then it must be applied for by such who are sensible of their sins, confess them, forsake them, and turn to the Lord; such find mercy. And besides, mercy is only had through Christ. God, out of Christ, is a consuming fire; a sinner should go to God through Christ for mercy, saying, as the publican did, God be merciful, or propitious, to me a sinner; that is, through the propitiatory sacrifice of his Son, Luke XVIII:13.

(5.) Others flatter themselves that they have made their peace with God, and so are prepared for death whenever it comes. And yet these persons, perhaps, never saw the flaming sword of justice brandished against sin, nor the heavens opened, and wrath of God revealed from thence against all ungodliness of men; nor ever heard the volleys of curses from a righteous law which pronounces every man cursed, that continues not in all things written in it to them; and were never truly acquainted with what is required to be done in order to make peace, as satisfying justice by fulfilling the law, through obeying its precepts and bearing its penalty, with their own inability to do these things: they imagine, that their own humiliation, repentance, and imperfect obedience, are to make peace for them, They should know that Christ only is the peace-maker; and their concern should be to know that he has made peace for them by the blood of his cross, and to lay hold upon him as such. Isai. VII:5.

(6) Others make their readiness for death to lie in a little negative holiness, and thank God, as the Pharisee did, that they are not as other men are; not guilty of such gross and flagitious crimes as some are; they have not been guilty of murder, adultery, theft, and such like sins as others have. But this is a very slender preparation for death; publicans and harlots, repenting and beleaving go into the kingdom of heaven before such.

(7.) Others, with greater plausibility, please themselves with a profession of religion they have made and held. They have constantly attended on hearing the word, have submitted to baptism, sat down at the Lord's table, and observed every duty of religion. But all this a man may do, and not be ready. He may have a form of godliness, without the power of it. Some who have heard Christ preach, or his ministers, have eat and drank in his presence, will be bid to depart from him, as not known by him. In short.

(8.) Not any external righteousness whatever makes a man ready for death and eternity. For by it he is not justified before God, and by it he is not saved. Except he has a better righteousness he will never enter into the kingdom of Heaven. And it should be our concern, with the apostle, to be found in Christ, and in his righteousness, and not in our own, which will leave us short of heaven and happiness.

SECONDLY, Positively, what that is which constitutes, a readiness and preparation for death; that which is certain, constant, and abiding, let a man's frames and

circumstances be what they may; lies in the following things:

(1.) In regeneration. Without this, a man cannot see, nor enter into the kingdom of heaven. It is by the washing of regeneration God saves men; and the life with which a man is then quickened, is connected with eternal life. The grace then implanted is a well of living water, springing up into a life that never dies. As soon as a man is born again, he is prepared for death, be his regeneration sooner or later, and from that moment always continues so.

(2.) In sanctification, or a work of grace and holiness, which takes place immediately upon regeneration: and without which no man shall see the Lord; but where this is begun, it shall be carried on, and be performed, until the day of Christ; and so furnished us with a readiness for that day. This is that oil of grace, which the wise virgins had in the vessels of their hearts, besides lamps of profession; and so were ready when the bridegroom came.

(3.) The righteousness of Christ imputed, is a constant readiness for death and eternity. The church is said to make herself ready; which was done, by putting on the fine linen clean and white, the righteousness of Christ, which made her ready to meet him. Were it possible for a man to get into heaven, the marriage-chamber, without the nuptial robe, as it is not; he would be turned out, as unready and unfit, with, friend, how camest thou in hither, not having a wedding garment? And he speechless, having nothing to al-

ledge as a plea for his being there. Now such as are found in Christ, and clothed with his righteousness, will be found at death, neither naked nor speechless, but shall have a ready and an abundant entrance into Christ's kingdom and glory.

(4.) A being washed in the blood of Christ, and so clear from all guilt and charge of it, and condemnation by it, is a sure and lasting readiness for death. Christ's blood is a fountain opened to wash in; and it has such virtue in it, as to cleanse from all sin whatever, and leaves none behind; so that a person once washed or purged by it, is clear from it, and when death comes, shall immediately inherit the kingdom of God; which none shall, but those who are washed, sanctified, and justified.

(5.) Spiritual knowledge of Christ, and true faith in him, have eternal life connected with them inseparable; though not always clear, and unbecclouded, and in lively exercise, yet the principal itself always abides, and is never lost; and such who know in whom they have believed, are faithfully kept by him, to whom they have committed themselves, against the day of death and judgment.

There is another sort of readiness which is not always the same, and lies in the frame and posture of the soul, and which a saint is desirous of having when death comes, both for his own comfort and the glory of God: though he knows that his safety does not lie in it, yet he wishes to be found in the lively exercise of faith, and hope, and love,

and patience, and resignation to the will of God; to be awake, and not in a slumbering frame; but watching and on his guard against the enemy, and expecting his Lord's coming; to be frequently meditating on death, and making it familiar to himself, and so become free from the fear and dread of it; and to be in such a disposition of mind, as to be desirous of death, and willing to depart; and rather choosing it, and longing for it; saying, why are his chariot-wheels so long in coming? And to be so fearless of death, as to triumph over it, and say, Death, where is thy sting! Grave, where is thy victory! Or however, he wishes to be in a waiting posture when death comes, waiting for the hope of righteousness by faith, and looking for his Lord's coming with his loins girt and his lamp burning; and blessed indeed are those servants whom, when their Lord comes, he shall find so doing, Luke XII, 35-37, 43.

II There are several things which may serve to reconcile men to death, though it is so disagreeable to nature; as, 1. The necessity of death to free them from sin and sorrow, without which they will not be free. Whilst they are in this tabernacle they are burdened with sin, and groan under their burden; nor will they be eased till the tabernacle is dissolved, or pulled down by death. Whilst they are in this land, the Cannanites are in it, their inbred sins and corruptions, and these are thorns in their sides, and pricks in their eyes; and will continue such. But, when they have got through death into the better and

heavenly country, there will be no pricking briar, nor grieving thorn, throughout the land. 2. Death is no other to saints, than going to their father's and Christ's father's house; where there are many mansions provided, and where they shall enjoy the kingdom it is their father's good pleasure to give, and where they shall have his presence for evermore. 3. It is in order to be with Christ, which is infinitely preferable to being in this world, and where they shall be for ever with him and behold his glory. 4. Which, though of lesser consideration than the former, yet it has something in it to reconcile to death, that that will introduce, them into the presence and company of pious relations and friends that are gone before, and died in Christ; so David took some satisfaction in this, that though his child was dead, and should not return to him, yet he should go to that, 2 Sam. XII. 23. 5. Death is the time of the Lord's in-gathering of his people to himself; then it is he comes into his garden, and gathers his lillies, and this and the other flower, to put into his bosom. Heaven is his garner, into which he gathers his wheat; and this is done at death. Now it is, that he makes up his jewels, his full number of them, one by one, and will lose none. 6. The death of the saints is precious in the sight of God. Psal. CXV. 16 and if it is precious to him, they should not shrink at it themselves.

THIRDLY. Death is very terrible to nature, and to natural men. The philosepher calls it, the most terrible of all terribles." And the wise man, when he suggests what is

most grievous, distressing, and intolerable, says, "What is more bitter than death?" Eccli. VII. 26. To Christless sinners, death is the king of terrors; and even some gracious persons are all their lifetime, through fear of death, subject to bondage; but as formidable as it is, there are some things which may serve to fortify us against the fears of death; as, 1. That the sting of death is taken away by Christ; which is sin; and a very venomous sting it is; and death, thus armed, is to be feared. But, when its sting is taken out, it is not to be dreaded; any insect with a sting we are naturally afraid of, but if its sting is drawn, we have no fear of it, though it flies and buzzes about us; the believer may sing and say. Death where is thy sting? and be fearless of it 2 It is a blessing and privilege to a believer, it is reckoned among his privileges. 1 Cor. III. 22, they are blessed that die in the Lord; and are more happy than the saints alive, because free from sin and sorrow, Rev. XIV. 13 Eccl. IV. 2. 3. Death is but once, and soon over; the bitterness of it is quickly past, and will never be repeated; it is appointed to men ONCE to die, and no more. 4. The consideration of the resurrection from the dead, may yield comfort in the view of death; as it did to Job, ch. XIX 26, 27, the body, though a vile body as laid in the grave, will be raised, and fashioned like to the Glorious body of Christ. It will be raised in incorruption; this corruptable shall put on incorruption. It will be raised in glory, like Christ; it will be raised in power and be durable,

and always remain in a state of immortality. It will be raised a spiritual body, and so more fit for spiritual services than ever. I Cor. XV 42, 43. So that the saints will be no losers, but gainers by death; and need not fear it. 5. Be it that death is an enemy, as it is contrary to nature; it is the last enemy that shall be destroyed; and, when that is conquered, the victory will be complete over every enemy, sin, satan, the world, death and the grave. I Cor. XV 26, 55, 57. Thanks, therefore to God, who giveth us the victory through our Lord Jesus Christ.

The above is said to be the last article written by Elder John Gill.
Ed.

ACCOUNT OF ASSOCIATION

Elder T. F. Adams,
Willow Springs, N. C.

Dear Elder Adams, and brother, I hope, in Christ;

It was indeed a pleasure having you attend our association this past weekend, and hear you once more proclaim the glorious truth, I feel that we were wonderfully blessed, having so many of our brethren visit us from different parts of the country, the ministers all coming forth declaring the same glorious doctrine, salvation by grace and grace alone, which is both meat and drink to God's humble poor. Sorry that you could not be with us Sunday, Elder Cox of the Mill Branch Association, opened service with song and prayer, followed by Elder Gray, who preached an able discourse as did all the ministers who spoke during the day, but I was

especially lifted up by the wonderful, sweet discourse by one of our young licentiate ministers, Brother Ausby Treece. He is a son of the late Elder B. L. Treece. I'm sure you remember him. He was an able, gifted servant of the most high God, who boldly, yet humbly, contended for the faith once delivered to the saints, until God called him to his eternal home.

Brother Ausby reminded me so much of his father as he stood declaring the truth as it is in Christ, he spoke second after the lunch hour, when his name was called he arose to his feet and asked the brethren to sing a hymn, "Father I stretch my hands to thee, no other help I know", but before he began talking and before they could sing, it seemed that the windows of heaven were open, tears were rolling down his face as he stood declaring the unsearchable riches of Christ, and not only were there tears in his eyes, but it seemed the whole congregation were in tears. Many of the sisters were shouting the praises of God, it was a wonderful feast to me, no wonder the poet could say, "Tis a heaven below our Redeemer to know. And the angels could do nothing more, than to fall at his feet, And the story repeat, and the saviour of sinners adore."

Brother Adams, I would also like to tell you how much I enjoyed being at your association at Willow Springs Church, the fourth Sunday in Sept. The many able gifts present all testified to the same glorious truth; your kindness and hospitality will always be gratefully remembered.

Brother Floyd, I did not write this especially for publication, but if you feel that it is worthy of space in Zion's Landmark, and will not crowd out worthier articles, you may publish it, otherwise just throw it in the waste basket.

Remember me when at a throne of mercy.

A little unworthy Brother in hope.

C. D. Whitley

328 S. First St.

Albermarle, N. C.

SERVANT OF GOD

Dear Elder Adams, Editor of Zion's Landmark:

This morning when I awoke, it was raining, and was dark and dreary. And I found myself in the same condition, feeling so little! My mind was turned to the book of Jude, one of the smallest of the Books of the Bible. I thought of the humble title he ascribed to himself "Jude, the servant of Jesus Christ." O! what a title, servant of God. I also think of the Apostle Paul, and Peter and James, all servants of God.

As Jude begins to talk with me, I feel myself getting smaller and smaller, for he is writing to them that are sanctified by God the Father, and preserved in Jesus Christ and called. I am melted down in tears and I say; What am I that the servant of the Lord would come unto me, and by His spirit shine in this poor heart of mine? Am I one of those that Jude is addressing, sanctified? Am I one that has been set apart in his covenant? Have I, poor sinner, been preserved in Jesus Christ, and have I been

called? All these questions seem to arise in my mind. Why is it that all my life I have read this over, and over with no uncommon feeling about it, then in my older years, in my ministry, I open my bible to the book of Jude, and read as though it were addressed to me? The letters seem to stand out more prominently, and seem to be addressed to me. Jude is the servant and he gives to His people that which God gives unto him. Jude claims no honor to himself, but feels it is his duty as a servant to do his Master's will. Jude delivers the message to his people, but he cannot apply it. That is the work of God. He applies it. When God has a message for anyone that one will be there to receive it. In other words, he takes the things of Jesus, and shows them unto you by His spirit, for His spirit searches all things, yea, the deep things of God. Jude's letter is not to everybody, but to the sanctified and preserved, and as he greets them; mercy, peace, and love is multiplied. We, I hope, that have been many years in the ministry, know how good and how pleasant it is, for brethern to dwell together in unity. Isn't it a precious ointment, when we see peace and love manifested? Sometimes we are led to ask Jude: What is the idea of your little book? You have told us nothing new. Paul, Peter, James, and John have told us the same thing before you. Jude answers, "That is the reason I am telling it to you again, because you once knew this. I will therefore put you in remembrance, 'that ye should earnestly

contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ." Jude 3:4. Earnestly, not luke warm, adding to or taking from, or making any changes to suit your convenience. Knowing this brethern, especially those in the ministry, you are His servant, He did not send you to make sheep, not shear sheep, but to feed sheep. Their food is furnished to you, do not try to mix in some natural food that will make them sick, and another thing, you cannot separate the goats from the sheep. That is the Lord's business. And you cannot add to the church, that also is the Lord's work. What will my brother do? What is that to you? You feed my sheep.

Now Brethern, let us contend earnestly for the faith that was once delivered unto us, and by us. I mean them that Jude is addressing. "To them that are sanctified by God the Father and preserved in Jesus Christ and called." Mercy unto you, peace and love be multiplied.

Yours for peace and order in the church of God. Think of me when in your devotions. I am what I am by the grace of God.

Geo. L. Weaver,
2802 Marcum Terrace,
Huntington, W. Va.

EXPERIENCE

Dear Editors and Readers:

I remember at the age of fourteen, I became so troubled, even the noises of insects annoyed me, for it appeared to me at the coming of our Saviour they would be put to silence in a moment. I was under conviction four years or longer. At the age of seventeen I had a vision of this world, as of hereafter consumed in burning sulphur. It was just like the Apostle Peter said it would be. The elements were of a great melting heat and color of heat. The sun, moon and stars all disappeared and the air was a great heat smothering death. The earth was darkened and consumed in slow burning blue sulphur, blazes looked to be two or three feet high. I saw the dead timber and hills miles away. I saw this vision as plain as my hand before me, through a small hole in the ceiling. I was afraid to sleep at night, afraid I would awake in destruction. I had so often broken my promises. I began to look and pray to God to keep me for I had lost confidence in the flesh. I could see sin in almost everything in word and in deed. I remained in this trouble until I was eighteen. Then I dreamed mother told me she heard a man tell his experience when young and said he saw a light rise in the east and it moved and shown around the brightest saints; and she said she laughed at him, but that now she was sorry of it.

I have learned that the greater our troubles, the greater are our blessings. If we have no Godly sorrow and trials and tribulations, we

have no heavenly joy, peace and consolations; but everlasting woe, pain and misery after this life, for our sins are unpardoned. We are told in the scriptures, that "in this world ye shall have tribulation, but in me peace." These tribulations are our chastisements and Paul says, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12-8.

The light of the spirit shines in our hearts revealing our dark standing in Christ, the fountain of living water, I cannot express the burden of mind and body I underwent. I believe I suffered the same sufferings that Jesus bore on the cross, the crown of thorns piercing his head and the spear thrust into His side, caused the blood and water to flow. Here are the streams of justification and sanctification for all the chosen race from beginning till time shall be no more. Sin has darkened this vessel of sinful flesh. I felt forsaken by God and everybody, but when I awoke from my dream in my experience, I awoke into a new world. Everything looked new and bright, the old world and everything in it had passed away with me, the reason was because my soul was created in righteousness and true holiness. Sometime after this when Brother Hyton was singing in my home, (the singing was so sweet to me) I saw streaks of white light moving across the floor or room about him.

On another occasion, one night I heard the sweet words of Jesus saying, "Greater love hath no man than this, that a man would lay

down his life for his friend." I felt the love of God flowing to my heart; then suddenly, a burden came upon me to relate my experience. I couldn't rest, sleep nor eat. So I told my reason for my hope in Christ and that impression left me. The same night I dreamed I passed into a beautiful apricot orchard. The trees stood in two rows and were full of fruit, none green nor decayed. I both ate of the sweet fruit and gathered into a basket that I carried on my right arm. Then I passed out and thought I would return and eat more of that fruit. These words were spoken to me till four o'clock the next day, saying, "Come into my garden and partake of my pleasant fruit. I then prayed to be shown the resurrection. God answered my prayers, I dreamed I saw my Saviour in a white cloud in the east. His apparel at first was silver bright, and there was a golden staff behind my Saviour in the cloud. He traveled until he came over me, then he looked to have all power in heaven and earth, every moment he would look down at me. I believe I will be here when my Saviour comes in the cloud.

When I joined the church my desire for baptism left me rejoicing, my doubts and fears were gone. I thought my troubles were over, but I find that trials and troubles and doubts and fears are my lot to consume the cross and this is the condition of others too, that we may come forth as silver or gold, refined.

A sister in hope
Mollie Salmons,
Woolwine, Va.

WANTS VIEWS ON SCRIPTURE

Dear Elder Adams, Editor of Zion's Landmark:

I know you are a very busy man, but here are two or three beautiful scriptures I have been exercised on lately. When you have the time I shall appreciate your views and analysis of them. Jeremiah 40th chapter and 4th verse says: "And now behold I loose thee this day from the chains which were upon thine hand. If it seems good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seems ill unto thee to come with me into Babylon, forebare, behold all the land is before thee. Whither it seemeth good and convenient for thee to go thither go." Chapter 52, 16th verse says, "But Nebuzaradan the captain of the guard, left certain of the poor of the land for vine dressers and for husbandmen." In the song of Solomon chapter 12, we read "Come let us get up early to the vineyards let us see if the vines flourish."

Is not Christ the captain of our salvation and does the vine dresser and husbandman refer to the ordained and called ministers of God? I believe the poor of the land are that poor and afflicted people, the speckled bird. We know Christ is the choice vine, but the Songs of Solomon, also refer to the little foxes who spoil the vines and is not all of this referring to the church, the cares and feeding of the flocks, as well as the redeeming work of Christ?

In Nehemiah the old prophets are spoken of as being the king's cup bearers. Is not this a type of Christ

bearing the cup of salvation for His Father and for His people? Are the walls of Jerusalem the militant church? Certainly in the church triumphant, no mending needs to be done, "And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken shall remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." Heb. 12: 27: 28: 29.

It seems to me, Brother Adams, that in the scriptures there is something profoundly beautiful and deep. The redemption of God's people, the building and care of the militant church, as the living testimony of His church triumphant and all those embraced in that everlasting covenant.

I would love to sit down in His shadow and hear some of you preach and declare these things in their fullness, you who have been called with that holy calling as you said in the little book you sent me on Joseph.

Sincerely and humbly,
L. Tuttle

ENJOYS THE LANDMARK

Dear Editor:

Sickness in my home has caused me to be late renewing my subscription. I want to thank each one of you for sending me the dear Old Landmark through the month of

June, 1952. I do appreciate it so much, and I pray to be able to take it as long as I live. I enjoy the wonderful writings in each issue.

The sweet gospel messages are still as sound and sweet as they were in days gone by. They are unchanged. May God be praised for his wonderful watchcare over our writers and publishers, that contend for the faith once delivered to the saints. May God bless each one is my humble prayer.

Inclosed you will find \$3.00 for my renewal. I hope not to miss a copy. I thank you all,

A sister in Christ, I hope.

Mrs. Bob Allen,
1011 Forbes St.
Greenville, N. C.

THOMAS C. NORWOOD

By the request of Spring Green Church, I will attempt to write in memory of my husband, Thomas C. Norwood. He had been feeble about ten years, and critically ill for about nine weeks having had a stroke causing him to lose his speech, and another stroke that caused his death.

He was born June 10, 1882, died June 26, 1952, making his stay on earth seventy years and fifteen days. He joined the Primitive Baptist Church on 4th Sunday in January 1950, and was baptized by Elder W. E. Grimes.

He was always so good and patient, the Lord put upon him a man of few never complaining, willing to take what words, with love in his heart that reached out to the brethren and sisters. Feeble as he was, he was always anxious to fill his seat in the church, and where ever Brother Will Grimes preached, he wanted to go. He said the day he joined the church, that he had waited long enough and he was ready.

He suffered so, we can't wish him back to die again. But desire that he rest on with the Lord. We hope to meet him up there, where parting is no more.

By his lonely wife, who misses him so.
Bessie Norwood

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

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Willow Springs, N. C.

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VOL. LXXXV

No. 23

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

OCT. 15, 1952

SALVATION WILL GOD APPOINT FOR WALLS AND BULWARKS

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." Isa. 26:1.

In ancient times the people lived in cities largely, but many tilled the soil by the day returning at night to the city where they were protected from the enemy. A strong city was one well fortified with great walls and bulwarks that enclosed the people of the land with their possessions. These walls were built strong, but not too high for the defenders to shoot over in case of attack. They, the walls and bulwarks, secured the inhabitants against the enemy, but sometimes they were battered and thrown down, the city taken by the enemy and the people ruthlessly overtaken and scattered.

The Prophet here speaks of walls and bulwarks that are impregnable. This is the "Salvation" of our God. He said, "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks." Evidently the prophet was referring to the gospel day, when Jesus should be born of the virgin Mary. The same prophet said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called wonderful, counselor, The mighty God, The everlasting Father, The prince of peace." Isa. 9:6. He trod the winepress of the wrath of God alone and of all the people there was none to help." One may wonder why the Prophet said, "In that day shall this song be sung in the land of Judah." We turn to the pages of holy writ and find that David said, "In Judah is God known: his name is great in Israel." Ps. 76:1.

The children of Israel sang when they were delivered from the strong and mighty hand of Pharaoh, as they were led by Moses from Egypt to the wilderness through the Red Sea. When this deliverance from their enemies was theirs, they sang a song. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea." Ex. 15:1.

Through the suffering, death and resurrection of Jesus Christ, He brought everlasting righteousness for all the redeemed family of God.

For Paul said, "He was delivered for our offenses and raised for our justification." All of those who have received pardon, and peace through the shed blood of this Redeemer, have security that they could never receive by being in any natural city, with the strongest and most secure walls, or behind the best and highest bulwarks that man could build. This city that the prophet had under consideration is walled around by the wills and shalls of God, as it is written, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8:10.

The word salvation means preservation from trouble or danger, deliverance from sin and its consequences. God has in the past, is now, and will always be the preserver and deliverer of His chosen people. David said, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psa. 27:1. When David recorded the above words, he felt the presence of the spirit of God. His strength was renewed, he was lifted up, which is also your experience, dear child of God, when He gives you that blessed assurance that He is your Saviour, when He is presented to you as altogether lovely, the Prince of Peace and King of Saints.

Job was a great witness to the walls and bulwarks in this "strong city"- "salvation"- He said, For I

know my redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God." How wonderful to be so overshadowed by the spirit of God that we can say, "I know my Redeemer liveth."

But Job was not always on the mountain top. He, as we often are, was humbled and brought low. In another scripture he said, "Behold, I am vile." Here he saw his unrighteous state before God; his dependence on Him, his utter wretchedness and filthy nature. David too, knew the depth of his wretchedness. In Psalms 22:1 he said "My God, my God, why hast thou forsaken me?" And in the sixth verse he said, "But I am a worm and no man; a reproach of men, and despised of the people." Also in Psalms 102:10 David said: "For thou hast lifted me up, and cast me down. Again he said, "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off forever? And will he be favorable no more? Is his mercy clean gone forever? Hath his promise failed forevermore? Hath God forgotten to be gracious? Hath he in his anger shut up his tender mercies?" Psalms 77:6-7-8-9. When we can witness with David in these adversities, we sigh, groan, weep and cry, mourn and pray. His little ones are then overshadowed with gloom and darkness. They remember the blessedness which they once enjoyed, but now He has hid His smile

ing face. Dear ones, if this is your experience, be not discouraged, for this is the strait (difficult) and narrow way which leadeth unto life. For we find recorded in Holy Writ, the words of the Master, "Enter ye in at the strait gate: For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Math. 7:13:14. Jesus, himself, felt to be forsaken by God. He cried with a loud voice: "My God, my God, why hast thou forsaken me?" Math. 27:46. When we sink down in gloom and despair, how companionable are the words of the poet:

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing
view
Of Jesus and His word?

What peaceful hours I then enjoyed,
How sweet their memory still!
But they have left an aching
void
The world can never fill.

Return, O Holy Dove, return,
Sweet messenger of rest!
I hate the sins that made thee
mourn
And drove thee from my breast.

The dearest idol I have known,
Whatever that idol be,
Help me to tear it from thy
throne
And worship only thee.

But when the cloud passes and
we are again favored to get another

glimpse of the complete and finished work of Jesus in redeeming our souls from the lowest hell, we can sing a hymn of rejoicing as did the Poet who must have had a like experience;

Salvation through our dying
God
Is finished and complete;
He paid what'er his people
owed,
And cancelled all their debt.

He sends His spirit from above,
Our nature to renew;
Displays his favor, reveals his
love,
Gives life and comfort too.

He heals our wounds, subdues
our foes,
And show our sins forgiven;;
Conducts us through the wilder-
ness,
And brings us safe to heaven.

Salvation now shall be my stay;
A sinner saved; I'll cry;
Then gladly quit this mortal
clay,
For better joys on high.

Natural walls and bulwarks for security and safety in nature are hardly comparable to the salvation which God appoints for walls and bulwarks for our spiritual security, and when we are lifted above this world into "Judah the land where God is known," we are witnesses with the writer when he said, "In that day shall this song be sung in the land of Judah; We have a strong city; Salvation will God appoint for walls and bulwarks."

T. F. Adams

JOSEPH B. BRITT

In sorrow, we endeavor to write a brief sketch of our deceased brother, Joseph B. Britt. He was born October 26, 1872. He departed this life March 22, 1952, making his stay on earth, 79 years, 4 months and 25

His funeral was conducted the fourth Sunday afternoon in March, at Middle Creek Church by Elders E. C. Jones and Shepherd Langdon. He was laid to rest in the family burying ground at his home.

Brother Britt was married first to Miss Rosa Stephenson and to this union were born four sons and two daughters- Troy, Tommy, Horace and Mrs. H. H. Sauls of RFD 3, Raleigh, N. C. and Mrs. Inner Coats of Raleigh, N. C. The first wife passed away October 1912.

On September 27, 1914 Brother Britt married Miss Penny Barbour. To this union there were no descendants and his wife survives him in death, leaving her and his sons and daughters to mourn their loss.

Brother Britt, united with the church at Middle Creek the second Sunday in June 1913. He was baptised the second Sunday in July following by the pastor, Elder J. A. T. Jones.

He was a faithful member to the church. He served as clerk a number of years and he was deacon for many years. He was an alert deacon, readily recognizing the needs of the church and often humbly admonished the church concerning its welfare and conduct.

He believed and loved the doctrine of election and predestination and was a lover of salvation by grace. He was a faithful brother and father of Israel, a good neighbour and always ready to render a helping hand.

Therefore be it resolved:

First, that we bow in humble submission to the will of our Heavenly Father.

Second, that we enter a copy of these resolutions in the records of our church book, send a copy to the family and send a copy to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the second Sunday in July, 1952.

(Elder E. C. Jones and Wife, Com.

Elder E. C. Jones, Moderator

Brother C. L. Dupree, Clerk

MRS. ROBENA P. COLLINS

Mrs. Robena Parsons Collins was born November 9th, 1877, the daughter of Robert B. Parsons and Nancy Smith Parson. She was born and grew up in Onslow County N. C.

She was married on January 3rd., 1900 to Raleigh Collins, to this union were born twelve children of which nine survive four daughters Messers O. C. Hoffman, M. M. Gray, E. R. Pollock all of Maysville, N. C. Odelle Price, 619 S. Broadway, Forest City

N. C. Five sons, L. O. and E. C. Collins of Maysville, N. C. K. R. Collins of Jacksonville, N. C. Luby B. Collins of Pollocksville, N. C. and W. R. Collins, 306 Suwanee Place, Lexington Park, Md., also 39 grandchildren and several great-grand children, three brothers, J. T. & J. R. Parsons of Maysville, F. F. Parsons, Kinston, N. C. two sisters Mrs. Hattie Collins and Mrs. Maude Collins of Maysville.

On Saturday October 5th 1918 together with her sister Hattie she was received in the fellowship of the Primitive Baptist church at White Oak, Jones County, and was baptized the next day by the late Elder B. F. Eubanks.

She was a lovely sister, the church and its members being first with her as to its welfare. Early in 1949 she was stricken with cancer, but endured her suffering with such patience. The writer visited her during her illness. She spoke sweetly of her blessings and did not complain of her sufferings but felt they were for her good.

She was tenderly cared for by her children until the passing which occurred November 22, 1949. We feel that she had a lively hope in the resurrection. She was buried beside her husband in Maysville cemetery.

Written by request of White Oak church in conference

In hope,
R. W. Gurganus

SKEWARKY UNION MEETING

The Skewarky Union is to be held with Mount Zion Church, Halifax County, North Carolina, 5th Sunday in November, 1952, D.V. and Friday and Saturday before. The Church is located on Tarboro hi-way near Hobgood, N. . Elder . L. Robbins is to preach the introductory sermon and Elder J. D. Flye alternate.

Invitation to all.

E. C. Harrison, Union Clerk

UNION MEETING AT WILLOW SPRINGS

The next session of the Angier Union meeting is appointed to be held with the church at Willow Springs, Saturday and Fifth Sunday in November, 1952. Elder T. F. Adams is chosen to preach the introductory sermon and Elder Shepherd Langdon is alternate. Willow Springs church is located on State Highway 42 and is about two and one-half miles east of Five Points. Anyone desiring further information may communicate with Brother J. C. Adams, Church Clerk, Route 1 Willow Springs, N. C. An invitation is extended to all of the same Faith and Order, especially to the ministering brethren.

W. F. Young, Union Clerk

Bro. C. D. Turner, Ass't Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXV

NOVEMBER 1, 1952

NO. 24

PSALM 119

MEM

O how love I thy law! it is my meditation all the day.

Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.

I have refrained my feet from every evil way, that I might keep thy word.

I have not departed from thy judgments: for thou hast taught me.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Through thy precepts I get understanding: therefore I hate every false way.

NUN

Thy word is a lamp unto my feet, and a light unto my path.

I have sworn, and I will perform it, that I will keep thy righteous judgments.

I am afflicted very much: quicken me, O LORD, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

My soul is continually in my hand: yet do I not forget thy law.

The wicked have laid a snare for me: yet I erred not from thy precepts.

Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

I have inclined mine heart to perform thy statutes always, even unto the end.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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ELDER W. E. TURNER ----- WILSON, N. C.

ELDER W. C. KING ----- GREENSBORO, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

EXPERIENCE

When I was a child of only a few years, I attended Oak Grove Primitive Baptist Church with my parents, which was about three miles from my home in Wake County, N. C. This was the only Old School Baptist Church within our reach and it had a small membership. I knew nothing of its meaning in a spiritual way, yet I had the highest regard for the services conducted there and the membership of the church. I had uttermost confidence in every member, several of whom were my Uncle and Aunts.

Father, while he never united with the Old Baptist, was an able defender of the doctrine. He read his Bible and in conversation was able and well versed enough to quote many supporting scriptures to the truth that he believed. Mother joined Oak Grove Church when I was about seventeen years old and has been a devoted and faithful member since.

When I was about five or six years of age, I became vitally concerned over my soul's welfare. I brooded over my condition day and night. I sought opportunities to read the experiences of others printed in Zion's Landmark and a little testament I often carried in my apron pocket, when I could so unobserved. (I began reading at the age of five.)

I begged the Good Lord for mer-

cy on my poor soul and all the time it seemed to me my condition grew worse. My appetite failed and I grew thin and pale. Mother consulted our family physician several times who only said I had a case of indigestion. This, of course, was all he knew. I remained in this condition perhaps two or three years, sometimes better and sometimes worse. At times I craved to die. I wondered why I was ever born. It seemed to me my every act and my every thought was wicked. I felt to be one born out of due season. My condition was and still is expressed by the scripture contained in Gen. 6:5:6. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth; and it grieved him at his heart." I felt that my every thought and every imagination was wicked and I realized God knew of all my wickedness and in my heart I grieved because I was ever born. I felt to be different from others, I felt to be one to myself and much of my time I desired to be alone. I did not enjoy the company of other children much of my time, I was so depressed. I feared the world would soon be destroyed and I was extremely apprehensive of any scientific phenomena. I had many

dreams relative to my spiritual welfare, several of which were very comforting. In one of these dreams, it was made known to me that the end of time had arrived, but I was fully reconciled. I felt calm and was in perfect peace. This was a great comfort to me when I awoke. It gave me some consolation and hope that the Lord had taken some notice of me.

When I was eight years, I felt that my teacher in school must have a knowledge of Christ. I had two very comforting dreams during that school year and I wanted to talk with someone about my condition and tell my secret dreams. So I told my teacher. But I was awfully disappointed when she did not respond favorably at all and what I had said apparantly meant nothing to her. I sincerely regreted having disclosed what was so precious to me. I learned the truth of the scripture expressed in I Cor. 2:14, which says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The welfare of my soul and my future destiny was my daily concern. Every time I looked at a person, I wondered if he or she knew God in the pardon and forgiveness of his or her sins. I wondered if he or she knew within his or her heart, there was a God. I felt such a pity for mankind, but quite often I believed that I discerned the love of God in the countenance of a man, woman, boy or girl and I had a responsive feeling of love for everyone in whom I recognized this evi-

dence. I prayed within me continuously. My very breathing was, "Lord, have mercy on me; remember me in mercy, Dear, Lord." I was in this condition several years, in varying degrees, sometimes worse than others, but one morning when I arose, my heart was full of joy. Everything seemed to be praising my Great Deliverer. The sun shown more beautifully than I ever remembered having seen it; the leaves on the trees seemed to be praising God and the birds, it seemed to me, were singing His praises too. I felt as did Jeremiah 33:11: "The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that say, Praise the Lord of Hosts: for the Lord is good; for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord."

Soon after I arose, I went into the kitchen where Mother was preparing breakfast. She said, "How are you feeling this morning?" I said, "I feel good." She answered, "I am glad to hear you say that." But little did she know just what I meant, however, I have had reason to believe she perhaps realized even more than I, that I had experienced the delivering hand of God of the great burden of sin that I had carried so long. That day was a happy one with me. I felt like each of my homefolks were unusually kind and tender to me. I could not believe the difference was all in me, but it must have been. I was only a child of eight or nine years. I have heard Mother refer to my Happy Day several

times.

In the late afternoon or early evening of that day, I realized my happy state was becoming gloomy and a feeling of heaviness was creeping in. How depressing this realization was to me after having experienced such serene, perfect joy and peace. The latter part of the scripture expressed in Jer. 33: 11, "For I will cause to return the captivity of the land, as at the first, saith the Lord," seemed to be my state of being, and was so, more or less after that.

I craved to know the truth. I read Zion's Landmark, particularly the experiences (My parents had taken the Landmark since my early childhood or as long as I could remember) and the scriptures more or less, but I did not want my family to know I was interested in spiritual matters. However, when I went to Oak Grove, which I did every opportunity, I found myself helpless in trying to restrain my tears when the pastor seemed to preach just to me. I felt like he knew my condition and just how I felt. It was so hard for me to restrain my tears when the preaching seemed to envelop me and it was so embarrassing when I knew I was a public spectacle to those present, that I tried to locate a place in the church where I might hide, but still hear the sermon and be free to give vent to my feelings without being observed, but was never successful in locating such a spot. The pastor told my feelings better than I could, and I felt a great love for both him and the church. I believed they were my people. I wanted so much to tell

the pastor-Elder A. D. Johnson, how I felt, but I did not ever get this opportunity. I craved to go to the church and be baptized, and I continued in this state of mind for years.

I attended churches of other denominations in our community and their doctrine was confusing to me. I remember when I was a girl thirteen years old, and on my way home from one of these churches after having heard one of their sermons, I reasoned with myself that their doctrine was reasonable and logical, and that it seemed like it ought to be the truth, "but", I said, "when I go to Oak Grove, the sermon comforts me, while this I have just heard disturbs me. At Oak Grove they preach my feelings and I rejoice when I hear it." I further reasoned that I could not comply with the requirements of the doctrine I had just heard. I did not know how to make a step toward God, nor how to give Him such a sinful heart as I had. I felt He was all powerful and I was helpless before Him. Although I was not established in the doctrine at this early age, I knew when I attended an Old Baptist service and was blessed to hear, I rejoiced in it and was satisfied and I believe I did have the witness within. 1st John 5:10 says, "He that believeth on the son of God hath the witness in himself." I resolved never to attend another one of those church meetings that made me so miserable, but after a period of time, I realized I would be isolating myself from the young people of our community in doing this, many of whom were my relatives, but from

this on, their preaching was not as confusing to me as it had been and I hope I was given more insight into the doctrine of election and predestination.

At the age of seventeen years, I entered a boarding school, where there were no Old Baptist or sympathizers. But there were churches of other denominations and we, the boarding students, were required to attend their services including annual revival meetings and weekly prayer meetings. I can never express the unpleasant situation and hardship these requirements and associations brought me. I felt to be one to myself and so alone.' I had friends there, but they did not understand my convictions. I could not indulge in the foolishness etc. that many of our dormitory girls did, because I was restrained by my conscience. I believe this is what Paul meant when he said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: Endeavoring to keep the unity of Spirit in the bonds of peace." Eph. 4:1:2:3. If we are His, we are prisoners of the Lord in that we are restrained from evil doing, and we desire to walk worthy of the vocation wherewith we are called and this is done in lowliness and meekness, because He says, "I will put my laws in their hearts, and in their minds will I write them." Heb. 10:16.

As a girl, I lived a normal life except for my great interest in the doctrine I loved. When I heard a sermon and just one thought or

scriptural revelation was presented that was in accord with my experience, I feasted on it for days to come. There have been times with me, when I feared to talk, because I feared I would exaggerate or underestimate what I was attempting to say. I felt I was so sinful that it was impossible for me to tell the exact truth; in fact, I still have a similar experience, occasionally, but this is always when I feel myself such a wicked, helpless, undone sinner and so black inside.

I had some desirable boy friends during my school days, but none of them were in sympathy with the Old Baptist doctrine or even knew what Old Baptist believe. I earnestly desired that the Good Lord might direct my steps in selecting a companion, if it were His will that I ever be married, that he might be a chosen vessel of His and that he might love the doctrine that was so dear to me. I could not see how this could be however, because I did not even know such a young man. But a girl with whom I roomed the second year I was in boarding school; told me she had a cousin who felt just as I did about the church and teachings of the scriptures and she wanted me to meet him. I replied that I would love to meet him. However, at that time I was not interested in the company of young men. I only wanted to see and be with someone who had an experience such as mine-one who loved the doctrine I loved, one who knew what it was to be a "stranger here below."

But time went on. I did not meet the cousin and forgot ever having

heard of him. I finished school and began teaching. All this time I had labored with the burden of offering to the church on my mind. It was my earnest desire, but it seemed I never could. However, the second Sunday in September 1914, I found my-self going to the front when the services were about to close to offer my-self to the church at Oak Grove. I had no liberty to talk, but was received into their fellowship and baptized the second Sunday in October following by the pastor, Elder J. T. Collier. He was a wonderful man of God, and an able defender of the doctrine of election and predestination.

I received a great deliverance in being admitted into the church and being baptized. My happiness endured for a while, but I soon found I was a witness with the poet who said:

Mixtures of joy and sorrow,
I daily do pass through,
Sometimes I'm in a valley
And sinking down with woe;
Sometimes I am exalted,
On eagles wings I fly;
I rise above my troubles,
And hope to reach the sky.

I have never felt worthy of a home in the church, but I have never regreted having offered because it has been a home to me. I have known a comfort not found elsewhere. I have known a freedom and fullness of soul I had never before known, and I would love to be able to admonish those with a burden such as mine to go home to their friends and seek a home that can be found only there in this life. Of course it is not designed to bring perfect peace and satisfact-

ion, except momentarily, because we are told, that in this world we shall have tribulation, but in Him peace and it is only in Him that we know perfect peace. I believe we have moments of this. Job said, I know my redeemer liveth." Job did not feel this way all the time. His writings prove that, but when we are blessed with a visitation of His spirit and are enabled to know that sweet communion within our breasts, then we too, can say with Job, "I know my redeemer liveth." Oh, if I might have these sweet experiences more often!

Math. 10:34. says, "Think not that I am come to send peace on earth, I come not to send peace, but a sword. How true in my experience have I found these words. This sword is what makes prisoners of us. We are cut off by the sword from many things that we once enjoyed. We cannot indulge further, there is no more enjoyment there for us. We learn, as did Christ, obedience by things we suffer. The piercing sword of God causes us to suffer because of our sinful condition. This sword or piercing brings a growth in that in our sufferings we search for comfort, we search for a witness. We study to shew ourselves approved unto God, a workman, one that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15. How is that done? Through suffering. The incentive is prompted through suffering. When I see myself a vile wretch, almost in despair, I search the scriptures and find that Job said, "Behold I am vile." David said, "I am a worm and no man," and Peter said, "Lord, depart from

me, for I am a sinful man." When in this condition these expressions by the apostles of old give me courage. They are my witnesses. If they had the same experiences that I have, then can I call them Brother. I become encouraged, because my hope is renewed and built-up and I am given faith that I am a workman that needeth not to be ashamed. I was ashamed and distressed before I was aware that this was the work of God within, that it is evidence of His light in me that I can see the sin in my flesh. This revelation is spiritual food. It feeds and comforts this hungry soul. It brings peace after tribulation. Then we can glory in the tribulation that we suffer, because it is true evidence that we are the children of God.

In February, 1915, the former roommate previously mentioned, invited me to visit her in her home. And as the Lord would have it, the cousin was there. The introduction was simple, because I already felt that I knew him. In him I found a sympathizer, a brother in the Lord, a companion in Christ and one year from the following April, we were united in marriage. We are admonished in the scriptures, "Be ye not unequally yoked together," and Abraham told his servant, "But thou shalt go unto my country, and to my kindred and take a wife unto my son." We, my husband and I, have at least had much in common. Our great interest is in the church. Our people are the same people. Our labors are for a common cause. We hope we are lovers of God and the people of God. This has made our

struggle in life a mutual one. We have shared our ups and downs, our joys and sorrows, both spiritual and natural, but the Good Lord has blessed us to be fundamentally agreed.

May we all be blessed with sufficient sufferings, tribulations and adversities to keep us humble and at each other's feet, not desiring to usurp authority or preeminence over our brethern and sisters.

Pauline W. Adams

or

Mrs. T. Floyd Adams
Willow Springs, N. C.

"YE SHALL LIVE ALSO"

To The Beloved Brethren, Sisters and Friends in the Lord:

In John 14th. Chapter, latter part of 19th verse, "Because I live ye shall live also." The language of Jesus unto his deciples. "God so loved the world that he gave His only begotten son, that whosoever believeth on him should not perish, but have everlasting life." It is the work of God that ye believe on him whom he hath sent. It is of God that we come forth into the world, born of earthly parents, through and by his providence, not only have a being, our lives are kept by his goodness and mercy until time for us to pass back to the mother dust from which we came.

There are those who are chosen in Christ who make up the children of God. The inhabitants of Jerusalem, the city or church of God. So as we come into this earthly kingdom born of our earthly parents, so it is by birth that we come manifestly by hope and faith into the spiritual kingdom as children of

God. These are those who are chosen in Christ before the world was. Saved according to his purpose and grace which was given us in Christ Jesus before the foundation of the world.

As we are by nature the children of wrath, even as others, dead in trespasses and in sins, there is nothing we can do to work ourselves in favor with God. But God is rich in mercy for his great love wherewith he loved us has quickened us together with Christ for by grace are ye saved. So being quickened or made alive with Christ, I in you and you in me and I in the Father, there is no way by which this life can come unto the children of God, neither any who can destroy this life, being heirs of God and joint heirs with Christ his son. Jesus says, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Jno. 11:25.

God knowing the time appointed of him for each one of his elect, His bride, to be called, visits them through his spirit, but first by the law, making known unto the creature his sin defiled and corrupt state, realizing that God is just in our condemnation and only by act of his mercy that we are saved from eternal woe and misery so with the Publican, we become beggars for mercy, saying, "Lord be merciful to me, a sinner." The Publican was justified in the sight of God, rather than the Pharisee who thanked God, he was not as others, "even as this Publican."

So as God's children are treasured up in him from before the foundation of the world; in the ful-

ness of time they are translated from the power of darkness into the marvelous light of his dear son. John says, "I am not that light, but I came to bear witness of that light, and that light is the life of men." This life is eternal given of God through his son, applied by the Holy Spirit so as he takes up his abode in us, our bodies become the temples of the Holy Ghost and when these bodies return back to the mother dust from whence they came, that spirit is going to God who gave it to be at peace with God until the coming of Jesus to call forth the sleeping dust, which shall be given a body as it has pleased God, and which we are hoping to be like unto Jesus Himself, to be made perfect to be made to know of the fulness and perfections of this life to praise Him in an endless eternity, world without end.

There is much more that could be written, but because of physical weakness I must close, with much love to all the saints of God.

Your brother in hope
of eternal life,
L. A. Johnson

GOD OPENS THE WAY

Dear Brother Flye:

I have been thinking of writing you all week, but have put it off till now. The Lord willing, I do wish to write you a few lines.

Many times I have wanted to write you or talk to you of some of the things I was going through, but I felt I could not. However, it seems that I cannot express myself as well in talking as I can writing, but I don't mean this in a boastful way.

For sometime I have wanted to ask for a home in the church and be baptised. I thought at one time if I ever joined the church it would be Lower Black Creek, but several months ago I had a dream which changed my mind. I dreamed of going before the church at Upper Black Creek and I also had other dreams that appeared to point out Upper Black Creek. to me. Yet, after having all these dreams, I felt all mixed up and confused and I didn't know where to go. There was many a prayer poured out of this sinful heart to show me which place to go. I felt I surely would have to go somewhere, but didn't know where. It seemed so much that my prayers were a chattering noise, but I desired to trust and have faith in Him to deliver this burden from me and to wait patiently for His appointed time.

Not until Sunday, after you had announced an open door of the church and were singing the closing hymn, did I feel assured that Upper Black Creek was the place I should go. I was made willing all in a moment and the first thing I knew I was on my way to the front. Thank God, he opened the way for me. I was so glad you were able to baptize me, for you are the one I wanted if it was God's will. Brother Flye, I feel I never will forget that day, for it was a day of rejoicing with me. When you raised me from the water I almost cried aloud. It was such a glorious feeling, to feel that great burden lifted from me.

Although I am now a member, I feel by unworthiness, but if indeed I have any worthiness it is in the Lord. I have been shown that I

am a poor wretched sinner and I can do nothing without Him; but yet, we can do all things through Christ which strengthens us. Although having had shown to me my sinfulness and feeling dependent on an independent God, it has also been shown to me that Jesus is the chiefest among ten thousand and one all together lovely.

I have felt so strongly the words, "O Wonderous love, to bleed and die; To bear the cross and shame; That guilty sinners such as I, might plead thy gracious name." This is a wonderful love, is it not? To be given a hope in this great love is much more than I deserve, but I hope I am thankful. I hope it is not wrong to write you in this way, but I hope it is with a sincere desire of the heart I write of these things, and too, I would like to say that I do want to be a faithful member till the end of my journey. I realize I am very prone to err and when you and my other brethren and sisters see me erring, I desire to be approached. None of us are perfect, but I desire to live uprightly.

I will close now in hope that I have not written anything that is not to his honor and glory. Give my love to Mrs. Flye and Gladys's, and may God continue His richest blessings upon you all.

In hope of eternal life,
Waldine

HELP COMES FROM GOD

Just getting home from a visit with our beloved Pastor and his household, with whom he makes his home. Will say Elder Howard is one of the best explainers and ex-

pounders of the scriptures to my mind I have ever met. I have only been acquainted with him six months, but I love the way he keeps house in a church capacity. If all of the Primitive Baptist would do like-wise, we would be more like our fore-fathers and not so much confusion, in my opinion

For some reason or other the 7th Chapter of Romans keeps going through my mind by the help of Almighty God. A few thoughts in connection with what it contains. To my mind it contains and covers most everything that is needed to convince the child of God that all of our help, both natural and spiritual, comes from God. It is wonderful, and every word Old Baptist doctrine if there is any one phase of the doctrine of God our Saviour, which old School Baptist are more thoroughly agreed upon or rejoice in over all others we believe it is the phase which this chapter deals with. God's absolute sovereignty over all worlds, principalities and powers, both visible and invisible. This means that the power that be, are ordained of God and are brought in complete subjection to his holy will, therefore the bounds of Satan, the prince of this world in whose hands has been given the power to afflict and distress the saints of God in all ages, have been before determined and unalterably fixed so that he cannot with all of his deceit and unrighteousness destroy the life of a single child of Jehovah. The Psalmist said, "God is our refuge and strength, a very present help in trouble therefore will not we fear though the earth be removed and

the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled. The mountains shape with the swelling thereof Selah," this chapter sets forth how the infinitely wise, eternal and omnipotent God who created the Heaven and the Earth and all that in them is and with whom was not anything made that was made, did determine, ordain and predestinate before hand to do whatsoever he pleased among the children of men. This embraced his choosing some and rejecting others of Adams race. The word declares "for they are not all Israel, which are of Israel, neither because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called." That is, they which are the children of the flesh. These are not the children of God, but the children of the promise are counted for the seed. Abraham desired that God should accept Ishmael, a bonds woman's son, but instead, God chose to give him miraculously a son by Sarah, his true wife. A promised seed through whom all the nations of the earth would be blessed. This prophecy concerned the coming of the blessed son of God, his miraculous conception, birth, suffering and death, who would break down the middle wall of partition which separated Jew and Gentile, by the shedding of his precious blood. And thus to gather together in one fold, his people in every nation, kindred and tongue.

Farewell in the Lord.

Mrs. G. W. Atkins
170 N. Filbert Ave.
Exeter, Calif.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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VOL. LXXXV

No. 24

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

NOV. 1, 1952

DAVID CAME IN THE NAME OF THE LORD

"Then said David to the Philistine, thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defiled." 1st Sam. 17:45.

It is recorded in holy writ, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." II Cor. 10:4. This was proven to be true when David slew Goliath who was the champion of the Philistine army. David said, "I come to thee in the name of the Lord of host." This is the only way the righteous prevail. When we take a look at this picture, and consider it from a human standpoint, it appears that Goliath would not encounter any difficulty in defeating David, in as

much as he was considered a sribbling and not accustomed to warfare; and the only weapon he had was a sling and five smooth stones. Eph. 6:13 to 16 says, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." David was girded with the whole armour of God, his loins were girt about with truth, he had on the breastplate of righteousness, his feet were shod with the preparation of the gospel of peace and he was able to take the shield of faith and to quench all the fiery darts of this great Philistine, "Whose height was six cubics and a span."

According to ancient measure, one cubic was the length from the elbow to the tip of the middle finger and a span was the length from the thumb to the little finger, when the hand is spread open. In English measure a cubic is eighteen inches in length and a span is nine inches, when we add six cubics and a span together according to the English rule, Goliath was nine feet and nine inches tall. In addition to his height we read, "And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between

his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel and said unto them. Why are ye come out to set your battle in array? Am not I a Philistine and ye servants to Saul? Choose you a man for you, and let him come down to me. If ye be able to fight with me, and to kill me, then will we be your servants: but if I, prevail against him, and kill him, then shall ye be our servants and serve us." 1st Sam. 17:4-5-6-7-8-9.

What boasting! A tall man, well armed, who felt to be sufficient within himself and able to meet any crisis the servants of Saul might present; in addition to this he was protected with five hundred shekels of brass, and his spear head weighed six hundred shekels of iron. He had all the military armour necessary to protect a soldier or even an officer from the enemy. And so it was with this man Goliath. "When Saul and all Israel heard those words of the Philistines, they were dismayed and greatly afraid." I Sam. 17:11.

Even though Goliath was a giant and greatly frightened Saul and the armies of Israel, yet David was not afraid of him. "Thou comest to me with a sword, and with a spear and with a shield but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defiled. While perhaps he had never had any experience in fighting the Philistines, he was trained in fighting the wild

beasts of the forest, in protecting his father's sheep from the lions and bears, "And David said to Saul, let no man's heart fail because of him; thy servant will go and fight with this Philistine, and Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth and he a man of war from his youth. And David said unto Saul, thy servant kept his father's sheep and there came a lion and a bear, and took a lamb out of the flock: and I went out after him, and smote him and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew both the lion and the bear: and this uncircumscised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, the Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of the Philistine. And Saul said unto David, Go, and the Lord be with thee." I Sam. 17:32 to 37.

May it be remembered that David did not take any honor to himself for the great victory which he had won, but he gave honor to whom honor was due. He said the Lord that delivered him out of the paw of the lion and out of the paw of the bear, would deliver him out of the hand of this Philistine. "So David prevailed over the Philistine with a sling and with a stone and smote the Philistine and slew him: but there was no sword in the hand of David." I Sam. 17:50. After David had slain Goliath, he ran and

stood upon him, and in as much as his enemy was noy under his feet is he not a beautiful type of Jesus? In whom it is said, "For he must reign till he hath put all enemies under his feet? The last enemy that shall be destroyed is death. I Cor. 15:25-26.

David said to the Philistine thou comest to me with a sword and with spear and with shield. Goliath perished by his own sword, which is in conformity with the language of Jesus; as recorded in Mathew, "And, behold, one of them which were with Jesus stretched out his hand and drew his sword and struck a servant of the high priest and smote off his ear. Then said Jesus unto him, put again thy sword into his place: for all they that take the sword shall perish with the sword." Math. 26:51-52.

Although it was said that David was a stripling, yet he fought the battle and won the victory over the Philistine army without the aid or assistance of Saul and his army. He even refused the armour of Saul, but chose to go in the name of the Lord of host, and use his own weapons which he had proven. These consisted of a sling, a shepherd's bag and five smooth stones. How true are the words of the wise man Soloman, who said, "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favours to men of skill; but time and chance happeneth to them all." Ecl. 9:11. Again we find recorded in the scriptures, "For promotion cometh neither from the east nor

from the west, not from the south. But God is the judge: he putteth down one and setteth up another." Psalm 75:6-7. Again we read, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord, but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:1:2. What wonderful words we again find recorded by the mouth of the Prophet Isaiah, which were dictated by the Holy Ghost, "Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure. Isa. 46:8-9-10.

Goliath was slain, (the man who brought a reproach upon Israel, and defied the armies of the living God) and the King was dethroned, to wit, Saul, who was afraid to meet the challenge of those who were attempting to invade the territory of the chosen of God? Who would deny, but that it was the good pleasure of God to lift David up, who was a shepherd, and give him the victory over the Philistine army and annoint him to be king

over all Israel, clothe him in royal apparel and set him upon the throne? How fitting are the words of David! "And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's and he will give you into our hands." I Sam. 17:47. If all the assembly shall know that the Lord saveth not with sword and spear, the question may be asked, how shall this battle be won? The answer is this, "Then he answered and spake unto me, saying, this is the word of the Lord unto Ze-rub-ba-bel saying, not by might, nor by power, but by my spirit, saith the Lord of host." Zec. 4:6.

May I again repeat that David did not come in his own name, but in the name of the Lord. Joshua 23:10 says, "one man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you." To all those who are made to pass through trials and afflictions in this world and are given faith to approach God in the name of the Lord of hosts, your cry will be heard and the victory will be sure. This is done only in the name of the Lord. For Paul said "And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17. Thensaid David to the Philistine, "Thou comest to me with a sword and spear, and with a shield: but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defiled.

T. F. A.

MRS. BESSIE S. HEATH

Mrs. Bessie Simpson Heath was born February 17th 1883. Died June 8th 1951. Her husband, five daughters and three sons together with several grandchildren survive.

Sister Heath united with the church at White Oak in Jones County, date not known, and was a very faithful member, attending her church when not providentially hindered.

It was my privilege to visit with her and her family many times, and can say that her conversation was largely on the church and her experience, which she dated back to her 8th year.

She was a devoted member and very encouraging to the unworthy writer in serving her church. The church sorrows because of her passing, but we rejoice in a precious hope for her in the great beyond.

Written by request of the church at White Oak.

R. W. Gurganus

OBITUARY

By request I will try in my weak way to write just a brief remembrance of our dear Brother, John E. Walton.

Brother Walton was born May 17, 1871, and died October 26, 1951, making his stay on this earth 80 years, 5 months and 9 days. He was the son of the late W. P. and Elenor Walton.

On October 16, 1895, he was married to Miss Flora Parker, and to this union were born seven children, two dying in infancy. He leaves to mourn his departure, his widow, Mrs. Flora Walton, three sons Clarence H. Walton, Durham, N. C. John W. Walton, Seagate, N. C. and Archie B. Walton, Wilmington, N. C.; two daughters, Mrs. Lena Hudson, Mandan, N. D. and Mrs. Alvin Myers, Washington, D. C.; eight grandchildren and seven great-grandchildren; two brothers, George A. Walton, Jacksonville, N. C., C. T. Walton, Wilmington, N. C.; three sisters, Mrs. G. F. Philips, Jacksonville, N. C. Mrs. Sallie Brown and Mrs. Fannie Padrick, Wilmington, N. C.

On May 16, 1931, he united with the Primitive Baptist church in Wilmington, and was baptized the following Sunday by the Pastor, Elder R. W. Gurganus. He was faithful in the doctrine, and always willing to help in the support of his church, and to lend a helping hand to his brethren and the humble and poor. His home was a home for all Old Baptist the remainder of his days. His seat in church was never vacant unless caused by sickness.

Brother Walton was afflicted many years with complaints pertaining to old age, being almost confined to his home for several years before passing away, but bore his afflictions with patience, never complaining, always seeming to find many things

to be thankful for. He was confined to bed only a short while. Everything that loving hands and medical care could do was done for him, but his call came and we feel to hope he went to his home of rest.

His funeral was held at South West Church by his pastor, Elder R. W. Gurganus, on Sunday, October 28, 1951, after which his body was laid to rest beneath a beautiful mound of flowers in the church cemetery to await the resurrection morn.

Edw. J. Scott, Clerk

OBITUARY

Brother Tommie W. Edwards whom the good Lord saw fit to take from our midst in death, was born May 11, 1886 and died May 22, 1952. He was born in Sampson County, North Carolina where he spent his allotted days.

During the sitting of the Seven Mile association in September 1919, he united with Harnett Church, and remained a faithful, loyal and devoted member until death. He was a firm believer in the Doctrine of Electing grace, and the tears we have seen shed under the sound of the gospel are convincing evidence that brother Tommie entertained a hope beyond this veil of tears where there will be no sorrows, no heartaches, and no pains.

He leaves to mourn his departure a companion, sister Vera Edwards, six sons, four daughters and a host of friends and relatives.

His funeral was conducted by Elder L. W. Turner assisted by Elder M. F. Westbrook. His body was then laid to rest in the church cemetery to await the resurrection and the coming of the Lord.

We firmly believe he has entered into that eternal inheritance prepared from the foundation of the world for the chosen and elect family of God.

Our heart felt thanks go out to Sister Edwards the children, relatives and friends. May the Lord bless them to see that their loss is his eternal gain.

Done by order of church conference August 2, 1952.

Elder L. W. Turner, Moderator
Brother Avery Baggett, Clerk
Graham Jackson and
Fuller Jackson, Committee

IN MEMORY OF SISTER EFFIE FOX

On August 26, 1952 our hearts were saddened by the home-going of our friend and Sister, Mrs. Effie Ragan Fox, a faithful and loyal member of Wheeler's Primitive Baptist Church. She was born September 4, 1891, and was received into the fellowship of the church at the close of the meeting of the 1935 association held at our Church.

After the funeral service conducted by her Pastor, Elder T. F. Adams and Elder L. P. Martin, her body was laid in the

church cemetery; there to await the coming of Jesus when sin and sorrow will be no more and all of the Saints of the Lord will be raised and carried home to die no more.

We the members of Wheeler's Church do hear-by express our love and heart-felt sympathy by the following resolutions.

First: That we bow in humble submission to the will of Him who doeth all things well.

Second: That we shall always cherish her memory and Christian Principles which characterized her life.

Third: That a copy of these resolutions be sent to her family, one to be placed on our Church Record and one be sent to Zion's Landmark for publication.

Respectfully submitted,

Brother S. L. Ragan

Brother W. C. Hawkins

Brother Reuben Bowes

NOTICE OF THE DEATH OF

G. N. WARREN

Brother Nelson Warren united with the church at Birie Swamp, the second Sunday in May, 1907, at the water's edge, and was baptized with his dear companion and Sister Ella Gurganus, by their pastor, Elder M. L. Larince.

Brother Warren served as clerk from 1908 until his health failed and he was no longer able. He died in Pitt Memorial Hospital in Greenville, N. C. July 26, 1952, at the age of 79 years. He had been in failing health for several years and critically ill for the past four weeks.

We, at Birie Swamp, have lost two of our most faithful and useful members, who always filled their seats when not providentially hindered. And while they were reasonably wealthy, they were very humble and their home was a place of welcome to the Baptist and their friends.

The funeral services were conducted at Birie Swamp Primitive Church near Stokes by his pastor, Elder A. B. Ayers, assisted by Elder J. P. Tingle. Interment was in Greenwood Cemetery in Greenville, N. C. by the side of his dear companion, and beneath a mound of flowers to await the resurrection morn.

Brother Warren, the son of the late William and Ambinda James Warren, was born and spent all his life in Pitt County. He was married to Miss Bettie Whitfield, December 20, 1896. Surviving are three daughters, Mrs. Julius Ross, Mrs. Judson Whitehurst and Mrs. Tillett Alexander, all of Stokes, N. C. Three sons, Hubert O., Elmer E. and W. Charlie Warren all of Stokes, N. C., twenty-four grand children, three great grand-children. A sister, Mrs. Jennie Roberson of Stokes, N. C., and two brothers, W. F. Warren of Raleigh, and Jim Warren of Bethel, N. C.

May the Lord comfort and console his dear ones that he has left behind and deal gently with them, that they may some day have a mind to follow in his footsteps.

Done by order of the church in conference, Saturday before the second Sunday in August, 1952.

Elder A. B. Ayers, Moderator
Committee:
C. L. James
Alice James

ALONZA NETMAN PAINTER

Alonza Netman Painter was the son of William and Sarah Oakley Painter, and was born October 4, 1886 in Person County.

He was married to Elizabeth Rogers on December 15, 1909 who survives, also surviving are five children. One daughter, Mrs. J. R. Malone of Durham; four sons, T. Baird, L. Elwood, William A., Edward B. all of Durham County; one brother, two sisters, one half brother, three half sisters and eight grandchildren.

He spent his childhood in Person County, moving to Durham when a young man; where he lived for a short while. In 1910 he moved to the Bragtown community where he had lived since.

He joined the Durham Primitive Baptist Church June 30th., 1922, and was baptized at the same time his wife was, by Elder Charlie B. Hall.

My Daddy had always been so active he could not realize his weakened condition after suffering with bronchial asthma for several years, which affected his heart. He passed away very quietly at Watts Hospital, at six o'clock in the morning of July 29, 1952.

It was so hard for us to give him up, and at the age of 65 seemed so young to his family and many friends. We had seen him struggle so for breath, but during all his illness he never complained. His humbleness alone has helped console us.

Funeral services were conducted by Elders N. D. Teasley and Fred W. Rhodes, at Durham Primitive Baptist Church, on July 30, 1952. Interment was in the Eno Primitive Baptist Church Cemetery.

APPOINTMENTS FOR ELDER S. GRAY

Mill Branch — 1st. Saturday and Sunday—
Dec. 6th. and 7th.

Nashville — Monday— Dec. 8th.

Pittmans Grove — Tuesday— Dec. 9th.

Creesh's — Wednesday — Dec. 10th.

Sandy Grove — Thursday— Dec. 11th.

Lower Black Creek — Friday— Dec. 12th.

Elder J. T. Williams

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held the Lords will with the church at Concord in Washington County, N. C., on Saturday and fifth Sunday in November, 1952.

All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

LOWER COUNTRY LINE ASSOCIATION

Lower Country Line Union meets with Rosses Church, beginning Saturday before the fifth Sunday in November 1952.

Elder L. P. Martin was chosen to preach the introductory sermon. Elder F. W. Rhodes, alternate.

Clyde Satterfield, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Aycock's, in Wayne County, the fifth Sunday and Saturday before in November 1952.

Elder J. B. Massey is appointed to preach the introductory sermon and Elder H. E. Mann his alternate.

All lovers of the truth are cordially invited to attend and a special invitation is extended to our ministering Brethren.

J. T. Boyett, Union Clerk

CONTENTNEA UNION NOTICE

The next session of the Contentnea Union is appointed to be held with the Church at Goose Creek Island. The Church is situated about three miles west of Hobucken, Pamlico County, N. C. Elder J. B. Roberts is chosen to preach the introductory sermon and Elder W. C. Edwards is chosen as alternate.

J. E. Mewborn, Union Clerk

BLACK RIVER UNION

The next session of the Black River union will be held, the Lord willing, with the church at Seven Miles on the 5th Sunday and Saturday before, in November 1952.

The church is located about four miles west of Newton Grove. All lovers of the truth are invited to attend.

Elder L. A. Johnson, Mod.

W. V. Blackman, Hon. Clerk

Alonza Barefoot, Clerk



